

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

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THE FLOWERS COLL

B. C. Smith  
Dec 97

Vol. 19.

No. 1.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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JANUARY, 1897.



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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## HEALING THE SICK

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*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 Adelpia 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.*

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 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.

Per  
G676M  
v. 19  
1897

# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 19.      WILLIAMSTON, N. C., JANUARY, 1897.      No. 1.

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## HYMN FOR THE NEW YEAR.

I take my pilgrim staff anew,  
 Life's path untrodden to pursue,  
 Thy guiding eye, my Lord, I view:  
 My times are in Thy hand.

Throughout the year, my heavenly Friend,  
 On Thy blessed guidance I depend;  
 From its commencement to its end  
 My times are in Thy hand.

Should comfort, health, and peace be mine,  
 Should hours of gladness on me shine,  
 Then let me trace Thy love divine:  
 My times are in Thy hand.

But should'st Thou visit me again  
 With languor, sorrow, sickness, pain,  
 Still let this thought my hope sustain:  
 My times are in Thy hand.

Thy smile alone makes moments bright,  
 That smile turns darkness into light;  
 This thought will soothe grief's saddest night:  
 My times are in Thy hand.

Should those this year be called away  
 Who lent to life its brightest ray,  
 Teach me in that dark hour to say:  
 My times are in Thy hand.

A few more days, a few more years,  
 Oh, then a bright reverse appears,  
 Then I shall no more say with tears:  
 My times are in Thy hand.

That hand my steps will gently guide  
 To the dark brink of Jordan's tide,  
 Then bear me to the heavenward side:  
 My times are in Thy hand.

—Charlotte Elliott.

COLLINSVILLE, TEX., Oct. 29, 1896.

*Editor Sylvester Hassell—*

DEAR BROTHER: I am sincere when I tell you that I think the GOSPEL MESSENGER ought to be largely circulated among the Baptists, because it will do much good—probably more than any other paper could do under the circumstances.

Your "Principles" are my hearty sentiments. Your safe and conservative statements on *predestination* are not only sentimentally the best I have ever read, but are, as I consider, technically the best wording of that doctrine. I feel sure that there are extremes on both sides, and especially when an attack is made on the wording of the London Confession of Faith.

I feel, however, that in many parts of our country our people have hurtfully neglected the preaching of practical things. There seems to be in some no proper idea of preaching repentance toward God, and faith toward the Lord Jesus Christ. For months in my travels I hear almost in every sermon the naked doctrine of election—some certain to be saved and the others certain to go to hell.

Of course, while I feel to devoutly believe in discriminating grace, yet this amounts to a perversion rather than a teaching of the Gospel, when we practically use only a part of it. Fatalism gradually grows up; and some who oppose unlimited predestination have preached on election till their followers are fatalists.

It does seem to me that the evidence of one's acceptance with the dear Lord ought to be mixed with the doctrine of election. Election has no charm for me, only as I can receive some sweet evidence that it embraces me.

Some would impress the hearer that the Lord is to give them directly what they are to say. I heard one say that he spoke whatever came into his mind. I asked him what he would do if some vile, filthy language was to come in his mind: "Oh," he said, "I would not use that." I told him I tried to follow my mind when I thought the Lord was directing me, and I was compelled to use my best judgment. I feel that our cause in some places is bleeding at every pore, for want of practical preaching. Oh, that our ministers could be stirred up on this matter! What you could do in this direction, dear brother, directly, would be proportionately small; but what you might do in getting our brethren in the ministry to preach the whole counsel, and not neglect these practical things, might, under God, be a great and grand revolution for their good.

By preaching yourself, you might put these things into one pulpit; but, through your writings, you might put these things into thousands of pulpits. I hope the good Lord will continue

to guide you, as I think He has done so far. I would be delighted to read a series of letters, a few, at least, on the text:

“Preach the word,” and the connections. 2 Tim. iv. 1, 2, etc.

If it seems to get on your mind with force, I will be glad to have you take it up; and, if it still further suits, would be glad that you would emphasize the importance of our preaching the Bible in the proportion that it treats on different subjects—not preaching the most on that subject that is treated least.

But, then, your judgment in these matters, dear brother, is better than mine, and I want that to guide you as the Lord shall impress. May the Lord greatly bless you in this undertaking of publishing the MESSENGER.

Yours in love and fellowship, J. H. FISHER.

BOSTON, GA., Oct. 19, 1896.

*Elder S. Hassell—*

MUCH ESTEEMED BROTHER IN CHRIST: I have read your “editorials” and “review of my book,” which causes me to feel grateful to the good Lord that I can have the endorsement of such a meek, faithful servant of God as yourself. I prize the sweet fellowship and confidence of God’s people more highly than anything in this world. The older I grow, the more precious God’s people are to me. I feel now that my little career will be so short on earth that I have not time to praise God for His goodness and tender mercies to me, a poor sinner, as I desire. Oh! that I could spend every day of my life in the delightful service of the Lord. He is so good and merciful to me that I want my whole being to be engaged in praising Him from whom all blessings flow. I look back with sorrow over many mistakes that I have made in the past, yet the Lord has been gracious to me and has not cast me off. Dear brother, I feel that my afflictions and poverty have been a mercy to me in disguise. It takes such to bring us to the feet of Jesus. “Tribulation worketh patience, patience experience and experience hope.” Hence tribulation is necessary to cause us to have patience.

I feel truly grateful to God, that while we had to lose dear Elder Respass, and we shall see his precious writings no more, God raised you up to take control of THE MESSENGER, assisted by two such precious men of God as co-editors, in this age of darkness and perversion of God’s word. Oh! that we could be striving for the things that make for peace, and not be striving about words to no profit. Why will children of God persist in advocating doctrines that deny their hope in Christ, such as non-resurrection, eternal vital union of Christ and the church,

and that we can't help committing all the abominable acts that we do. Surely there can no spiritual comfort be derived from such teachings. I am glad that few contend for such, but I regret that any child of God will so deny his own experience and hope of heaven so much as to contend for such ultra views.

It occurs to me that to be an "actual union," there must of necessity be an *actual existence* of the two who form the union. If there were an actual eternal vital union of Christ and the church, there must have been an eternal actual existence of Christ and His church, and as sinners did not eternally exist, and nothing but the church will be saved, then the sinner of Adam's fallen race is hopelessly lost. It occurs to us that the primary meaning of the word "union" denotes a prior separation, and if so, the expression "eternal union" is a contradiction of terms. Why should any favor such expression when it is not a Bible phrase? And I feel sure it is not authorized by the apostles, prophets, or Christ Himself. Christ is the life of His people, and that life ever existed in Him; but the life is not the child, neither is the life of Christ the church. But the church is composed of sinners of Adam's fallen race, who are "called out" of every nation, kindred, and tongue, and redeemed to God by His blood, made new creatures in Christ, and in the new birth brought into a living union with God. To be a "union" there must be love upon the part of both. If I love my bride and she does not love me, there is no union. I love the doctrine that saves Lee Hanks, a poor sinner of Adam's race.

I do not believe, dear brother, that God's children have to do all the wicked acts that they do, and they can't help it. I can't see how man would be an accountable being if such were the case. I am glad that I know of none that holds to such views in this country. I firmly believe that our eternal salvation is wholly unconditional upon our part, but our peace and happiness here as Christians depends largely upon our obedience. It was wrong to steal, commit adultery, kill, defraud our neighbor, use profane language, in Adam; and it is also wrong to commit the same acts in Christ. I love a religion that bears fruits. I feel it my duty to encourage the world to be sober, truthful, and moral citizens. I tell boys and girls to obey their parents and live above reproach morally, but this will not make them Christians. The world can be moral. There are honest people that do not know Christ; there are virtuous women that have no hope of heaven. We can all obey the moral law in Adam. Hence I think it needful to preach morality to the church and encourage them to live moral lives, worthy of imitation by their children.

If a man violates God's law, it is his act and not God's. I believe that God is a sovereign, and overrules the wicked acts of men and makes them subservient to His will, yet the wicked, in carrying out their evil designs, are not coerced or influenced by the Spirit of the Lord, but they (the wicked) carry out their own will in committing crime. God tempts no man to sin. I mourn daily over my sinful acts, and I blame nobody but myself. Why not let us all be content with God's written word, and preach just what it teaches, and go on as brethren? Hobbies will only tend to alienate us, and we are too few, and our lives are too short, to waste them in serving the flesh. There is no Christ in feeling that I am holier than thou, and in following the allurements of the flesh in doctrine or practice. Let us pray to the Lord for guidance, and follow the teachings of God's Word. "Behold how good and pleasant it is for brethren to dwell together in unity!"

Dear brother, I admire the meek, brotherly spirit in which you handle God's Word. You will have opposers; but be gentle, and in meekness instruct the brother that opposes himself.

Brethren, remember Brother Hassell, and all see how much you can help him by remitting your dues and getting new subscribers. Pray for him, that the Lord may sustain him in his labor of love.

Yours, in hope,

LEE HANCKS.

OPELIKA, ALA., Oct. 20, 1896.

*Elder S. H. Hassell—*

DEAR BROTHER: Having read the last issues of THE GOSPEL MESSENGER, I feel like asking you a few questions which I hope will be timely, and will be of benefit to the brethren who read THE MESSENGER, and especially for my own benefit. I have been censured, and, in places, have been represented as being a fatalist, because of my faith and the doctrine I have believed, and yet I have tried in all my writings upon the subject to state what I believed. If I understand it, the London Confession of Faith, as well as the Philadelphia Confession, embraced the doctrine of the absolute predestination of all things whatsoever come to pass. Am I right in that, or am I not? Then, if these Baptists did believe it, was it not Bible doctrine? And if it was then, is it not yet? And is it wrong to contend for it, and is it a new doctrine? I am writing for information, and if I understood your Principles as set forth in THE MESSENGER, you contend for this in that article where you say that "God's providence and purpose embrace all things." This is what I have contended for, and all I mean in what I

have contended for, and have never believed nor advocated that God was the author of sin, nor that He forced or coerced or influenced any one to sin.

By answering the above question, you will greatly oblige  
Yours unworthily, but in hope,

W. LIVELY.

[See editorial reply.]

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THE EBENEZER PRIMITIVE BAPTIST ASSOCIATION:  
A MORE SIMPLE AND SCRIPTURAL ASSOCIATION  
FORMED IN TEXAS IN SEPT., 1896.

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A meeting was held with Fellowship Primitive Baptist Church in Madison County, Texas, September 26, 1896, and the following churches of Primitive Baptist faith were represented by messengers: Bethsaida, Ebenezer, Shiloh, and Union. And after due consideration of the matter of forming an association, the churches above-named, by their messengers in council with the church at Fellowship, agreed to enter into an associational compact on the following basis or plan, viz:

WHEREAS, There is no Scripture authority for any ecclesiastical organization but the Church of Christ, and there being no other recognized by the apostles and primitive saints in the first century of the Christian era, and the Primitive Baptist churches of the present century, with whom we are identified, claim to be a succession of the apostolic churches, and the same in faith and practice therefore, be it

*Resolved*, That we do not believe it scriptural or apostolic to have ecclesiastical organizations to-day by the churches of Christ; therefore, the churches, by their messengers, do agree to the following as a basis of the formation of an association of the churches:

That an association should not have—and hence this association shall not have—any separate and distinct constitution, rules of decorum, or articles of faith from the churches, but shall be governed by the decorum of the church with whom they may convene. The moderator and clerk of the church shall be considered the moderator and clerk of the association. But it is the privilege of the church to call any brother she may deem worthy to sit as moderator or act as clerk. This association of churches shall be known as the Ebenezer Primitive Baptist Association, and agrees to hold her meetings annually, commencing on Friday before the third Sunday in August, with some one of the churches asking for the meeting; and it is to be simply a meeting of the churches of the same faith and order, and

shall not be considered in any sense a separate or distinct organization from the churches. The object of this associational meeting shall be for the worship of God and the brotherly correspondence of the churches, unto their mutual edification and peace; and all the members of the different churches attending the association shall be considered messengers and entitled to seats as such. The letters from the churches shall be addressed to the church where the associational meeting is to be held.

The following order of business shall be observed:

1. After the introductory sermon, the church shall be called to order by her moderator and go into conference, and then call for the reading of the letters from the churches composing the association, and invite the messengers to seats in counsel with the church.

2. The preaching for the meeting shall be controlled by the church where it is held.

3. This association may petition and hold correspondence with other associations of like precious faith at her discretion.

4. The minutes of each associational meeting shall be recorded in the records of the church where held, and shall be considered part of the church's records, and may be printed for public distribution at the discretion of the body.

5. The scriptural injunction, "Let all things be done decently and in order," shall be the rule of action governing this association in all its meetings.

On motion, the foregoing resolutions and articles of agreement were unanimously adopted by Fellowship Church and the messengers in council with her.

And, on motion, it was agreed to hold the first session of this association with Ebenezer Church, in Brazos County, ten miles northeast of Bryan, commencing on Friday before the third Sunday in August, 1897.

And on motion, it was agreed to petition correspondence with the Primitive Baptist, Little Flock, Village Creek, and Bethel Associations. A petitionary letter was prepared and adopted, and elders H. White and W. E. Meredith and brother H. S. Wallace agreed to bear a letter to the Primitive, and Elder H. White and O. H. Venible to Little Flock, and Elder J. C. Denton and brethren R. V. Holliman and C. Williams to Village Creek, and brethren R. V. Holliman and Williams to Bethel.

On motion, it was agreed to have the proceedings of this meeting published in the *Baptist Trumpet*, *Primitive Baptist Review*, and the *Primitive Monitor*.

On motion adjourned.

J. C. DENTON, *Moderator*.

J. P. MAINOR, *Clerk*.

HOUSTON, ALA., Oct. 26, 1896.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD: I must try to write and ask you to publish the same in THE GOSPEL MESSENGER, by the request of my dear departed wife, Laura C. Nicholson, who died October 2, 1896, after an illness of two weeks. While she was sick she asked me to not grieve for her; that she had to die and leave me, and that Jesus was with her, and was her physician, and had made her whole, and she would soon be with Christ at home. She made choice of her preparations for burial, and asked me to write a sketch of her life and send it, with her experience, that she had written ten years before, to THE GOSPEL MESSENGER for publication.

Her father, B. F. Shumate, died in 1887, leaving her and her mother, Eliza Shumate, to battle through life as best they could. Her mother died in 1890, and left her alone. She then married the writer, June 4, 1893. She was a kind and affectionate wife and step-mother to me and my children, doing all in her power to make us comfortable and happy, and was all that a Christian wife and mother could be. She leaves me, her unworthy husband, to grieve on account of her departure, also my seven children, who had learned to love her as a dear mother, together with many friends; also one sister and many friends in the State of Georgia, to mourn her absence, though we mourn not as those that have no hope, for we feel assured that she is at rest, and hope to meet our loved one there.

B. B. NICHOLSON.

## EXPERIENCE OF LAURA C. NICHOLSON.

DEKALB COUNTY, GA.

I will try to write a short sketch of the dealings of the Lord with me—a poor sinner saved by grace, if saved at all. I was born in DeKalb County, Ga., February 9, 1848. My father's and mother's names were B. F. and Eliza Shumate. My mother was a Primitive Baptist, my father a Presbyterian, but joined the Primitive Baptist church soon after I did. I became concerned about my soul and eternity in my fourteenth year, and I had great trouble on account of my sinful heart. I felt that I was a great sinner, and that God was merciful to let me live as long as He had on the earth, and I desired much to have a home in heaven; but it seemed that my sins were too great. In 1871 I was sick and lying on my bed reading the Testament—the 8th chapter of Romans—when my burden was removed, and I was made to rejoice in the love of God, and that Jesus had redeemed me from my lost and dreadful state of sin and condemnation; and I was happy, and desired to be baptized

and live with the people of God. So in 1877, on Saturday, before the fifth Sunday in October, I went to the church at Fellowship, of the Yellow River Association, and related a part of what is above written, and was received and baptized by Elder John H. Cook, and am hobbling along in this world of sin, and if saved at all, it is by the grace of God alone.

Laura C. Shumate.

TANNER, Ga., November 9, 1896.

*Elder Sylvester Hassell—*

BELOVED BROTHER IN THE LORD: Though much afflicted, I feel inclined to drop you a few lines. My afflictions have been so severe for about four years that I have suffered that which is inexpressible, and therefore have had to give up all the churches of my care. Have made but very few efforts to preach in over two years' time—in that time have been blind, and indeed had despaired of life; fled to various physicians and left without relief, also fled to Hot Springs, Ark., and returned uncured. And in this condition, surrounded with trials, I had a severe burn-out of my little house effects by fire, and concluded that death was preferable to life, being so surrounded and tormented, and oh! the anguish of soul and body that all this has caused! My poor, afflicted, burden-bearing, and heart-broken wife, and co-worker in the faith, who, with tenderest of hands, amid all my afflictions, has never been too tired during day nor too sleepy during the dead hours of the night to do all that she could to sooth my sorrows and dress my afflictions—thanks to the Great God for such a companion!—when all others had failed and became forgetful, was courageous, and I feel was more than dutiful, and has contended all the while that the good Lord would raise and enable me to preach.

On the 20th of last January, 1896, I fell into the hands of Elder and Dr. A. L. R. Avant, of Patterson, Ga., who have wonderfully benefited me. So I am some better. He thinks that during the winter he can get me rid of that most terrifying and horrible disease, eczema, and of some other troubles, but will still have to leave me a sufferer with rheumatism, and he much doubts my ever being able again to labor on a farm (which has ever been my way of making a living for my family.)

But, dear brother, I desire to be thankful to the Great God that I can even be able to sit up and drop a few lines to you. Being in the past unable to write, or to see to write, I have lost many precious correspondents, from whom I would indeed be glad to hear, and if you think this not too worthless you may put it in the GOSPEL MESSENGER, so that they can the better be prepared to bear with and pardon me.

Many have been the solicitations from them. "Come, Bro. Williams and preach to us," and they have been unanswered. But, dear brother, I now think if the Lord will enough restore me to health again, that the short span of life that I remain living must be spent in heeding such Macedonian cries: "Come over and help us." Such has been my vows to my Master, and oh! dear brethren and sisters, do pray for poor unworthy me, that I may be willing, amid pain and trials, to be faithful and dutiful.

Yours, I trust, in Christ,

J. C. WILLIAMS.

### TRUST IN GOD, AND DO THE RIGHT.

Psalms iv : 5.

Courage, brother, do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble—  
"Trust in God, and do the right."

Let the road be rough and dreary,  
And its end far out of sight,  
Foot it bravely! strong or weary—  
"Trust in God, and do the right."

Perish policy and cunning!  
Perish all that fears the light!  
Whether losing, whether winning,  
"Trust in God, and do the right."

Trust no party, sect, or faction;  
Trust no leaders in the fight;  
But in every word and action  
"Trust in God, and do the right."

Trust no lovely forms of passion;  
Fiends may look like angels bright;  
Trust no custom, school, or fashion—  
"Trust in God, and do the right."

Simple rule, and safest guiding,  
Inward peace, and inward might,  
Star upon our path abiding,  
"Trust in God, and do the right."

Some will hate thee, some will love thee;  
Some will flatter, some will slight;  
Cease from man, and look above thee—  
"Trust in God, and do the right."

—Norman MacLeod.

## 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 other orders during October, '96, by Elder W. M. Mitchell for the following names: L. W. Payne, S. M. Puckett, J. H. Orr, E. Laney, John T. Crenshaw, J. W. Foster, John H. Folks, Mrs. M. V. Allen, J. J. Thompson, W. W. Smith, Jr., Mrs. M. J. Burton, Mrs. E. C. Hunt, Mrs. M. E. Tidwell, J. Y. Simmons, Mrs. L. C. Brooks, J. N. Purnell, Simeon Whatley, Alabama; Mrs. M. Dodson, J. F. Street, Mrs. Fannie Boss, W. B. Hurst, Julia A. R. King, Mrs. Belle J. Studdard, Georgia; W. A. Porter, R. W. Floyd, Texas; Mrs. Z. T. Floyd, Lee County, Ala.

## BEGINNING OF VOLUME XIX.

This number begins the nineteenth volume of THE GOSPEL MESSENGER. During the eighteen years of its existence the magazine has had three proprietors: Mr J. A. Crews, Elder J. R. Respass, and myself; and five editors: Elders T. J. Bazemore, J. R. Respass, W. M. Mitchell, J. E. W. Henderson, and myself. Only our beloved brother Respass has thus far been called to his eternal home; the others of us are still spared to serve God and our generation in the present state of existence. How much longer we shall remain on earth is entirely dependent upon the wise and holy will of the Sovereign Arbiter of the Universe;

and upon His sovereign grace are we equally dependent for the ability to serve Him in a reverential and acceptable manner.

During the past eighteen years there have been great changes in the world and in the Church of God; but there has not been the slightest change in God, who is without variableness or shadow of turning—the the same yesterday, to-day, and forever; nor in the doctrine of God our Saviour—the truth of the Lord which endureth forever. And, by the grace of God, there will not be the slightest change, during the coming year, in the principles of Eternal Truth advocated heretofore by THE GOSPEL MESSENGER. Not for all the trifling rewards, nor for all the passing friendships of earth would I dare to deviate by a hair's breath from those principles of Divine Truth; for I am thoroughly persuaded that such deviation can only dishonor God and injure mankind. And no matter what may be the consequences to the magazine or to myself, I am determined that, in the strength alone of the God of Israel, who can not lie or change, THE GOSPEL MESSENGER shall continue to be the impregnable Gibraltar of Original and Entire Primitive Baptist Conservatism, against which all the pellets of ancient and modern infidel speculations shall be discharged in vain. In these final, evil, and perilous times, when men will not endure the sound, healthy, Divine doctrine of the Scriptures of eternal truth, I beg all the devout readers of THE GOSPEL MESSENGER to pray that the Lord would thus make the magazine a blessing to His poor, afflicted, and tempted people, and that, when it ceases to be such a blessing and becomes a curse to His people, it may be buried in the depths of the sea. If the foundation for our hopes in the eternal truth of the Scriptures is destroyed, we who believe in Christ are the most miserable of men; nothing published in the MESSENGER, whether in the way of interpretation, experience, or exhortation can be of any real comfort or benefit to us, all our religion

is a delusive dream, and our anticipations of eternal blessedness are the wanderings of disordered minds. But the Lord Jesus Christ, the Rock of Ages, is the indestructible foundation of the Scriptures and of our hopes, and therefore the Scriptures are eternally true, and the believer's hopes of everlasting holiness and happiness are certain of a glorious realization. My object in publishing the MESSENGER will be to expound, defend, and illustrate the literal, spiritual, and eternal truths of the Scriptures, and thus to encourage the hopes of believers, and thereby glorify God and benefit His people.

To any spiritual mind, a yearly volume of THE GOSPEL MESSENGER is well worth the subscription-price of one dollar; but, for the additional benefit of our subscribers, I have made arrangements with the American Branch of the International Bible Agency, as set forth on the last page of the cover of the MESSENGER, to furnish to those who pay for a year's subscription to the MESSENGER, and who desire it, one of the very latest, most elegant, valuable, and durable editions of the Bible ever published—an International Self-Propounding Teachers' Bible, an octavo volume of 1,400 pages, in French Morocco, with overlapping covers, round corners, and red and gold edges, containing 60,000 references and marginal readings, with numerous important helps for the understanding of the Scriptures, including illustrations and maps, and a Word-Book giving, in one alphabetical arrangement, an Index of Subjects, Persons, and Places, a Concordance, and a Gazetteer—these Aids to Bible Study being packed brimming full of important information—*at about one-half of the Publisher's price*. The publishers ask three dollars and eighteen cents for the book by mail, and it is well worth that price; but I can furnish the book with a year's subscription to the GOSPEL MESSENGER for two dollars and sixty cents (\$1 for the MESSENGER, and \$1 60 for the book by mail).

The subscriber thus gets the MESSENGER and the Bible for less than the price of the Bible. To any one who wishes the Bible alone, without the MESSENGER, I will send the Bible, post-paid, for \$2, which is \$1.18 less than the publishers' regular price. For any person who can read, this beautiful Bible makes a valuable Christmas, New Year's, birth-day, or bridal present; and it would be a most suitable and acceptable gift to a minister. I have compared it with other similar recently-published Bibles, American and European, and think it superior to them all, and I have therefore selected it in preference to these, although it costs a few cents more.

Besides the International Self-Pronouncing Teachers' Bible, I also offer, as premiums with THE GOSPEL MESSENGER, two other valuable works, Matthew Henry's Commentary on the Bible, and Dr. Rezin Thompson's Family Medical Adviser, as stated on an advertising page of the MESSENGER. S. H.

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## PREDESTINATION.

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REPLY TO ELDER W. LIVELY.

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My understanding of the teaching of the Scriptures, as well as of the London and Philadelphia Confessions of Faith, in regard to predestination, is given clearly in the third one of the Principles of THE GOSPEL MESSENGER, published in THE MESSENGER of July, 1896. This Principle reads as follows:

"Nothing takes place by chance; but God's foreknowledge, 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."

Such is to my mind the plain and indisputable teachings of the Scriptures in regard to the purpose and providence of God; and, whether they express themselves so or not, I cannot help believing, from all the evidences, that deep down in their hearts all the children of God feel the above principle to be the truth, and therefore should not dishonor God and worry, confuse, and divide their brethren by merely verbal, vain, unprofitable, subverting, and interminable wranglings on this subject. Every day that I live I am more and more thoroughly satisfied that the contention among Primitive Baptists on predestination is nothing but an empty strife of words, to which by the grace of God THE GOSPEL MESSENGER will never be a party.

The cause of the strife—as I have repeatedly shown in my writings of recent years—is, at least, an *apparent* statement of a *half-truth* for a *whole truth*; but by the *half-truth* our absolute predestinarian brethren say that they *mean* the *whole truth*, and, believing them to be godly, honest men, I am, for my part, willing to accept their explanation of their meaning, and to let them use *their* phraseology, while I expect to continue to use *mine*. While brother Lively says that he believes that God predestinated all things that take place, he explains *in another sentence* that he does not believe nor advocate that God is the author of sin, nor that He forces, coerces, or influences any one to sin. Cer-

tainly, then, sin is the voluntary act of an accountable creature, for which the Righteous Creator and Judge will justly punish him; and God is perfectly righteous in foreknowing and voluntarily suffering (when He could have prevented it,) His creatures thus to sin of their own will and then in condemning and punishing them for their sins; and the connection of an essentially, infinitely, unchangeably, and eternally holy God with sin, whether by predestination or providence, is *not* of a *compulsive*, but of a *permissive*, directive, restrictive, punitive, and overruling character. God works all things after the counsel of His own will, and for the good of His people, and the glory of His name. He is so much wiser and stronger than Satan that He can let him tempt men to sin, and then overrule the sin (as, for instance, the crucifixion of Christ) to the manifestation of His own glory. The following Scriptures prove that God permits, or bears, or suffers, or endures sin, or leaves, or gives over, or delivers up, creatures to sin: 2 Chron. xxxii. 31; Psalm lxxxi. 12; Mark i. 34; v. 13; Luke iv. 41; viii. 32; Acts ii. 23; vii. 42; xiii. 18; xiv. 16; Rom. i. 24, 26, 28; ix. 22. And it has well been said that, "if evil had never been permitted, the wisdom of God could not have appeared in overruling it, nor His justice in punishing it, nor His mercy in forgiving it, nor His power in subduing it." In this paragraph I have given the views of by far the ablest predestinarian writers in the present and all former centuries; and, with this understanding, I see no valid reason why all Primitive Baptists should not quit agitating this subject, which is utterly beyond all human comprehension.

Brother Lively asks whether the absolute predestination of all things is not the old doctrine of the London Confession of Faith, and of the Bible. I answer that the word "*absolute*" is neither in the Bible nor in the London Confession of Faith, and was declared by Eld. Gilbert Beebe, in an editorial in the *Signs of the*

*Times* of Feb. 1, 1854, republished in the *Signs* of Nov. 4, 1896, to be unnecessary; and if, in the phrase "God's absolute predestination of all things," *absolute* means nothing more than *certain*, or *sure*, and if the phrase were qualified as the London Confession qualifies it, I would not object to it; but if in this phrase "absolute" means *compulsory in respect to sin* (which offensive meaning, in this connection, it seems to our moderate brethren to have), I do not believe that either the Bible or the London Confession of Faith teaches such a doctrine. The London Confession, in accordance with the Scriptures, while it affirms God's decree of all things, yet, *in the same breath or sentence*, (which seems to me far wiser than saying so in another sentence,) declares sin to be the free and wilful act of the creature. The first section of the third chapter of the Confession reads as follows: "God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree." And in Chapters III., V., and VI., the Confession says that God *permitted* Adam to fall, "not by a bare," but by a "voluntary" permission (as John Gill well explains it), and leaves and gives over men to sin; but bounds, governs, and punishes sin.

Milder predestinarians have always believed in a *predestinatio simplex*, a *single* predestination of the elect to holiness and heaven; but stricter predestinarians have always believed in a *predestinatio duplex*, a *double* predestination of the elect to holiness and heaven, and of the non-elect to sin and hell (the orig-

inal word *pro-orizo*, meaning to *predestinate*, occurring both in Rom. viii. 29 and in Acts iv. 28); yet it should never be forgotten that, with the exception of Thomas Bradwardine, Roman Catholic Archbishop of Canterbury (1290-1349) and his followers, the stricter predestinarians have always been extremely careful to *distinguish* these two predestinations from each other, making the predestination to holiness and heaven positive, active, and efficient, and the predestination to sin and hell only negative, passive, and permissive, while both predestinations are equally certain. Uneducated people see no difference between things that are really very different; and so persons trained in the school of the Holy Ghost and of the Holy Scriptures see an infinite difference between God and Satan, holiness and sin, and an infinite difference between God's connection with holiness and His connection with sin. Of course Satan wants us to conglomerate all things indiscriminately together, and to refer holiness and sin, *in the same sense*, to God, and thus to take all the blame for sin from himself and put it upon God; but the intelligent and faithful child of God is not ignorant of Satan's devices, and will not unspeakably dishonor God by yielding to this insidious temptation of Satan.

The King James Version of the Scriptures and the London Confession of Faith restrict their use of the word predestination to God's foreordination of His elect to holiness and heaven, and so do at least three-fourths of Primitive Baptists.

The London Confession of Faith wisely cautions us that "the doctrine of this high mystery of predestination is to be handled with special prudence and care, that men, attending the will of God revealed in His Word, and yielding obedience thereunto, may from the certainty of their effectual vocation be assured of their eternal election; so shall this doctrine afford matter of praise, reverence, and admiration of God,

and of humility, diligence, and abundant consolation to all that sincerely obey the gospel." If this blessed *experimental* and *practical* use were made of the doctrine of predestination by all our ministers, instead of indulging in perpetual verbal and theoretical discussions of the subject, our churches would be far more edified and benefited, and acrid controversies about predestination would cease.

*All* our ablest brethren, on both sides of this question of the absolute predestination of all things, say that they believe *both parts* of the sentence in the first section of the third chapter of the London Confession of Faith; then let them stop quarreling on this subject, and quit calling one side Arminians and the other side Fatalists. If we loved each other as we should, as children of the same Heavenly Father, redeemed with the same precious blood, regenerated by the same Holy Spirit, and bound for the same Eternal Home, we would be forbearing towards each other, and not use such derisive epithets; but we would tenderly speak of the things which make for peace, wherewith one may edify another.

S. H.

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### ADVANCE OF THE CAUSE OF TRUTH AND UNION AMONG PRIMITIVE BAPTISTS.

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I am deeply sensible of the poorness of my qualifications and services in the cause of our adorable Redeemer. My dear father told me that he thought that my gift was one of *teaching*; and I have thought that if I had any, it was of that character more than any other. And my earnest desire has been and is that, if I teach anything, it shall be, not the false inventions of man but the eternal truth of God. And during the last four years I have, in the providence, and I believe led by, the Spirit of God, felt it to be my duty, most painful and contrary to all my natural

feelings, to reprove errors that have been springing up and growing and extending among our own dear brethren; to lift up my voice of affectionate and solemn warning against their tendency, and to strive to restore the erring ones to the paths of truth and righteousness. Only a few of our brethren know the reality and extent and danger of these erroneous teachings, so that not only have I had very few to thoroughly sympathize with me in my unpleasant labors, but some of my brethren have seemed to feel resentment and bitterness toward me, and to have labored, privately and publicly and persistently, to effect my destruction. But I would forever thank and praise the name of the God of truth whom I serve and who I believe has called me to this work, that He has most graciously sustained me, and not suffered me to be overwhelmed; and that He has given me evidences that He is restoring some of our dear erring brethren to the straight and narrow path of His eternal and unchangeable truth. And I cannot but feel that, according to His infallible promises, He will thus continue His gracious work until all are restored and reunited in truth and love and peace. We may be well assured that nothing but the *truth* and the God of truth can bring about a genuine and permanent reunion of our separated brethren. And I must, while life lasts, contend that that truth is found in the Scriptures of the Old and New Testaments, and is therein so plainly set forth that there is no sufficient reason that even the weakest and foolishlest of Christ's sheep should err therein; and that this truth is contained purely and essentially in the Primitive Baptist Articles of Faith—the faith once for all delivered to the saints, the faith of God's elect.

From what I have myself seen and heard, I am sure that there has been a return to the truth on the part of many of our erring brethren in regard to the literal, as well as the spiritual, truth of the Scriptures,

the Eternal Three-Oneness of God, the eternal covenant and not eternal vital union of Christ and His people, the not compulsive but permissive and overruling nature of God's predestination of sin, the accountability of all men to God, the uprightness of Adam when created, and the holiness of God's salvation, the wilful and responsible fall of angels and of men, the change in the soul in regeneration, the connection between the obedience and the present comfort of the child of God, the immediate entrance of the disembodied spirit into a state of conscious happiness or misery, the second personal coming of Christ, the resurrection of the bodies of both the just and the unjust, the final judgment, and the everlasting happiness of the righteous, and the everlasting punishment of the wicked. And I believe that the Lord will graciously and almightily bring back all His erring people to the truth on these points of doctrine, and will bless them with a loving and lasting union and peace. To this end should all His people, and especially all His ministers labor, and for this they should pray. It is the height of folly, it is suicide, it is treason to our Divine Head, for the body of Christ to divide itself; every member needs every other member. We must always uncompromisingly contend for the pure and eternal truth of God, but our contention must be in humble and tender love. It is not an enemy, but a sincere friend who tells us the truth.

SYLVESTER HASSELL.

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GO, AND DO THOU LIKEWISE.

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LUKE, X. 25-37.

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We have reason to thank the Lord that, by His heavenly grace, there are some Good Samaritans still living among us. Oh, that we all had grace to imitate

them! There are thousands of them, but I would speak in this brief notice of only two, who know nothing of this writing, and who would shrink from any publicity being given to their beautiful deeds of self-sacrificing love; and I speak of these instances to urge others to do like them.

In an adjoining county a dear Primitive Baptist sister is an angel of mercy in seasons of affliction, not only in her own family, but also in other families, both Protestant and Catholic, in the town where she lives, visiting them, and, without earthly compensation, ministering wisely and tenderly to the suffering ones, by day and by night.

And in my own county, a precious ministering brother, who makes his living on a little farm, not only freely gives a great deal of his time to the preaching of the pure and simple Gospel of the Lord Jesus Christ, but visits his neighbors for miles around when they are sick, and carries them needed delicacies, and when work is needed to be done on the farms of those who are sick, he gets other neighbors and they go and do the work, and he thus melts down enmities with coals of loving fire.

“Thou shalt love thy neighbor as thyself.” (Matt. xxii. 39.) “Love is the fulfilling of the law.” (Rom. xiii. 10.) “Go, and do thou likewise.” (Luke, x. 37.)  
S. H.

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## ASSOCIATIONS.

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For several years past there has been more or less discussion going on in some of our Primitive Baptist papers concerning the validity and scriptural authority for our Associations. Some writers go to one extreme and some to another, and thus they fail to harmonize or accomplish any practical good for the denomination.

It has seemed to us that if our brethren who write and publish articles on this subject would properly define their objections to Associations the subject would be freed from

much of the debate and contention that have heretofore attended it. All associations are not organized under the same rules of order; they differ in their organic structure, and possibly some of them have an item or two in their constitution that is of doubtful propriety and even objectionable. But while this may be true, it would not seem proper to make a wholesale objection to everything connected with all Associations because of a few objectionable things in some of them. It certainly would be better to free ourselves from that which is wrong and hold fast to that which is right. Associations of brethren and sisters, who have assembled for the worship of God, cannot be wrong. The Gospel preached by our preachers there is the same as that preached at their regular church meetings, or at any other time or place; the hearing of faith is the same, and the joy and comfort in receiving the truth in love is the same as if received anywhere else. And we doubt very much whether it can be found in any of the written Constitutions of Associations that any provision has been made for these scriptural and unobjectionable services. The preaching services, though generally regulated by some assumed or implied authority of the Association, are not once mentioned in any item of the organic law upon which the churches have created the associational compact. There is nothing in the Constitutions of any of our Associations that I have seen to prove that the Associations were organized for the purpose of having the Gospel of the Son of God preached, or for the purpose of administering any of the ordinances of the Gospel. But, on the contrary, many of the Primitive Baptist Associations, as well as those of the Missionary Baptists, say in their Constitutions that the Association shall be an "*Advisory Council*," and it shall be its duty to give the churches the "best advice" it can in matters of difficulty among or in any of the churches of which it is composed. This is one, and perhaps the leading, purpose for which Associations have been organized by the churches. And if we had an objection now to offer against Associations, it would not be on account of the preaching, exhorting, praying, or singing; nor would it be because of the kind and loving salutations and greetings of the dear kindred in Christ when they meet together in love and fellowship to worship

the God of Truth and the Father of all our mercies. No, we could not enter any protest against Associations on that ground, for these things are not once mentioned in the written compact for Associations, except it be in this one particular—that the “Association shall be opened and closed by prayer.”

Now as none of these religious services, to which we have referred in the foregoing remarks, are objectionable, and none of them are embraced in any of the written Constitutions of Associations, except that of prayer, we suggest that if we have an objection it should be on the ground of an Association being created by churches as a permanent and perpetual “*Advisory Council*,” to advise the churches of Jesus Christ in matters of discipline and Gospel order. These “Advisory Councils” are generally organized in advance of any known necessity for their advice, and they stand as a distinct and permanent organization or higher court—a court of appeals, waiting for business—and if no query is sent up by any church, and no advice is asked in any matter pertaining to the order, discipline, or government of any church, then the “Advisory Council” has nothing to do in that direction. It is a blank so far as this leading object of the organization is concerned.

And now, I suggest to our brethren and sisters who are pleased to write either in favor of or against Associations, that they confine their investigations to the written articles of the associational compact: that is, to the Constitution and rules of decorum which define what is the real object of such Associations. And we do think that if our investigations are confined alone to such things as these associational constitutions and decorums tell us must or must not be done, there would be no need of saying one word about the good preaching or the bad preaching; neither need we to waste time to tell of what a good Introductory Sermon was preached, what good singing, or to speak of the good admonitions and exhortations. Not one of these things are once mentioned in associational constitutions as any part of the design of such organizations, and it is worse than useless—it is misleading—to spend time and labor to prove that which nobody denies, and for which not one line or word of provision is made in any written or published constitutions of Associations to which objections are made.

W. M. M.

ASSOCIATIONS AGAIN.

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Since writing our article under the heading of "Associations," which appears on page 23 of this issue of the MESSENGER, we have received and carefully read the article of Elder G. W. Stewart, under the same heading, as appears on page 440 of the MESSENGER for December, 1896; and though we suppose that neither Elder Stewart nor anybody else would claim perfection for his views or arguments, we highly commend his article as an instructive and valuable assistant in the investigation of the rights, duties, and powers of Primitive Baptist Associations. The copy of the Constitution of Elder Stewart's Association may also be seen, beginning on page 443 of December MESSENGER, 1896, which he says is "the same as that of the Olive Association of Alabama, except the 13th Article," in reference to Moderator and Clerk.

The nine churches which were embraced in the organization of the Olive Association at Mt. Olive Church, Lee county, Ala., where I have long been a member, had obtained letters of dismissal from the Beulah Association for the purpose of forming the Olive Association. These churches convened by their Messengers, April 20, 1883. The Constitution submitted and carefully read and finally adopted item by item, and then as a whole, without a dissenting voice, was written by myself, without the aid, assistance, or even a suggestion by any one, and therefore I insisted that every Article should be carefully considered by every brother present, whether of visiting ministers and members of other churches and Associations, or of those who desired to go into the Associational Compact. And I am confident that it was well and deliberately considered as far as we were able to do it, and most cheerfully and heartily adopted; and, so far as I know, everything has moved along well and harmoniously under its provisions.

Some years after the organization of the Olive, sixteen churches of the disrupted Primitive Western Association convened with the church at Providence, Meriwether county, Ga., to consider the propriety of reorganizing. Letters were sent up by the churches, some suggesting one thing and some another. Finally the convention of churches thus assembled, agreed to make an effort to organize an

Association. Several ministers were appointed as a committee to draft up and present to the convention a form of government on which to reorganize. These brethren retired for deliberation, and finally returned with their unanimous recommendation to adopt the whole of the Constitution of the Olive Association of Alabama, as a form of government for the reorganization of the Primitive Western of Georgia. Their recommendation was carefully considered and unanimously adopted by the convention of churches, and also heartily approved, I think, by every visiting brother present from other churches and Associations. Since that time, so far as we know, everything has moved along in the utmost peace and quiet, not only among themselves as churches, but also in their correspondence with sister Associations.

It may be that a few churches and Associations had for a time a fear and a godly jealousy over us, fearing a "new departure," or a departure from the traditions of our fathers, as though it was a departure from the word and command of God; and for this reason we could not blame them, but rather commend them for their careful examination of the form of agreement on which these Associations were organized, so that if anything should appear to be wrong or destructive of the order of the Gospel, or of the peace and fellowship of churches or Associations of churches, it might be brought to light. But we are glad to know that with all these fears and precautions and deliberations, no church or Association has entered any objection, but to the contrary, other Associations, as we have been informed, have been organized in other States upon the same basis as the Olive and Little Hope in Alabama, and the Primitive Western in Georgia.

There has been considerable discussion going on of late among our brethren in Texas, and a few other States, with regard to Associations, and we hope the writers may be able to confine their articles strictly to the subject without bitterness. Truth is precious, and it is worthy of a calm and brotherly investigation. Unless something very special seems to require it, I will probably never again write upon this subject.

W. M. M.

## THE HOUSE OF GOD.

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“Thus saith the Lord, the heaven is My throne, and the earth is My footstool; where is the house that ye build unto Me? and where is the place of My rest? For all those things hath Mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.” Isaiah lxvi. 1, 2.

The Almighty God has the sovereign right to declare His own honor and glory, and assert His sovereign sway over all the universe. It is utterly impossible for such a being as God to arrogate or claim more than is due to Himself, and equally impossible for any creature on earth to comprehend the infinitely great and glorious character of Him who inhabiteth eternity. The Heaven being His throne signifies that He is above all and ruleth over all; and David says: “Righteousness and judgment are the habitation of His throne,” and also that “justice and judgment are the habitation of His throne.”

The earth being God’s footstool and man’s temporary abode, presents the great contrast between the state and character of man and that of God, the creator of man.

The Scriptures abundantly teach that God is in no measure dependant upon man to add anything to His infinitely holy and perfect character, or to prepare a place of abode where He would deign to dwell by the presence of His love and mercy, as manifested to and in the poor, tempest-tossed, and afflicted, in whom He chooses to dwell: As He saith, “I will dwell in them, and walk in them, and I will be their God, and they shall be My people.”

“Where is the house that ye build unto Me? and where is the place of My rest?” David found favor with God, and desired to find a tabernacle for the God of Jacob; but Solomon built Him a house. Howbeit, the Most High dwelleth not in temples made with hands, as saith the prophet: “Heaven is My throne,” etc. Acts vii. 46-49. The temple built by King Solomon at Jerusalem was the pride and boast of the Jews, and it was indeed a wonderful structure to behold; and in all its process of building the God of Israel guided the hands of the workmen, and when it was completed, He came down by the manifestation of

His holy presence, and His glory filled the temple, and to this magnificent temple the carnal Jews would point as the house which they had built to God, and as the place of His rest. It was there that they were taught to serve and worship in all the types and shadows that pointed to the true tabernacle and true worship of God. The elect materials of which that ancient temple was built, and the preparation of the same for the respective places each and every part should fill, is all significant of God's election and preparation of His people for their places in the greater and more glorious spiritual house, built of lively stones, to offer spiritual sacrifices which God is pleased to accept through Jesus Christ our Lord. This spiritual house is composed of God's children; they are built upon the foundation of the Apostles and prophets, Jesus Christ being the chief corner-stone, in whom they are builded together for a habitation of God through the spirit. Ephesians ii. 20-22.

Such being the nature and character of God's people, so rendered by His power and grace, they constitute His house, His portion, His peculiar treasure, sought out and called out of the world, and so prepared, qualified, and endowed with spiritual gifts as to fit them for and incline them to the true worship of God, their gracious Creator, Preserver and Saviour, and to serve the Lord Jesus Christ in humble sincerity. But without these spiritual qualifications they are rejected, together with all their offerings and sacrifices, as the Jews were, of whose service it is said in this same chapter: "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an ablation, as if he offered swine's blood; he that burneth incense as if he blessed an idol." The humble and contrite, the poor, trembling children of God, may find comfort in the declaration that God will look to them as the place of His sacred, chosen rest, or place of abode; and when all the carnal builders, who presume to build up houses for the Lord, and to assist Him in the work of saving souls, and vainly hope that they shall thereby share the praise and honor of salvation with Him who trod the wine-press alone, are confounded and rejected, the trembling ones are still the objects of God's special care, and have the precious assurance that He dwells in them and walks in them, and also works in them to will and to do of His own good pleasure.

God often speaks to them, and speaks in them by His Holy Spirit, and they tremble at His mighty word; they tremble because of the consciousness of His excellent glory and majesty in contrast with their own weakness and imperfection. Moses, when brought face to face with the fearful majesty of Jehovah, said: "I exceedingly fear and quake;" and what earthly tenement in all the world could stand unawed in the manifest presence of "so great a God as our God?" The holy fear and trembling which the people of God experience is but evidence of the indwelling of His Spirit within them. Paul says of such: "Ye are God's husbandry, ye are God's building." When men undertake to build for the Lord, they are sure to reject the chief corner stone, as did the builders of the ancient temple; but, in God's own building, Christ is the foundation, the everlasting walls of salvation, and the covering of His people.

J. E. W. H.

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### OUR FAITH VICTORIOUS.

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"This is the victory that overcometh the world, even our faith." 1 John v. 4.

I will briefly notice first the source of the Christian's faith, and say that it is a principle or a grace that is foreign to our nature—that it is one of the good and perfect gifts which "cometh down from the Father of lights." It is from above, a heaven-born principle which none can possess until born of God. "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth Him that begot loveth Him also that is begotten of Him." By this we know that we love the children of God when we love God and keep His commandments. For this is the love of God, that we keep His commandments, and His commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." So we see that faith is evidently from above, a heaven-born gift or fruit of the Spirit of God. Our love to God and His children, and our cheerful and willing obedience to His commandments are mentioned, not as the cause of faith, but as the evidence thereof. If we have this holy faith, we love God

and His people, and also love His commandments. But, if we are not born of God, we have not this faith, we love not His people, and to us His commandments are grievous. "Because the carnal mind is enmity against God, for it is not subject to the law of God (the law of love), neither indeed can be. So, then they that are in the flesh cannot please God. "But ye are not in the flesh, but in the Spirit; if so be that the Spirit of God dwell in you." Romans viii. 7, 8, 9.

Now, why can those that are in the flesh not please God? Because "without faith it is impossible to please Him." Hebrews xi. 6. If faith be the act of the creature, then those that are yet in the flesh could please God by such act, or such *exercise*, as some call it. If faith be the act of the creature, then the children of God are kept by the power of God through their own act, for they are kept by His power through faith. 1 Peter i. 5.

But nay, faith is a potent power which "removed mountains, subdued kingdoms, quenched the violence of fire, stopped the mouths of lions," etc. Hebrews xi. 33. Read the entire chapter. This faith that overcomes the world cannot be of the world, for the world cannot rise above and overcome itself; but it is a sovereign gift of God, a fruit of the Spirit of God that dwells in us and elevates the mind above the things of the earth, and lays hold of Heaven and divine things. It embraces all the promises of God, and will not, nay cannot, relinquish them until they are all fulfilled, and then faith will have answered God's holy and gracious purpose, and will be active no more, for the children of God will then have "received the end of their faith, even the salvation of their souls." 1 Peter i. 9.

Our faith will be triumphant; it embraces its Author, its Alpha, and its End—even Jesus who died that we might live with Him in Heaven, far above the sphere of humanity. Our faith discovers the Saviour in the very first promise, that He should bruise the serpent's head, and clings to Him through all the line of prophecy, and joyfully embraces Him in the arms of our good old brother, Simeon, and follows along with Him in His spotless life and character as our own blessed Child who was born to us, and our own glorious Son who was given to us (Isaiah ix. 6), and claims for us all His moral uprightness and perfect obedience as

our own by the gift of God through Him, by which we are made righteous, and thus through faith we are freely justified by His righteousness, all of which is given us in Him, and secured to us by His atoning blood. Not only was this grace given us in Christ before the world began (2 Timothy i. 9), but, as already shown, the Son of God Himself, in whom the grace is given, is also given us.

Therefore, our triumphant faith still clings to Him, the history of whose life-work in our likeness, whose bitter sorrows in the garden of Gethsemane, and whose agony on the Roman cross fill our minds with wonder and admiration, and also excite the admiration of the angels. 1 Peter i. 12. There hung our bleeding sacrifice. He groaned, and bled, and gave up the ghost; His body was laid away in the tomb. By His death we were reconciled to God, and we shall be saved by His life. Romans v. 10.

Here our faith reaches its climax. It embraces the same Jesus, but not as a suffering man. He is risen, and is alive forever more. "Death hath no more dominion over Him. He died for our sins, He rose for our justification."

Now, to the end of our faith I will revert for a moment and close this article. As the prophets of old looked and longed for the first coming of the Messiah, so the faith of the children of God now embraces the certainty of His second coming, without sin, unto salvation. In the resurrection morning, all for whom He died, and for whose justification He was raised again, shall be changed (not exchanged) from natural to spiritual bodies, and shall be caught up to meet the Lord in the air, and so shall they be forever with Him. Then the world will be overcome. Thanks be unto God who giveth us the victory through our Lord Jesus Christ!

J. E. W. H.

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### PAY YOUR BILLS PROMPTLY.

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An old time newspaper man says: "No sensible man should or ever does get angry because a man duns him for his money. A dun is not an impeachment of a subscriber's integrity, but is simply an outpouring of a publisher's necessities. For instance, 1,000 men owe a man from \$1 to \$10; he has to dun them in order to pay his expenses. Instead of getting angry and stopping his paper because the publisher asks what is due, the subscriber should thank the editor for waiting patiently, and pay up like a man."

## ACCOUNTS SENT TO SUBSCRIBERS.

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With this number of THE GOSPEL MESSENGER, beginning the nineteenth volume, I send out, to all the subscribers who are a year or more in arrears, statements of the amounts due me for subscription, including a year in advance; that is, up to January, 1898. Elder J. R. Respass' Sons would not sell me THE GOSPEL MESSENGER unless I bought the past accounts due them for the MESSENGER. For these accounts and the name and good-will of the MESSENGER, without any other property, I paid the heirs of Elder Respass the equivalent of *three thousand dollars*. In order to pay the indebtedness that I have contracted by this purchase, and to continue the publication of the MESSENGER in its present enlarged and improved form, I am in *absolute need* of the amounts due me. Not one-tenth of the 500 subscribers who owe for the MESSENGER before 1895, have as yet paid me anything. The sum owed by each subscriber is comparatively small, but it is *of importance to me*. Every genuine Primitive Baptist, every lover of Bible truth, has been made *honest* by Divine grace, and ought also to be carefully attentive to business, and, as soon as able, pay every debt. The date from which each past account is reckoned, is that sent me by Elder Respass' Sons, and will be corrected if erroneous.

Please *do not fail* to send me the amount of your indebtedness, by postal order or in a registered letter, at your earliest convenience. To those who very much desire THE GOSPEL MESSENGER, and are not really able to pay for it, I will take pleasure in sending the magazine without charge.

SYLVESTER HASSELL.

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Of two doctrines, one of which must be false, always believe the one which most exalts God. That is the true one, and that is the one which will add most to the strength of your character.—*Sel.*

## EXTRACTS.

OPELIKA, ALA., November 2, 1896.

*Elder J. W. H. Cliett—*

DEAR AGED BROTHER: Your kind and touching letter of October 29, 1896, received, and would have been answered sooner but for my feebleness and press upon my time in other things. I truly sympathize with you in your bereaved and lonely condition, as far as it is possible for me to do, who has never yet been placed precisely in that bereaved condition by the death of a life-long and beloved companion. Deeply as I may sympathize with you and others in this condition, I know it only in theory and observation, and not by actual experience for myself. So it is religiously. Many seem to know a great deal about Christianity; they can talk freely and glibly upon it, but it is only in theory, and from what they have read or heard others say, and not from actual heartfelt experience, each for himself. And you know, my dear brother, as well as I, that if Christianity is worth anything to any person, he must know and feel and understand something experimentally for himself. The word of the Lord must come to him, not in word only (as it does to others), but in power, in the Holy Ghost, and in much assurance of faith. And coming thus it works effectually in him, and brings forth its pleasant fruits. I know that some ridicule the idea of Christian experience, and call it delusion, imagination, etc., but when our God says "I will write My law in their heart," surely they must have some real heartfelt experience of this great work. It is life from the dead, and life is light; it gives a feeling understanding of many things before unknown, causing a great change in the views of men concerning both God and man. It causeth men to love God, to love righteousness, and hate iniquity and sin. It brings them to mourn over their inward corruption and to abhor their sinful life practically. It brings them to repentance and to cry unto God for mercy and forgiveness of sins. It makes them pant and thirst after God as the wounded hart pants after the cooling water-brook.

Now, my dear aged brother, these are blessed things, and they who thus feel surely have signs of divine life within them, and with strong desires their anxious souls are looking for the full realization of that blessed hope, and for the glorious appearing of the Great God and our Saviour Jesus Christ, who shall take them home to Himself in glory.

And now may the grace of our Lord be with you in your old and fast-declining years, and keep you strong in the Lord, and

steadfast in the faith of Christ, until you shall be called to lay your armor by and give to God, the Judge of all, a final account of your stewardship. I feel assured that our final departure from this world is near at hand. Remember me, and my dear aged companion, at a throne of grace. Peace and mercy be to you and all the household of faith.

W. M. MITCHELL.

ROANOKE, ALA., November 6, 1896.

*Elder W. M. Mitchell—*

ESTEEMED BROTHER IN CHRIST: Having received your kind and interesting letter, I hasten to let you know how much I appreciate your sympathy and kind advice. I know that we must have an experimental knowledge of anything before we can have a correct opinion respecting things, and except a man is born of the Spirit, he has no knowledge of spiritual things.

Therefore, the natural man (the unregenerate) receiveth not the things of the Spirit, neither can he know them, for they are spiritually discerned. I highly appreciate the sentiments in your letter, and think I would love to see them in THE GOSPEL MESSENGER, believing it would be comforting to the dear saints. I would love to read the MESSENGER regularly, but am not now taking it. Brother Mitchell, I do not ask for this poor scribble to be published. May God, in His infinite goodness, bless you and Sister Mitchell in your advanced lives, and if we never meet on earth may we meet in heaven, is the prayer of your loving brother,

J. W. H. CLIETT.

SHELBY CO., ALA., September 7, 1896.

*Elder W. M. Mitchell and Wife—*

MY DEAR PARENTS: I know it is my duty to write as I cannot visit you; but, as in almost everything else that seems to be my duty, I fall short. I feel very sad at times over my shortcomings and failures, and consequently I am in a poor mood to write.

I think of you, my dear father and mother, daily, and pray God may ever be your Counselor, Father, and abiding trust.

Our church meeting for September is past. We had one accession to our number. There seems to be quite a lively interest manifested by several outsiders who attend our meetings.

Your affectionate daughter,

MRS. E. C. FINLEY.

TEXAS, September 8, 1896.

DEAR BRO. MITCHELL: I have been putting off renewing my subscription to the MESSENGER till it has run over the date ever since last June. I hope you will pardon this delay, for it seems that I am lacking in many things that I should do and do not. If the good Lord was not so good and gracious to me I should have despaired long ago, but thanks to His mercy, I am still spared, and have good health in my old age. I have just got home from an Association.

I never saw a better meeting in my life, and I was made to thank God for His goodness to His children. With the hope of meeting in a better world, I bid you farewell,

MRS. E. M. MCINTOSH.

BANCROFT, MO., September 4, 1896.

DEAR ELDER MITCHELL: I had the sad misfortune to lose my beloved wife, Nancy E. Boyer, on 28th of August, 1896. She united with the Primitive Baptist church at the age of thirteen years. I think if there ever was a Christian she surely was one. We had been married only twelve years; she was always kind to me. She loved to hear the Gospel preached. We had two meetings when she was not able to sit up, and two sermons preached, one by Elder Allen Sysk, and the other by Elder J. Ward of our own church, Sugar Creek; and another meeting by Elder James Stout, of Missouri. There were a good many at the meetings, and never in all my life had I seen such a revival of souls, seeming so happy, and my dear wife was truly comforted and happy. As for myself, I do not belong to any church, but I could not refrain from rejoicing inwardly, feeling like the poor thief when nailed to the cross with Jesus, and inwardly cry, "O that He would remember me and bless me." This, I trust, He has done.

Some ask me why I do not join the church? All I can say is, I am not fit to belong to anything. I see so much imperfection in myself that oft I am made to cry, "O wretched man that I am, who shall deliver me from the body of this death?"

For what purpose I was put in this world of sin and sorrow the Lord only knows. I can say this, that I was not raised up by Old Baptists, nor under their doctrinal teaching, but now their doctrine seems to suit me better than any I have ever heard. I was raised among Methodists and Missionary Baptists, but their systems all have failed me. I once thought I could join the church whenever I got ready to go up and give my hand to the preacher, but alas! I now find, at the age of

45 years, instead of getting good I am in a poor bewildered state, feeling that if ever I am saved at all it must surely be by the grace of God, for it is nothing that a poor worm like me can do.

You, dear Elder Mitchell, are the first preacher of the Gospel to whom I have ever written, and this is the letter, and I hope you will excuse my scattering remarks and bad spelling. I felt a desire to write you.

B. A. BOYER.

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### PERSONAL.

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Saturday before the 2d Sunday in September, 1896, our little household was agreeably suprised by a visit from our young brother, G. S. Cargill, a member of the little church lately organized in Savannah, Ga. We had never met before, and when here he had not been a member of the church quite one year; and is about 19 years old, has an enquiring and fruitful mind in the Scriptures—exercises among his brethren in the way of prayer and commenting upon the Scriptures when called on by them

As our dear brother came expressly to see us and be at our chapel meeting in Opelika on the 2d Sunday, we greatly enjoyed his visit, and the interview had with him on scriptural subjects, till on the third day afternoon he bid us *adieu*. May heaven's blessing rest upon the young brother! W. M. MITCHELL.

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### A CONQUERING FAITH.

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The strength and prevailing power of the early disciples were in their certainties. They went forth with decision upon their lips, with the fire of intense conviction in their hearts, and it made their testimony irresistible, and gave them their victory over the world. It was the age of the skeptic, a period of almost universal uncertainty. Agnosticism was bringing forth its inevitable fruit of pessimism and despair. The old religions had grown decrepit, and were regarded as hoary-headed impostors, even by those whose business it was to defend them. The creeds were worn-out rags which barely covered the nakedness of atheism. The theatre was ridiculing the gods, and philosophy contemptuously ignoring them. Thoughtful men were sneering at the very name of truth; priests hid themselves behind the temple screen to laugh at the credulity of the worshippers; soothsayers, augurs, oracles, and sacrifices had become a system of charlatany. Men were everywhere boastfully

declaring or mournfully confessing that nothing was or could be known about the higher powers and a future life. They were often avowing their atheism with flippant lips, while their hearts were full of a sad weariness and longing. For there is no boasting so stagey or unreal as that of the human heart over its own religious darkness. The laughter of the cynic over his dreary negations is as hollow as his hysterical laughter at a funeral. Man hungers for the food which he has cast away. His soul has its dwelling among the tombs where his buried faith lies. He is impatient to know something about God and the mystery of birth and suffering and death, and what comes after. It is terrible to be groping in damp mists and through labyrinths of darkness. He is forever sending forth the yearning, desperate cry: "Who will show us any good? Who will read for us the everlasting riddle? Who will lift the veil for us?"

That was the secret sigh and groan of all the world in the days of the apostles. And then these men appeared, declaring in tones to which the world had long been unaccustomed, that they had found the truth and the eternal life, and the Conqueror of death, and an almighty Saviour, and an everlasting Father, and the very life and light of men; that they had proved these things by touch and sight and reason, by evidence of sense and mind and spirit; that no arguments or ridicule or opposition could abate their confidence; and that they were ready to labor, suffer, and die in witness thereof. "We speak that we do know, and testify that we have seen." They went forth with triumphant certainty on their lips, holding in their hands the clue to all the great mysteries. It was like a rock on which the desperate swimmers in that sea of doubt could plant their feet: it was the one sure beacon left in a sea of darkness. No wonder that men gathered around them. "This the victory that overcometh the world, even our faith."

J. G. GREENHOUGH.

#### REUNION OF CHRISTENDOM.

When, in 1895, the Pope of Rome addressed an encyclical (or circular) letter to the Eastern or Greek Catholic "Churches," on the subject of their reuniting with the Roman Catholic "Church," the Greek Catholic Patriarch and Synod of Constantinople answered that the proper way for a reunion of the Greek and Roman Catholic "Churches" was for the Western or Roman Catholic "Church" to abandon its corrupt innovations introduced after the eighth century of the Christian Era.—the addition of *filioque* to the Creed, the use of unleavened bread in communion, the teaching regarding purgatory, the substitution of sprinkling for immersion, the immaculate conception of the Virgin Mary, the temporal power, the infallibility, and the absolute rule of the Bishop of Rome.—*Selected.*

## THE LIFE BEYOND.

The star is not extinguished when it sets  
 Upon the dull horizon; it but goes  
 To shine in other skies, then reappears  
 In ours as fresh as when it first arose.

The river is not lost when o'er the rock  
 It pours its flood into the abyss below;  
 Its scattered force regathering from the shock,  
 It hastens forward with yet fuller flow.

The bright sun dies not when the shadowing orb  
 Of the eclipsing moon obscures its ray:  
 It still is shining on, and soon to us  
 Will burst undimmed into the joy of day.

Thus nothing dies, or only dies to live;  
 Star, stream, sun, flower, the dewdrop, and the gold,  
 Each goodly thing instinct with buoyant hope,  
 Hastens to put on its purer, finer mold.

Thus in the quiet joy of kindly trust,  
 We bid each parting saint a brief farewell;  
 Weeping, yet smiling, we commit their dust  
 To the safe keeping of the silent cell.—*Horatius Bonar.*

## OBITUARIES.

"We shall not all sleep, but we shall all be changed."—I COR. xv. 51.

## MRS. CARRIE STEVENS.

Sister Carrie Stevens, wife of Brother Hubbard W. Stevens, died in Alexander City, Ala., at the home of her son, P. O. Stevens, Esq., on 19th September, 1896. \* Her son writes me that his dear mother was born in Talbotton, Ga., February 24th, 1834; was married December 25th, 1851; united with the Primitive Baptist church at Hepzibah, Lee county, Ala., July, 1859. She died in her sixty-second year. I was pastor of the church of which she was a member from the time of her baptism till 1879, when she moved and became a member at Canaan in Tallapoosa county, Ala., and having in December, 1891, moved to Birmingham she became a member of Mt. Zion Church under the care of Elder J. P. Powell.

Our dear bereaved Brother H. W. Stevens says, in a short note to us: "In the providence of God toward me, I am bereft of all worldly comforts in the death of a pure, kind, and Christian com-

panion. I feel that she has just gone before me a little to our long, spiritual, and eternal home. I am a cripple for life, and so paralyzed that I can hardly write. In kindness, brotherly love, and Christian affection remember me to all the membership of Mount Olive church."

Sister Stevens was peculiarly blessed with a cheerful and social disposition. The family had once been in easy circumstances of life, but the rough winds of adversity in later years had blown heavily upon them; but, amidst it all, our departed sister had maintained a calm, cheerful, and resigned state of mind most of the time.

Sixty cents are sent for six extra copies of THE MESSENGER containing this notice. Names and addresses of those desiring extras will be given on another slip of paper. May the Lord comfort the bereaved family. Much might be written, but our restricted limits in THE MESSENGER forbid lengthy obituaries.

W. M. MITCHELL.

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### SARAH H. AND JAMES COOK.

With a feeling of sadness I undertake the very solemn yet pleasant task of writing something in loving remembrance of our precious mother and father Cook.

Our dear mother, Sarah Hamilton Cook, died of heart failure one year ago, the 9th of April last. It would be impossible for me to enumerate her many noble traits or describe such patience as was hers. So I would simply say, her life was that of a model Christian. She was indeed a "Mother in Israel." I shall never forget the last day it was my happy lot to be with her. She was humility itself. She said while talking with her youngest child (an only daughter) and myself, "that she felt she could truthfully say she had no ill feeling toward any one in this world." There was no room in her heart for anything but love. She longed to be anchored in that Home not made with hands, eternal in the heavens, and we feel assured that death was gain to her. Her favorite hymn was

"One sweetly solemn thought  
Comes to me o'er and o'er;  
I'm nearer my home in heaven to-day  
Than ever I've been before."

She is now sleeping sweetly in Jesus, and at His coming for His saints, shall awake in His likeness. She was 63 years and 9 months old.

Our father, James Cook, was born September 17, 1816, and died September 21, 1896, aged eighty years and four days. He was much afflicted for a number of years, but was ever ready to talk of the goodness and mercy of God, and to give a reason for the hope within. He, like mother, was a model "Primitive Baptist," and an honor to the cause, having filled the office of a deacon well, and purchased to himself a good degree and great boldness in the faith. He was a noble citizen, and in proof of this he has left sev-

eral sons and one daughter, who would be worthy examples for any of us; who to-day are grand, living monuments to the memory of their precious departed parents. If I should express the sentiments of the daughters-in-law in the family, I am sure they all loved mother and father, because they deserved it. They always treated us as a father and mother, indeed. Father would pray so earnestly in his last illness for the Lord to take him to Himself, if it should be His will; but said he wanted not his will but the Lord's to be done. He suffered intensely for about a month before it was the pleasure of God to release him.

The song used at his funeral could not have been more appropriate:

"Death is no more a frightful foe,  
Since I with Christ shall reign,  
With joy I leave this world of woe,  
For me to die is gain," etc.

And while, of course, his relatives and friends will all miss the loving counsel and presence of father and mother, they could not wish them again in this world of sin and suffering. The children have the consolation of knowing they did all in their power to comfort and to alleviate their sufferings while here. In conclusion, may it be the Lord's good pleasure to unite the family again in heaven.

MRS. S. O. COOK.

Bronwood, Ga.

#### MRS. KEREN H. STEPHENSON.

Sister Keren H. Stephenson, of Covington, Ga., died October 11, 1896. She was born February 27, 1844, and was in her 53d year. She was a daughter of Josiah and Sarah James, of Henry County, Georgia. About the age of 20 she married J. J. Stephenson, who died February 11, 1880, leaving her with eight children, all yet living, to mourn the death of their dear mother. At her husband's death her children were all small, and by hard struggles she raised them all to be excellent men and women. Some time before she was sixteen she was convicted of sin and realized her lost condition. How long she thus suffered the writer could not learn, but about the age of sixteen was born into the spiritual kingdom. She was at her uncle Thomas Hambrick's when it occurred. She was alone upstairs, reading her Bible, when the joyful time came, and so bright and full was the spiritual birth that she ran down stairs to her aunt, clapping her hands in full demonstration of her holy happiness. Some ten years passed before she joined the Primitive Baptists at Bethel church. Her father was a Primitive Baptist. She remained a consistent member of said church till November 9, 1890, when by letter she was received in full fellowship at West Atlanta Primitive Baptist Church. There her membership remained till God called her home. During her last years on earth she was a great sufferer from Bright's disease, coupled with indigestion; but she never murmured or complained, so great was her Christian fortitude. The bright manifestation of God's love in her heart was fully demonstrated from her spiritual birth to her physical death.

She was an earnest and prayerful student of God's holy word. Whenever tempted or troubled, worried or wounded, to its sacred pages she went for comfort; and, as a dutiful child, God blessed her. She was exceedingly careful and patient with the feelings of her kindred, both natural and spiritual. Her love toward Christ and all God's children was unlimited. She was so tender and thoughtful of all her church members that she frequently repeated that beautiful hymn:

"Blest be the tie that binds  
Our hearts in Christian love," etc.

She gave bright evidence of her travel in that path that was a shining light. "But the path of the just is as the shining light that shines more and more unto the perfect day." In her journey homeward the light of divine grace shone more and more in her pathway. And when she was very near the home-station, so great was that light that, while yet here in the flesh, she was permitted to see her blissful home and behold her loved grandchild there—for several times she called his name, "Hugh!" "Hugh!" And just before reaching home, in answer to her niece saying, "Auntie, if God wants you, are you afraid to go?" she replied, "No, God is good." "It is as bright as the noonday sun—noonday sun," she often repeated. And finally, as she was ready to land on that Beautiful Shore she exclaimed, "God is my all and in all!" And then the dutiful daughter, the loving wife, the devoted mother, the faithful saint, and the obedient child of God was received into Christ's holy presence—into that "perfect day," there to praise and adore the Lord forever and forever.

J. F. DANIEL,  
*Of the West Atlanta Primitive Baptist Church.*

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#### LAURA C. NICHOLSON.

Sister L. C. Nicholson was born in DeKalb county, Georgia, February 9, 1848; received a hope in Christ in the year 1871; united with the Primitive Baptist church at Fellowship, on Saturday before the fifth Sunday in October, 1877, and was baptized Sunday by Elder J. H. Cook in said county. Her maiden name was Shumate, being a daughter of brother B. F. and sister Eliza Shumate. She was married to brother B. B. Nicholson June 4, 1893. She never had any children. She departed this life October 3, 1896, after an illness of two weeks. She leaves her husband here and a sister in Georgia to mourn her loss. A few days before she died she called the family around her bed and told them she must leave them, which she regretted to do; yet this was all she regretted about it, for notwithstanding the weakness of her body, her faith in Christ was strong, telling them from the first of her sickness that she must go, and that He was all the physician she wanted or needed, and that she desired to depart and be at rest with Him.

I failed to say in the proper place that she, with her husband, in the year 1893, drew letters of dismissal from Fellowship Church,

and moved to Winston county, Alabama, and united with the church at New Hope, of the same faith and order in the year 1894, and in 1895 drew letters with others, and went into the constitution of the church at Shady Grove, where she remained a faithful member until her death, always filling her seat when it was possible. The day after her death her remains were carried some three miles to a graveyard, where the unworthy writer tried to deliver a discourse in her memory to a congregation of people, using as a text, Luke i. 68, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people." After which her remains were laid away to wait the fullness of her hope, till God shall bid her rise, when she will be carried home to praise Him whom she loved to serve while she lived. Therefore, we hope we mourn not as those who have no hope, fully believing that our loss is her eternal gain; and we hope to meet her in a better world than this, where parting will be no more.

W. A. BURNS.

Nesmith, Coultman County, Ala.

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#### LAVINIA LAZENBY

was born January 26, 1880, and departed this life October 30, 1896. She was the oldest daughter of Bro. Samuel and Sister Rebecca Lazenby. She was confined to her bed but a short time with serious illness, and if medical skill, together with devoted nursing by the family, and the kind attentions rendered by her many friends could have stayed the hand of death, she would to-day be a living testimony to the same. But alas! God, who rules among the inhabitants of earth, said by the hand of His power: "Child, thy Father calls. Come home!" Hence the summons must be obeyed.

In this brief notice we can speak only of some of her many virtues: She was ever obedient to her parents, devoted to brothers and sisters, kind and gentle to all with whom it was her privilege to meet. She had never made any public profession of religion, but we believe, from expressions on her dying bed and in her last moments, she left sufficient evidence for hope that her spirit is now praising around the Saviour's throne. It is but natural for the dear family to weep on such occasions on account of the separation here in the flesh, but they should not mourn as those that mourn without hope, for we feel that their temporal loss is her eternal gain; for we believe she is now at rest from the temptations, trials and afflictions of this world. The writer tried to speak words of comfort to a large congregation at her burial, from the words of Deborah to Barak, "Is not the Lord gone out before thee?" Judges iv. 14.

The parents say this is the hardest trial they have ever had to pass—to part from their devoted daughter, to see her no more on earth. She was interred at Carmel Cemetery on Sunday, the 1st of November, and her grave was literally covered with flowers by her many surviving friends and schoolmates. Then, in conclusion, we would say to the dear family, Weep not, for doubtless your daughter and sister is now

"Where there are cooling fountains for all who are thirsty,  
 There are cordials for all who are faint,  
 There are robes that are whiter and purer  
 Than any that fancy can paint.  
 Then try to press hopefully onward,  
 Thinking often through each weary day—  
 The toils of the road will seem nothing  
 When we get to the end of the way."

Let us bow with humble submission to the will of God who worketh all things after the counsel of His own will. Such is our prayer, for Christ's sake.

JOHN D. CURTIS.

Bob Lee, Newton County, Georgia.

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JOHN I. ALMAND.

Died, at his residence in Conyers, Ga., on the morning of the 3d of November, John I. Almand, aged 38. The subject of this sketch was born in Columbia County, Arkansas, on the 6th of April, 1858. His widowed mother removed to her father's house while he was yet an infant, and he was brought up in the house and under the care of his grandfather, the late Elder Isaac Hamby. When quite a young man he was married to Miss Maggie Baker, with whom he lived happily for a few years, when she died, leaving him with one little boy. In the course of time he was again married to Miss Lovvie White, who, with three small children, her step-son, his loving mother and many relatives and friends survive to mourn the loss of husband, father, son, and friend. My precious boy never made a public profession of religion, but his grandfather, with whom he talked, his mother and those who knew him best feel sure he was a converted man, and that he has gone home to glory. He was patient, kind, and inoffensive in his deportment to all, and tried to lead a blameless life at home and abroad. His friends and loved ones mourn not as those without hope, but are patiently looking forward to the time when they shall meet to part no more, and shall dwell with him and all God's people in the light of eternity.

"Soon shall we meet again,  
 Meet ne'er to sever;  
 Soon will Peace wreathe her chain  
 Round us forever;  
 Our hearts will then repose  
 Secure from worldly woes;  
 Our songs of praise shall close  
 Never—no never!"

HIS MOTHER.

---

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.

## CASTING OUT A LEPER.

In Brittany, a former province of France, leprosy used to be a frequent and terrible scourge, and over a person, who was discovered to be affected with the loathsome and fatal disease, regular funeral services were held, and he was thenceforth regarded as a dead man and was banished from society, from home and family and friends, until actual death relieved him of his sufferings. He was taken to a poor hut as a tomb; required always to wear a black gown with a black hood and a red cross upon the shoulder—never to show any part of his flesh, even his mouth or the tip of his finger, to any human being, never to speak, never to give or receive help, always to wear a girdle with a bell to thus warn people from him, to carry a sack with a staff, so that, if he needed food, he could point with his staff to his sack, that it might be put in the sack without touch or nearing of him; and to look upon the earth continually, and remember that he was no more than a particle of it; and to rejoice in the mercy of God, who can finally receive even lepers into heaven.

## IGNORANCE OF THE BIBLE.

In the *Baptist Watchman*, of Boston, Mr. George W. Coleman, a Sunday-school Superintendent, says: "With the exception of two years, I have been a regular attendant upon one of the best Sunday-schools from the time I could toddle until now, and yet I am obliged to say that there is no book of which I know so little as the Bible. There is abundant evidence to show that the same is true of a multitude who have been similarly trained."

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*Dear Reader:* Having just published a little book of 100 pages, divided into an introduction and eleven chapters, under the following heads: Early Impressions—Found Guilty—Lost—Temptations—"The Morning Cometh"—Saved!—Added to the Church—What is my Duty?—Ordained—Fleeing, Jonah-like—Delivered, in which will be found much that will come home to your heart, interest and help you, it is now offered to you and the public in neat form, ruled pages, printed on good paper with firm paper cover, at the very small price of ten cents a copy; three for twenty-five cents; seven for fifty cents; eleven for seventy-five cents; sixteen for one dollar; fifty for two dollars and fifty cents, to one address, charges paid by me. Send 10c in silver, well wrapped in paper, and larger orders in registered letter or money order, at my risk. Give name and post-office address, full and plain, and name of your express office.

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Crawfordsville, Ind., Oct. 26, 1896.

DAVID BARTLEY.

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:

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### 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.

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W.A. Howshaw  
ape-47  
Vol. 19.

No. 2.

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Devoted to the Primitive Baptist Cause.

VOL. 19. WILLIAMSTON, N. C., FEBRUARY, 1897. No. 2.

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## WHAT IS THIS THAT HE SAITH? A LITTLE WHILE?

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 John xvi. 18.
 

---

Oh! for the peace which floweth as a river,  
 Making life's desert places bloom and smile;  
 Oh! for a faith to grasp heaven's bright "forever,"  
 Amid the shadows of earth's "little while."

"A little while" for patient vigil-keeping,  
 To face the storm, to wrestle with the strong;  
 "A little while" to sow the seed with weeping,  
 Then bind the sheaves and sing the harvest-song.

"A little while" to wear the robe of sadness,  
 To toil with weary step through erring ways;  
 Then to pour forth the fragrant oil of gladness,  
 And clasp the girdle of the robe of praise.

"A little while" the earthen pitcher taking  
 To wayside brooks from far-off fountains fed;  
 Then the parched lip its thirst forever slaking  
 Beside the fulness of the Fountain Head.

"A little while" to keep the oil from failing;  
 "A little while" Faith's flickering lamp to trim;  
 And then, the Bridegroom's coming footstep hailing,  
 To haste to meet Him with the bridal hymn.

And He who is at once both Gift and Giver,  
 The future glory and the present smile,  
 With the bright promise of the glad "forever,"  
 Will light the shadows of the "little while."

---

 WHITAKERS, N. C., Nov. 27, 1896.
 

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*Elder S. Hassell—*

DEAR BROTHER IN CHRIST: The MESSENGER of December came richly laden with precious truths.

The piece "Lust was not created in Adam by God," meets my entire approbation, and ought to be read and re-read by all the Primitive Baptists in the United States, for it is drawn from the teachings of the Word of God, and will be, doubtless, convincing as well as instructive, edifying, and comforting to the little flock of God. "Confession of Sins," by J. E. W. H., is also a fine production, deeply interesting, rich in thought, and affords food with joy to the reader.

Your writing on the "Divine Order of Salvation," at the request of W. A. Short, of Texas, is full and complete and will, no doubt, fully satisfy the enquirer, forcing truth gladly upon his soul; while everywhere it reaches the Children will be satisfied with bread, and made to rejoice and thank God for His precious gifts.

The piece on "Associations," is instructive, and will bear consideration and reflection.

Brother Lockett stirs our very heart in his review of your Reminiscences of October, and makes us recall many trials and joys, tempests and calms, bright days and gloomy nights, in our short and ill-spent travels; yet makes us rejoice while we look forward and anticipate the glorious and eternal rest, when our poor little frail barque, worn out with the storms of sin within, and the raging billows of outward foes, shall strike the shore. How glad I would be to meet him and give him a hearty grasp of the hand, sit down together, talk over the past, and rejoice together over our victorious and triumphant close.

Brother I. J. Taylor's good production on "Moses," is excellent. What a remarkable man he is, and so gifted. Truly God here shows His power; but I have known this precious brother a good while, have watched to some extent his growth in these heavenly things, and am delighted to read his pieces—so original, logical, and irresistible; he truly feeds the lambs and sheep of Christ.

Brother Mitchell's piece on "Envy" caps the climax, and I must confess, is the best I have read on that subject, and am sure it will afford pleasure and satisfaction to all enquirers after truth. I know of no time in the history of Primitive Baptists when this enemy of their peace seemed more active and bent on destruction. I hope, at least, I shall be benefited by this rich, full, and learned production, and that the last relic of this evil and life-destroying spirit may be forever plucked from my bosom. God alone, I know, can do this. This very spirit is at this time lacerating and making the hearts of many bleed under its stings and dark midnight stabblings. Go on, my dear, aged, precious brother, and strike it again and again. God has directed you in the right way; glorious old veteran, how our hearts do love you and thank God for you; write again and again, until the truth is spread to the bounds of the earth, and may God give you peace and joy here, and eternal rest and glory at His right hand at last.

All the pieces are good. This number of THE MESSENER alone is worth the year's subscription. The Lord speed the work.

Yours unworthily,

A. J. MOORE.

CRAWFORDSVILLE, IND., Dec. 10, 1896.

\* \* \* \* \*

MY DEAR AND ESTEEMED BROTHER :—Better are the wounds of a friend than the kisses of an enemy. I can testify to the power and beauty of many of your illustrations from experience. Will you chide me if I fail to do this with your interpretation of Colossians iii. 4? I would not try to teach, but in loving spirit tell you what I learn from this great Scripture passage: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." You say of this, my good brother: "The appearing of Christ, according to the Apostle here, is *as* the life of His people." O, my brother, does it indeed say this? Does not the added word "as," tiny and pitiful though it be, change the whole scope of the subject? which, like a divergent path, leads to an entirely different interpretation? It seems so to me. See the text once more, my dear friend. It reads not "When Christ shall appear as our life," but "When Christ, who is our life, shall appear." "When Christ"—our life, our hope—who, the Bible says, is made unto us wisdom, righteousness, sanctification, and redemption; Christ our all, who is everything for us and to us; when He shall appear, they shall appear with Him in glory. He had already appeared as their life, and by-and-by would appear as their glory. It refers primarily to a period of time rather than a condition, except the condition of being with Him, a visible, abiding presence that shall never be disturbed. He seems to say "when" one thing shall occur, "then" another thing would occur likewise. The logic of the sentence requires a future fulfilment, and our conceptions of the wonderful events forbid their accomplishment in this sin-disordered state. It seems, in my little faith, extravagant and wild to hope for the consummation of this promised presence and glory here amidst our imperfections, afflictions, tribulations, and death. In my long life I have never seen the time when I could say of any condition of flesh or spirit, of any human being, or of any church, that they had appeared with Christ in glory. I do not think that the Bible teaches that when our Saviour was upon earth and His disciples enjoyed His gracious presence, that they appeared with Him in glory; nay, I do not think that Jesus Himself appeared on these sinful shores in glory, in the true meaning of the word. He forsook, for that length of time, His glory with the Father, was made lower than the angels, became poor for His people's sake, made Himself of no reputation, endured the contradiction of sinners against Himself, and met an ignominious death. As the incarnate God, He was without comeliness; He was despised and rejected of men, and the prophet says, "we hid, as it were, our faces from Him." This was His earthly life, not-

withstanding the out-flashes of His majesty and power. Dear brother, we look back with unuttered thoughts and see that He humbled Himself and became obedient to the death of the cross. In His humiliation His judgment was taken away, and His life from the earth. Yet, in all this, He saw of the travail of His soul and was satisfied. He saw His people in every pang of sorrow, and the pleasure of the Lord prospered in His hand. This is what the prophets taught when they testified of the sufferings of Christ and the glory that should follow. And the glory did follow, for God highly exalted this once lowly Saviour, crowned Him with glory and honor, giving Him a name above every other name, and restoring the glory He had with the Father before the world was. And this glory will never leave Him, and, what is more for us, the Bible attests that His people shall see it, for He shall come again to be glorified in His saints and admired in all them that believe. Surely, my beloved brother, it is the precious and eternal truth of God, that Jesus will come again. He came once a sin-bearing man of sorrow. He will come the second time without sin to complete or usher in that great salvation that so satisfied His dying vision. The same Jesus that ascended to the Father in the sight of men, shall of men be seen coming in the clouds of heaven with power and great glory. He shall descend from heaven with a shout and with the trump of God to wake the sleeping saints, and the living shall be caught up together with them in the clouds ever to be with the Lord. No wonder the dear man adds: "Wherefore, comfort one another with these words." The dear Lord of truth forbid that any of His dear children should misconstrue this source of comfort and dissipate its grandeur upon a transient spectacle of earth. That His people should see His glory and be with Him, He prayed the Father before He entered the garden to be bound for trial and death: "Father, I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory." Here, my brother dear, it seems to me is the sweet fulfillment of your text. I know of no such glory on this side of the grave. Here we have a vile body. It is sown in dishonor, but shall be raised in glory, and shall be fashioned like unto His glorious body. Sweet mystery! We know not what we shall be, but we know that when He shall appear, we shall be like Him, and not till then shall we be satisfied. We shall see Him as He is in that glorified state, and be with Him evermore; but surely that is not to be on these mortal shores. Where shall we find an individual so blessed as to feel in his heart that he has appeared with Christ in glory? Where are His people that shall so appear? Perhaps not a millionth part of them are in our

little churches. Some are in heathen lands, it may be, bowing down to stocks and stones. Some sit by Babylon's cold stream and hang their harps upon the willows there. Some wander in all nations in the cloudy and dark day. Some are in asylums with reason shattered. Some in their mother's arms that shall never "come to years." And then, our little churches, how many of them seem, as it were, to be dying by inches! How many of whom Paul might say, "I fear lest there be debates, envyings, wraths, strifes, back-bitings, whisperings, tumults!" The Lord's people are sojourners in a wilderness land, having no continuing city, and Paul says that the whole [new] creation groaneth and travaileth in pain together until now, and not only they [of past ages] but ourselves also, which have the first fruits of the Spirit, even we groan within ourselves, waiting for the adoption, to-wit, the redemption of our body. He says we only have a hope of this, and patiently wait for it, just as he says to Titus, that God's grace teaches us to live in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ; and, as he said to the Corinthians already saved, "That ye came behind in no gift, waiting for the coming of our Lord Jesus Christ;" and as he said to the Thessalonians, that some should be alive and remain unto this coming of the Lord, and some should rise from the dead at that time; and again, that the Lord Jesus should be revealed from heaven with His mighty angels. So it is continuously and consistently revealed to the Lord's redeemed, quickened, and saved people that there is a day coming when Christ, our life, our hope, and our king, will appear in majesty and glory to gather together His scattered, suffering saints and receive them to Himself. I was made sad and sorrowful that my dear brother's spiritual, forcible, and ready pen found nothing of heaven and its unmixed, unending glory in this appearing of our crowned and conquering Redeemer, to comfort our waiting, longing, and oft-desponding hearts. O, can it be that the enrapturing, unspeakable manifestation of Jesus and His glory is only what is seen in the days of our pilgrimage here below, where daily we are to take up our cross to meet new trials and to wage a warfare against spiritual wickedness, against the lusts of the flesh, and the wiles of the Devil, who leadeth some captive at his will. No wonder that Paul cried out under such a conflict, "O wretched man that I am!" No wonder he was made to say: "If in this life only we have hope in Christ, we are of all men most miserable!" What do the words mean that precede your text, "For you are dead and your life is hid with Christ in God?" They were not dead in sin, but dead to the world, its unholy pleasures and its people, and Christ, their life and hope, was, in His

visible presence at the right hand of the Father. Yes, my brother, I was made inexpressibly sad by your interpretation, just as I have been by others of like character heretofore. It has been maintained that the Father's house where His people are to be with Him is in this life; that the far more and exceeding and eternal weight of glory is here below; that the dissolving of our earthly house and the building of God eternal in the heavens, is not in heaven, but on earth; that the being clothed upon with our house which is from heaven, mortality swallowed up of life, and being absent from the body and present with the Lord, are all fulfilled on this side of the grave; and the same is said of the quickening of our mortal bodies, the coming of our Saviour in His glory, the destruction of this material world, and the general or final judgment. I am almost bewildered as I pen these things. If these Scriptures do not unfold to us a heavenly state, as yet unseen, a real and happy and eternal presence with the Lord, where shall we find any that do? I did not know, dear brother, that you so understood these declarations. Paul speaks of our afflictions here as being only for a moment; may we not so regard every phase of this mortal life? "Our joys and sorrows dissolve as the dew, our days are cut off and we fly away." The Scriptures I have named point my mind to something more enduring and more glorious than what I have seen on earth. I want to take these wonderful Scriptures at what they say, and not turn them into something that they do not say, nor cloud them with some mystery that I must learn from my fellow-man. I want to adopt your words to us and say, "I believe in old-fashioned religion, plain in its statement of truth, and plain in its experience. I do not believe in intricate reasonings nor vain speculations, nor theorizing for the preaching of the cross." Actuated by such sentiments, I cherish the belief that Christ, our life, our Saviour, will come to this earth again in the brightness of His glory; that then His sleeping saints shall leave their graves and His living children then shall be changed, put on incorruption, bear His image and be forever with the Lord. This is the glory I look forward to and long to see. The hope that it shall be mine to do so is often very dim. I hope it only through rich, reigning grace. The outward man is perishing, I know, and the shadows lengthen as my sun of life bends to the west. I have seen so much of vanity, imperfections, and disappointment, that I do not expect to appear in glory with my Redeemer here on earth. I am simply waiting, looking, longing, and hastening unto the coming of that supreme hour, and am like Bunyan's pilgrim, pressing on through doubts, difficulties, and sorrows to the Celestial City. Do you, my dear, good brother, realize that Jesus has appeared and you with Him in His ef-

fulgent glory? I think He but shewed Himself at the lattice, and in a moment withdrew Himself and was gone. You had but a foretaste of what is yet to come, an earnest that guarantees the full inheritance. I doubt not but you have *tasted* of His love and of His glory, just as you have seen the arrows of gold shoot upward when the morning breaks, but the day is not yet, nor will be till the mighty sun comes forth from his chamber and mounts up in his splendor, pouring forth a flood of joyous warmth and light and quickening power like ointment poured forth. O, my friend! joint-heir with humanity to earthly sorrow, if you are not alive and remain when Jesus appears, you will at least be raised by Him from the sleeping dust. You will awake to meet the Sun of Righteousness and share His glory, and then you will say with Sheba's queen, "The half was never told."

Paul is my witness that this appearing and this glory cannot be till all is over. Remember that he said that the whole family of God, from the beginning till the gospel day, and they of the gospel day travailed together in pain and groaned within themselves, waiting and hoping for the final glory that comes with the redemption of the body.

And now, one closing thought, and I am done. Behold the blessed Paul at the end of his race, looking back over his life, a continued scene of affliction, peril, and suffering, so that he could say, "From now on let no man trouble me; my body bears the marks of the Lord Jesus, but (happy thought) I have kept the faith, I have fought a good fight—one long, wrestling warfare against principalities and powers, troubled on every side, persecuted, perplexed, and often cast down, but my course is finished. One gigantic trial yet remains, and I am ready for that, ready to be offered up, for my departure is at hand." All this, my brother, and the day of glory not yet come, for he goes on to say, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me *at that day*; and not to me only, but unto all them also who love His *appearing*." The crown long laid up will come at the appearing of the King. You know all these things, dear brother, better than I can tell them to you. You have already studied them, but may I ask that you ponder well their meaning again. Let us not take the pen-knife of Jehudi and cut out the leaves that tell of the glorious, actual coming of the Lord, upon which hangs the resurrection of His sleeping saints, their joining in His celestial glory, the judgment of the great day, and the heaven of unclouded and eternal glory. When will it be that we shall come into the unity of the faith and a true knowledge of God's wondrous ways?

In abiding love, your brother, S. B. LUCKETT.

## EXPERIENCE.

*Mr. John N. Hurst, Social Circle, Ga.—*

DEAR FATHER: I have for a long time thought I would write you the grounds of my little hope in Christ, according to your request. It seems very little at times, but little as it seems, it is very sweet and dear to me.

When I was about thirteen years old, I attended a Methodist protracted meeting and with others joined, more perhaps to continue the meeting than from any other cause; yet I thought I would live a Christian life, but soon forgot it.

It was in 1884 when I found I was a lost sinner, and oh! what a sinner I was, and am yet. I went on, thinking it would wear off, but the load got heavier. About this time I became the mother of twins. I did not love them as my own; or, rather, I forgot my love to them and care for them. I would walk the house and yard, and my continual cry was, "God have mercy on me!" And I would think, how could He have mercy on such a sinner and still be just. I would try, but could not sleep; would wake crying for mercy. O! how can God be just and save such a sinner as I? When I would look at the fire I would almost shiver. I felt that I was but a bug on a piece of wood and it on fire at both ends—no way of escape: if I stayed it was death, if I jumped off it was the same. I remained in this condition about two months, and then I felt like I was in a prison in a hall, and no opening; no way to get out, and oh! the anguish I then felt! I would pray, "O Lord, just have mercy on me just a little while; don't let me die in this fix, for I shall be lost." I would get up in the morning and think I would not have it this way any longer. I will sleep any how; it is nothing any way but imagination; but when night would come I was afraid I would die in my sleep. I would beg my husband to lay awake with me, for I can't live this way long. I was in bad health and took my bed, there to die, as I thought. My sweet little babes would cry for nourishment, but I could not think of them or anything else except "God, have mercy on me." My husband went to town, and I thought he was tired of me. In the evening I sent to the field after his brother. I told him I was dying. He sent after my husband and the doctor. When they came the doctor said I had no fever, and he did not know what to do; and that was true—he did not understand my case (and I know now that he was not the physician that had the balm to cure my sin-sick soul), though he looked like he wanted to do something if he could. He and Mr. Hurst went out, and I then felt like I was forsaken by everybody on earth, and not a friend in heaven, and no hope. O! my God, must I die in

this fix? My husband came in; I asked him to raise me up; he sat with me a little and then went into the dining room. I looked after him as long as I could and said, "He is gone and I never will see him any more; I am dying; I am cold; God, have mercy on me!" I don't know how long he was gone, but the next thing I knew I was praising God aloud. He heard me and came back and asked me what I wanted. I told him I felt so good—I see Jesus; He is here and a host of angels with Him. I tried to show Jesus to him, but could not make him see. Jesus and the angels appeared three times. I called his brother and tried to show Jesus to him. I said, "Can't you see Him? There he is!" But I could no more make them see than I could see for myself before this time. It was night, raining and stormy. Always before this I was afraid of storms, but this time it was *beautiful*. I loved to see the flashes of lightning and hear the thunders roll. All was praising God. I felt that Jesus was with *me*. I was calm; there was a sweet peace within. Jesus spoke, "Peace, be still"; *everything* looked beautiful. Though I had been in bed two weeks, after the storm was over (both within and without) I got up and walked to the fire, and I felt so light I could hardly walk. Then for the first time I loved my babes, and loved my husband better than I ever did in my life, and when Jesus came to me I thought and did believe He came to save us both, and so told him (my husband) and thought he could see Him as I did. A friend and neighbor came in and talked and rejoiced with me a while. I went to sleep praising God and waked up praising God, and continued this way for a time. But many doubts and fears I have had since then about it; but perhaps it is best for me as it is; the Lord knows. I have had a great worry about uniting with the church. I have had a thirst for baptism, more than I ever did for a drink of water, but I am afraid I might do wrong, and might give some one trouble, and I had rather bear my troubles by myself than do that. I often wish I never had told any one my feelings and troubles, for fear I am mistaken; but at other times it is so sweet to me that I would be willing to be burned by little, rather than part with it. It is worth more than all the world besides, and my desire is that I may be enabled by grace to live to the honor and glory of God.

This, though imperfectly written, is submitted to you.

FANNIE R. HURST.

Opelika, Ala., 1889.

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#### THE POPE.

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It is said that the Pope of Rome is the only priest in Christendom who never preaches a sermon.

NORTH BERWICK, MAINE, NOV. 16, 1896.

DEAR BROTHER IN THE BONDS OF THE COVENANT OF GRACE:—I am always glad to hear from you, especially in relation to divine things. When the saints communicate one with another concerning those things pertaining to their hope in God's salvation, (that from time to time they are experiencing), it cannot but be for their mutual benefit. "The body is unto the edifying of itself in love." When it pleased the Lord to call us by His grace, we were instructed in the knowledge of our guilty, perishing condition, and we were led at length to trust alone in the Lamb of God as our only hope of mercy and salvation. We have learned, and are yet learning, that we are vile, unprofitable creatures; that our hope of meeting to dwell with the saints in light cannot spring from any meritorious doings which we have done. But the blessed Gospel proclaims the joyful way, so suited to every one that God has called by His grace unto the fellowship of His dear Son, Jesus Christ our Lord. Christ, our Redeemer, was delivered for our offences, and was raised again for our justification. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Ah! we know that it will never do to think of adventuring in our creature righteousness to find access and acceptance before the presence of Jehovah's glory.

But our blessed Saviour, through His own obedience and sufferings and blood, presents us before our Heavenly Father's face with exceeding joy.

Though faults black, unnumbered are mine,  
 Yet such is the mystery of grace,  
 All glorious in beauty I shine,  
 And worship before the Lord's face.

The glorious mystery is this:  
 Christ Jesus hath died for my sin;  
 I'm decked with His own righteousness,  
 Which Christ for His church has brought in.

All fair, without spot in His sight,  
 Christ's bride is all glorious within,  
 To her, His peculiar delight,  
 Jehovah will not impute sin.

Her beauty forever renowned  
 Is perfect through Christ's comeliness;  
 In this before God she is found—  
 Salvation's her beauteous dress.

No wrinkle, no blemish, no spot,  
 In Jesus' loved bride can be seen;  
 His blood has removed each blot—  
 Christ's blood is the sin-cleansing stream.

Salvation! oh, beauteous dress!  
 All glorious, all fair, without spot;  
 It's my hope, my comfort, 'my bliss,  
 All I need; oh, say, is it not?

In myself so sinful I am,  
 In Christ I'm all glorious, complete;  
 Through the righteousness of the Lamb  
 With joy I shall come to His seat.

Then, with all the blood-ransomed throng,  
 I'll joyfully eternity spend;  
 The Lamb on the throne be our song  
 In praises that never shall end.

Yes, dear brother, it must ever be with faltering steps that we think to come nigh to the Holy One of Israel in our standing in the first Adam; but in the last man, the Lord from heaven, we have boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil—that is to say, His flesh. In this glorious highway all stumbling-blocks are taken out of the way. The God-glorifying, sinner-justifying sacrifice of the Lamb, forbids the intrusion of any foe. Who is he that condemneth? "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there." Oh, how this precious and comforting way to God suits a miserable, sinful fool like me! Though so often making mistakes, and going astray, yet when the Comforter, my heavenly Instructor and Guide, turns my heart toward this highway, then, believing in Jesus with all my heart, though in myself a fool, I do not err therein. Isaiah lv: 8.

All our wretched, shameful walking is when we are forgetful, and in unbelief we are turned aside from the finished work of our Redeemer, which is the only way of approach, of access and acceptance before the throne of the Majesty in the heavens.

While we are ever reminded how weak and sinful we are, and, abased in our own sight, we see all creature-glorifying before the Lord is laid low, how much we continually need the divine and comforting ministrations of the Holy Spirit to bring to our remembrance the things of Jesus Christ, that we may look alone to Him, lest we be wearied and faint in our minds.

Oh, may the Lord keep us ever trusting in Him, is the heart's desire of your brother in the fellowship of Christ's Gospel.

FRED. W. KERNE.

### QUESTIONS AND ANSWERS.

DEAR BRETHREN EDITORS:—Will it be presuming or untimely to propose that THE GOSPEL MESSENGER introduce a Question Department for the benefit of its numerous readers? I have thought that a corner thus set apart might be appreciated and used by those who would like to make some brief or particular enquiry which they would not deem of sufficient importance for a separate article.

It is common with myself, and I suppose with others, to find in reading some point or circumstance not clear to the mind, and which we would like to refer to some one having better means of knowing than ourselves. I refer to questions that relate to the Bible, the churches, historical matters, and other points of general interest, where brief, clear answers will perhaps make the subject plain to the reader. What a sweet incident it was in the young life of Jesus when He was found in the temple both hearing and answering questions!

Should you favor this form of correspondence as one of the features of the magazine, but little system or ceremony would be required. Indeed, the freer it would be from formality or unnecessary verbiage the better. Questions need not be encumbered with date, address, or even signature, unless brethren so desire; nor should it be a matter of importance who replies. If it be more convenient, or preferable to write to Elders Mitchell or Henderson, let brethren be free to do so, thus dividing the responsibility and editorial labor. I doubt not but that you receive enquiries of interest that you reply to privately, and which might be referred to the Question Department to the benefit of many readers.

I hope these suggestions will not appear trivial or inconsistent with the purpose and usefulness of THE GOSPEL MESSENGER.

I remain your brother, I hope, in abounding fellowship and love,  
S. B. LUCKETT.

### THE WRITTEN WORD.

The starry firmament on high,  
And all the glories of the sky,  
Yet shine not to Thy praise, O Lord,  
So brightly as Thy Written Word.

The hopes that Holy Word supplies,  
Its truths divine and precepts wise,  
In each a heavenly beam I see,  
And every beam conducts to Thee.

When, taught by painful proof to know  
That all is vanity below,  
The sinner roams from comfort far,  
And looks in vain for sun or star,

Soft gleaming then those lights divine  
Through all the cheerless darkness shine  
And sweetly to the ravished eye  
Disclose the dayspring from on high.

Almighty Lord, the sun shall fail,  
The moon forget her nightly tale,  
And deepest silence hush on high  
The radiant chorus of the sky;

But, fixed for everlasting years,  
Unmoved amid the wreck of spheres,  
Thy Word shall shine in cloudless day,  
When heaven and earth have passed away.

—*Sir Robert Grant.*

## 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.—Business matters for November by Elder W. M. Mitchell for the following names, viz: R. A. Thompson, W. H. H. Hunter, Henry Hunt, R. Pearson, J. W. Deloach, A. D. Martin, I. R. Cad-enhead, H. P. Sellers, Mrs. Malinda Billingslea, Alabama; T. J. Livingston, Columbus, Ga.; Elder G. E. Mayfield, Oregon.

God will have His way. His creatures may as well realize and acknowledge that fact; and they can be truly happy and useful only when their wills are in accord with His.—*Selected.*

## THE FULL DIVINE INSPIRATION OF THE OLD AND NEW TESTAMENT SCRIPTURES.

Having been requested by Brother A. M. Kirkland, of Como, Henry County, Tenn., to prepare for his book on "The Primitive Baptist Articles of Faith," a chapter in defence of the Inspiration of the Scriptures, I have, with a deep sense of my insufficiency and an earnest supplication for divine guidance, endeavored to comply with his desire; and I have decided to publish the article as an editorial of THE GOSPEL MESSENGER.

As stated by Brother Kirkland, the second article of the Primitive Baptist Faith reads as follows:

"2. We believe that the Scriptures of the Old and New Testaments are of divine authority and the only rule of faith and practice."

It is estimated that there are now in the world four hundred million copies of the Bible—enough to furnish every human family with a copy; that these Bibles are in nearly four hundred languages, the tongues of nine-tenths of the human race; and that two hundred thousand different books have been written for the purpose of defending, expounding, and illustrating the Holy Scriptures. Nothing short of an infinity of wisdom and an eternity of time could worthily set forth and demonstrate the divine inspiration of the Old and New Testament Scriptures; but I will try to compress in the briefest possible space the fresh reflections with which, I hope, the Lord has favored me on this most important subject. I will give Twelve Infallible Proofs of the Divine Inspiration of the Scriptures—the first Six being addressed to the *reason*, and capable of being understood by all men, and the last Six being addressed to the *heart*, and capable of being spiritually appreciated only by the children of God; and in each group of six the first Three Proofs are of an indirect, and the last Three of a direct, character—the connection between the members of the same sub-group of three being indicated by the use of the same italicized adjective or phrase at the beginning of each paragraph.

1. The *utter darkness* of all human minds, both ancient and modern, in regard to spiritual and eternal realities, the origin, the government, and the destiny of the human race, unless those minds have been illuminated by the truths of

the Holy Scriptures. The wisest natural men only guess and dream and hope and fear in regard to the insoluble problem of human life—what preceded and what will succeed the brief period of present human existence; and the awful question grows darker the nearer they approach the grave, and beyond its gloomy portals they see in the dying hour nothing but the blackness of darkness forever. It is now apparent that all true light on these momentous subjects appearing in the literature of the ancient heathen world, whether of Rome, or Greece, or Egypt, or Babylonia, or Persia, or India, or China, was derived from the divine revelations in the Old Testament Scriptures.

2. The *utter falsity* of all the theories of so-called philosophers, scientists, and critics, invented to discredit the statements of the Holy Scriptures. There have been thousands of such theories, but, like the Midianitish enemies of Israel, they have, in the wise and righteous providence of God, slain each other; and to-day the discordant infidel speculations of the enemies of truth form a perfect Babel, their tongues being confounded by the High and Holy One that inhabiteth eternity. "Proud, positive, dogmatizing, they pretend to know everything, but prove nothing, and ridicule each other—every one of them preferring his own error to the truth discovered by another. They would fain palm upon us the unintelligible systems that they have erected in their own heads, while they trample under foot all that the wisest and best men revere." According to the most eminent living professors of the sciences of astronomy, geology, chemistry, botany, zoology, physiology, archaeology, ethnology, and philology, all the discoveries of those sciences confirm and illustrate the wonderful truths of the Holy Scriptures—the Mosaic record of creation, in the exact order therein detailed; chaos, light, the individualization of the earth, the separation of the water from the land, the vegetable kingdom, the clear shining of the heavenly bodies, fish, reptiles, birds, mammals, and, last of all, man, for whom the world was made; the first appearance of man on earth within less than ten thousand years ago; the derivation of the human race from one pair; their primitive innocence and subsequent fall and degeneration, attended by a deterioration of climate and an irruption of thistles and weeds; the high intellectuality and longevity and rapidly-

advancing civilization of the antediluvians; their professed belief in God and immortality; the Sethites and the Cainites, and the Nephilim or Giants (their skeletons from seven to ten feet long), the descendants of the intermarried Sethites and Cainites; the increasing corruption of the race; the deluge that swept them all away, except one righteous family; the re-peopling of the earth from that family; the confusion of tongues and the dispersion of the nations; and the leading facts in the lives of the patriarchs and in the history of the Israelites as recorded in the Old Testament, and in the lives of Christ and His apostles, and in the history of the Christian Church as recorded in the New Testament. More than two thousand mistakes have been proved to be in the writings of Herodotus, "the Father of Profane History," but not one single mistake has been proved to be in the writings of Moses or the other inspired authors of the Holy Scriptures. The few slight *apparent* discrepancies and errors, paraded and magnified by the so-called "higher critics" who occupy professorships in the theological seminaries of Europe and America, were satisfactorily explained to men of common sense and common honesty hundreds of years ago. The wild, vague, pretentious, ignorant speculations of these disguised infidels in regard to the authorship and dates of the books and the different parts of the books of the Bible are not only self-contradictory, but are opposed to the teachings of all true history and archæology, as well as of all common sense; and a hundred of their eight hundred theories die every year; and the most radical of these destructives admit that every particle of the Old Testament was written at least a hundred years before the beginning of the Christian Era. Satan, in the subtle serpent in the Garden of Eden, was the first "higher critic," when he said to Eve: "Yea, hath God said, Ye shall not eat of every tree in the garden?" thus casting doubt upon the word of God. The Highest Critics—Jesus Christ and the Holy Spirit—put the stamp of their Divine authority on the Scriptures of eternal truth. The Old Testament was "Our Saviour's Bible," and was always referred to by Him, with the greatest reverence, as the infallible, the literally and perfectly true testimony of God; and more than two thousand times in the Scriptures did the Holy Spirit move the writers to say that not only their *thoughts*, but their *words*, were *God-breathed* or *inspired of God*.

3. The *utter insincerity* of the enemies of the Scriptures, who, the more fully and clearly the natural light of these truths shines upon the world, the more stubbornly and tightly close their eyes and refuse to see it. The attendant immoralities of the leading infidels of the world are too shocking to be detailed in these fair pages; and the unutterable pandemonium to which their teachings would reduce human society is portrayed, for the warning of all subsequent generations, in the diabolical scenes of the French Atheistical Revolution at the close of the eighteenth century.

4. The *absolute certainty* that this apparently illimitable and incomprehensible universe had an Adequate First Cause, and that that First Cause was the God of the Bible—one omnipresent, eternal, sovereign, infinitely holy, merciful, wise, powerful, unchangeable, personal Spirit, who, for the manifestation of His glory, called all things and all other persons into being out of nothing, and who sustains and governs them and will reign in glory over every one of them forever and forevermore. The very first verse of the Bible, read in the light of true science, demonstrates the fundamental falsehood of all heathenism and infidelity, and the fundamental truth of the Holy Scriptures. "*In the beginning God created the heavens and the earth.*" The Hebrew word *Bara*, translated *created*, means *to make out of nothing*; and so *atoms*, the imperceptible and infinitesimally small particles of which matter is composed—the little invisible gods of infidelity—have, in their perfectly exact combining weights and volumes, all the qualities of *manufactured* articles, thus demonstrating that *matter is not eternal* (though all heathenism and infidelity say it is), but *was made by an Eternal Living Spirit*, who also must have made all other spirits and all other living beings. And the Trinity, or Three-Oneness, of the Creator, everywhere set forth in the Scriptures, is also everywhere set forth in the universe which He has created—in law, power, and manifestation.

5. The *absolute certainty* that, as the miracles of God's creation, out of nothing, of matter, life, and mind, took place as recorded in the first chapter of Genesis, and in geology, so God could, by a simple volition or command, perform the fifty other miracles recorded in the Old Testament and the forty recorded in the New Testament, in attestation of His existence and character and of the Divine commission of His prophets and apostles. The disproof of

the theory of spontaneous generation has beheaded the doctrine of an atheistic evolution of the universe, in support of which lying vanity not one established fact can be adduced, according to the concurrent testimony of the whole scientific world. The insane imaginations of Charles Darwin in regard to the transmutations of species are as false and incredible as the Metamorphoses of Ovid or the lying wonders of the Arabian Nights. In all the ages of the earth's history, the five hundred thousand different species of plants and animals have been "as fixed as the Sphinx that slumbers on the Egyptian sands;" the resemblance between them has been the result, not of physical descent, but of the unity of plan in the Creative Mind.

6. The *absolute certainty* that, as God's foreknowledge and predestination and prophecy of the coming of man shine all through the first twenty-five verses of Genesis and all through the geological ages, so God foreknew and predestinated and inspired His servants to prophesy, as related in the Scriptures, not only the destruction of the enemies of Israel, the Canaanites, Ammonites, Moabites, Edomites, Philistines, Nineveh, Babylon, Tyre, Egypt, Greece, and Rome, but also the coming of the Son of God as the Son of Man, the time and place of His birth, His Divine-Human nature, His life, teachings, miracles, sufferings, death, resurrection, and ascension; the setting-up and history of His kingdom; the destruction of Jerusalem and the dispersion of the Jews for their rejection and murder of their Messiah; the treading-down of Jerusalem by the Gentiles, as is now the case; and also the great unfulfilled events of the eternal future—the restoration of the Jews to faith in Christ, if not to their own land; the ingathering of the Gentiles, the almost universal apostasy, the second personal coming of Christ, the resurrection of the dead, the final judgment, the everlasting salvation of the children of God in heaven, and the everlasting damnation of His wicked enemies in hell. History shows that hundreds of the prophecies of the Scriptures have been circumstantially fulfilled. Nothing but ungodly ignorance denies it. No other book but the Bible pretends to base its claims upon prophecy, which is a perpetual miracle that all intelligent men can see.

7. The *thorough conviction* that the first human pair did not make themselves nor spring from brutes, but were cre-

ated by such a Being as the Bible represents God to be, and that He made them sinless and accountable creatures, and constituted them the rulers, under Him, of the world, and placed them under a righteous law, which they, without any compulsion from Him, wilfully transgressed and thereby involved both themselves and all their unborn posterity in a condition of sin and death, just as the Scriptures declare.

8. The *thorough conviction* that, as is set forth in the Scriptures, the only man that ever lived a perfectly holy life on earth was the Messiah, the Christ, the Son of God, the Son of the Virgin Mary, Jesus of Nazareth, who was born, and lived, and taught, and suffered, and bled, and died, and rose again, and ascended to heaven, in exact accordance with the three hundred and thirty-three Old Testament prophecies of Him for four thousand years; and that He is the only possible Saviour of sinful men, and will save His people from their sins, having atoned for their sins by His death, and having justified His people by His resurrection; that He will give them eternal life, and will save them in both soul and body forever.

9. The *thorough conviction* that, as the Scriptures represent, natural men are dead in trespasses and sins, and need to be quickened by the Spirit of God into a divine, a new, and a holy life, in order to realize their lost and helpless condition, and to cause them to cry unto God for mercy, and to bring them to believe in Jesus as their Saviour, and to enable them to understand the spiritual meaning of the Scriptures and the dealings of God with them in His providence, and to keep them by His power through faith unto the fullness of the glorious salvation which is to be revealed to them in the last time.

10. The *deep feeling* that we ourselves are vile, inexcusable sinners, as represented in the Scriptures; that we have sinned, all our lives long, in thought, and word, and deed, against a Most Holy and Merciful God, the Being who made us and has kept us alive and has bestowed innumerable blessings upon us; and that He might most justly consign us at once to hopeless and endless perdition.

11. The *deep feeling* that, if we are saved, it must be by the exercise of God's entirely free mercy; if we are ever accepted of Him, it must be alone in the perfect righteousness of His incarnate, crucified, risen, and glorified Son; and

that we do believe that the spotless Son of God, the meek and lowly Lamb, did, for the eternal, amazing love that He felt for us—poor, hell-deserving sinners—leave the courts of heavenly glory, and was born of a woman in the greatest humility, and lived an earthly life of the deepest poverty and reproach and sorrow and persecution, and prayed and groaned and wept and bled and died, in unspeakable shame and agony, for us, and rose and ascended and intercedes for us at the right hand of the Divine Majesty, and will bless us, both in time and in eternity, with His everlasting salvation, in accordance with the Scriptures of eternal truth.

12. The *deep feeling* that, as declared in the Scriptures, no power less than the Holy Spirit of the Living God could have quickened us from the death of sin, convicted us of our ruined condition and revealed to us the salvation of the Lord Jesus Christ, and caused us, from the depths of our souls, to hate the sins that slew our Saviour, and to love, incomparably above all others, the dear Lord who gave Himself for us, and to love His Written Word far above all other books, and His precious children above all other people, and His holy Law and blessed Gospel, and to desire, from a principle of love, to benefit our fellow-creatures and to glorify God by willing obedience to all His commandments and cheerful submission to all His dispensations. Holy life and light and love are the inner essence of God and of His salvation. They are the production of His Holy Spirit in His people. When perfectly developed in a creature, they will assimilate him to God and make him perfectly happy; and when perfectly prevalent, according to God's promise, on the new earth, wherein shall dwell righteousness, they will banish sin and its curse forever, and transform the world into a heavenly paradise. Such is the crowning and unanswerable proof of the full divine inspiration of the Scriptures of the Old and New Testaments which set forth these glorious truths.

No other book or document in human literature bears these marks of divine authority; and, therefore, Primitive Baptists consider the Old and New Testaments the only infallible rule of faith and practice. "All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth, but the word of our God shall stand forever." Isaiah xl. 6-8; 1 Peter i. 24, 25.

SYLVESTER HASSELL.

## CAN A RICH MAN ENTER THE KINGDOM OF GOD?

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Mat. xix. 23.  
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The truth is, that all men are guilty sinners before God, and judgment has passed upon them all to condemnation. As the offspring of polluted and guilty parents, all are born into this world under the sentence of death, and their works are but dead works in respect to their eternal salvation; they "bring forth fruit unto death." Yea, in a religious sense, their works are so much like themselves and are so worthless before God they are declared to be "twice dead, plucked up by the roots." Jude 12th v.

Neither riches nor poverty, nor any other earthly relation or qualification, can give any man, woman, or child of Adam, entrance into the kingdom of God and of Christ. And though men may feel much disappointed to hear that they cannot do some good thing in order to obtain eternal life, yet the sooner they learn this truth and are made sad and sorrowful by it, the better it will be for them. It cannot be beneficial to any one to believe that which is not true. And for any one to believe or think that his salvation from sin is by works of righteousness which he hath done in the past, or can do in the future, is to believe a lie. It is one of the "strange delusions" to which men of this age are given up, that they all may be damned "who take pleasure in unrighteousness." 2 Thess. ii. 12. And perhaps there never has been any period of time since the beginning of the Gospel dispensation, in which men of all ranks, classes, and stations in life have taken more pleasure in unrighteousness in the name of morality or religion than at this present time. The great mass of the people, old and young, rich and poor, wise and ignorant, are brought willingly under the bewitching influence of that unrighteous system of religious teaching and belief that contradicts the word of God, by openly and boldly declaring that salvation is by works of righteousness which men have done and can do. Men are now told, and they generally seem willing to believe, that God, and Christ, and the Holy Spirit, have done all they can do, or ever will do to save the ungodly world. Man now must do the balance to make

what the Lord has done a final success. Without the puny, sinful arm of man, his self-will and determining power, all that God has done, or that Christ has suffered, can avail nothing.

And to show that men really believe this or else they are exceedingly hypocritical in their works, all classes liberally contribute of their earthly means to convert their fellow-men and keep them in the spurious faith. And, indeed, it takes but very little to convert natural and carnal men and women to such a system of worship. Their carnal hearts are already disposed to it. It is congenial with their very nature. They take pleasure in unrighteousness, and are going about from city to city, with great display, to establish their own righteousness. They are fulfilling that which Jesus said of them in "compassing sea and land to make one convert, and when he is made he is two-fold more the child of hell than themselves." Every new supply of converts to this faith is worse and worse, and will go to greater extremes and excesses than their predecessors. "Evil men and seducers wax worse and worse, deceiving and being deceived." Error is progressive; and, lest its corruptions should be known, its ways are movable. New plans, new systems, and new inventions in religious worship are continually springing up, like the false gods of olden time. Their origin is earthly, they "come *newly* up" from the earth and not down from heaven like the rain and the snow, or like unto the Word of God, that does not return unto Him void. People now seem to have a peculiar fondness for something new in religion, some easy plan, something in which men can be honored and supported in grand style. Hence they are always ready to pay their attentive devotions to these gods that spring "newly up." And even the most upright among men, men of the highest moral culture, men of talent, wealth, and learning, are so certain that they have a large ability of the good-doing sort, they are frequently looking out for new things and new fields of labor, in which to display their good-doing power. Like the rich young man that came running so lightly to Jesus—they feel that if anything is lacking in their good deeds they can and will perform it. They feel so confident that they have kept all the moral precepts and observed all the legal commandments, that if there is anything more they will certainly

do it. "What lack I yet?" is their enquiry. "I want to do some good thing that I may have eternal life." "Just let me know what good thing I lack and I will attend to it at once." "I have a large stock of good deeds now on hand, and have had them from my youth up, and now if I lack anything I would gladly do it, and thus add to my original stock of good works. I am very rich in good works and I want to be still richer by adding a little more of the same sort of wealth, without being dispossessed or parting with any money now on hand. I would enjoy having more goods and more property, but instead of parting with anything I have worked for in the past, in order to obtain anything more, I prefer to pay in works, even good works, for what I get, and thus add to my wealth."

It is in this manner the self-righteous man reasons with himself. But, oh, how sad and sorrowful this young man was to find that he must be dispossessed of all his wealth and be brought to such fervent desire for the kingdom of heaven, or for the *treasure* that is in the kingdom for all the heirs, as to make him willing to part with all his immense wealth for the sake of enjoying that "treasure in the heavens," the gospel heavens, "where neither moth corrupts nor thieves break through nor steal." Even those who are born of the Spirit cannot enjoy the treasure of Gospel ordinances and fellowship in the Gospel church, so long as they trust in their own works.

But with regard to this young man who came running to Jesus, saying: "What good thing shall I do that I may have eternal life?" it has long seemed to us that Christ takes him on his own proposition and shows thereby that such characters do not desire salvation or eternal life, unless they can dictate the terms and have it in their own way. This young man did not desire eternal life or eternal salvation even on his own proposition of works if it required a sacrifice of his present wealth. "He had great possessions," and it was in his wealth he trusted and not in Jesus. And when brought to the test of obtaining salvation, even by his own doing power, as he had proposed, it was developed that he did not want it bad enough to part with all he had and come as a poor, helpless beggar, depending on Jesus alone for life and salvation. This was a cross he could not take up, and this was a good work he could not do, even

though he should have the promise of "treasure in the heavens."

In the answer of our Lord Jesus to this young man it is shown that something more must be done for men than they can possibly do for themselves before they are prepared to take up the cross and follow Jesus. A man may be a strict legalist in good works, according to the letter and form of law, and still his heart may not be right before God. If his treasure is in the world, his heart will be there also; his mind, his thoughts, and his desires and efforts will be where his chief treasure is. A man may be esteemed as a moral, honest, and upright man in all his dealings with his fellow-man, and he may have great possessions of earthly goods, but if his heart is set upon his earthly wealth as his chief treasure, he cannot be saved on that condition, for "it is easier for a camel to go through the eye of a needle than for a rich man to be saved."

This announcement of Jesus astonished even His disciples, so that they exclaimed, "Who, then, can be saved?" He tells them positively that "with men it is impossible, but not with God, for with God all things are possible." The salvation that is in our Lord Jesus Christ for all His people, is impossible with men, but not so with God. And now we close with the following quotation: "They that trust in their wealth and boast themselves in the multitude of their riches, none of them can by any means redeem his brother nor give to God a ransom for him, that he should still live forever." Psalms xlix. 6-9. W. M. M.

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### PERFECTION.

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"For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." 1 Cor. xiii. 9, 10.

A little reflection upon the above passage of Scripture may afford some comfort to those who so constantly feel their own imperfections, and truly all who have been taught of God have more or less of this painful experience. They often speak one to another of the vileness and corruption of their own nature; they confess it before God in prayer, and the same sentiment is mixed with their songs.

They are ever conscious that they are in a state of imperfection, and that every good thing of which they are allowed to partake is only in part. Being encumbered with mortality, their capacity is limited to a mere foretaste of celestial joys, while the full and perfect measure is reserved in heaven, and ready to be revealed. For the text verily teaches that there is a state of perfection to come, and by the spirit of prophecy the children of God speak of it, and by faith they lay hold of the certainty of their everlasting and glorious inheritance, which God hath given them in Christ Jesus the Lord. The idea of divine perfection is too sublime for any being who is not already a subject of it in fact; it is far beyond our range of thought, and therefore we can only think and speak of it in part. For even the great Apostle of the Gentiles, who wrote this wonderful declaration, claimed to know only in part, and by the power of the Holy Spirit within him prophesied of the perfect state that awaits the children of God, which they can only know in full when it comes in its fulness to them in the resurrection from the dead.

And although we so much deplore our imperfections, and to us they are such a great source of sorrow and grief, yet they appear necessary to conform us to the death of Christ, without which we could not attain to the resurrection of the dead, the entrance into the state of immortal perfection. So strong was Paul's faith, so firm his hope, and so strong and fervent his desire for this glorious perfection, that he cheerfully sacrificed his all on earth for the excellency of the knowledge of Christ, that he might be found in Him, not having his own righteousness, which was of the law, but that which is by the faith of Jesus Christ. But although he possessed the gifts of knowlege, in a great measure, and of faith and hope in Christ, yet he claimed not to be perfect; he desired to apprehend that for which he was also apprehended of Christ Jesus; and his hope rested in the resurrection of the dead as the only avenue through which he could enter into a state of perfection. Phil. iii. 10-13.

How consoling the thought that, although we are perplexed from day to day with the cares and turmoils of human life, yet we are tending onward to the end of all things terrestrial, and the fulness of time will be the opening of

the bright and glorious day of everlasting bliss, where there will be no possibility of aught to mar our peace forever and ever. Yes,

“There is a land of pure delight,  
Where saints immortal reign;  
Infinite day excludes the night,  
And pleasures banish pain.”

J. E. W. H.

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### PROFESSING TO BE WISE.

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Professing to be wise is one thing, and really being so is quite another.

It is not generally considered as the best mark of true wisdom for persons to boast of their attainments, but rather to the contrary, as, saith the Word of the Lord, “Seest thou a man wise in his own conceit; there is more hope of a fool than of him.” Prov. xxvi. 12.

For a man to boast of a false gift or of a gift of wisdom and knowledge that he does not have, he is “like the clouds and winds without rain”; there is a great bluster of words without knowledge, and this tends to obscure and darken, rather than edify, instruct, refresh, or enlighten his hearers. In the third chapter of II Timothy it is put down as a mark of “perilous times” for men to be “covetous, boasters, proud, heady, or high-minded.” Such characters in religious matters handle the Word of God deceitfully to accomplish their own selfish and covetous purposes. They have a “form of godliness,” but do not have the spirit nor power of it, nor do they desire it, for they are said to be “despisers of those that are good, and lovers of pleasures more than lovers of God.” They are inventors of evil things in religious matters, ever learning something new in matters of worship that has never been seen or heard of in the Bible; but yet, with all these new discoveries, institutions, and inventions of men for advancing (as they say) the Redeemer’s kingdom, they themselves have “never been able to come to the knowledge of the truth.” Certainly such characters are dull scholars, or else there is no truth taught or to be learned in their school.

The Scriptures notify us of some who, “professing themselves to be wise, became fools” to such extent as to “change

the glory of the incorruptible God into an image like to corruptible man, and to birds, four-footed beasts, and creeping things." Rom. i. 21. When men have a high opinion of themselves for wisdom, they become vain in their imaginations, and their foolish heart is so darkened that they often insist upon their imaginations as solid realities. And when these vain imaginations are so cherished in the heart of men as to become solid truth in their own estimation, they do not scruple to come in direct conflict with the Word of God, or to "change the truth of God into a lie" by a gross perversion and even a denial of its plain meaning. Thus they set up and worship the creature more than the Creator. The imaginations, inventions, doctrines, and religious traditions of the creature are held in higher estimation with them, and more consistent in their view, than the doctrine of God our Saviour. Thus they worship the creature—the work of their own hands—and, in their fanatical religious zeal, cry out, "Great is Diana of the Ephesians," or, "Great is the beast. Who is able to make war with him?" Rev. xiii.

And right here in this connection we are reminded of an article we saw some time ago in a secular paper, under the heading, "*What fools these mortals be!*"

Under this heading the writer says: "In Chicago, Dr. Dowie, who calls himself a divine healer, is reaping such a rich harvest from his dupes that he is making arrangements to build a holy city in the suburbs. His plan is to bunch his followers together, take charge of their property, and then minister to their wants as he would to a crowd of children. This is precisely what Dr. Thomas Lake Harris has done in California, and it may be that Dr. Dowie will be equally successful in Chicago.

"Some people find it difficult to understand how such frauds can flourish, and make money, and control a considerable number of people. It cannot be explained, but in every generation such men come to the front and become positive factors in the social and religious life of civilized communities.

"Paris is just now going wild over a woman who pretends to foretell the fall of nations and the outcome of political movements. Statesmen and society people flock to hear her, and she is coining money at a rapid rate. How such

a frivolous people as the citizens of Paris can lose their wits over this woman is a mystery, and it is equally as mysterious that even the irreverent of Chicago should throw themselves at the feet of Dr. Dowie as a divine healer."—*Atlanta Constitution*.

But why should *The Constitution* be so astonished that the "irreverent" class of society in that great city of Chicago should throw itself at the feet of this professional "divine healer," when even in Atlanta and every other city in this land of ours thousands of intelligent people, both reverent and irreverent, throw themselves and their money at the feet of modern doctors of divinity, whose professional divine healing power extends, not merely to the bodies of men, but they actually profess to be "soul-savers," at a cost of from one to four dollars per head.

Here is what one of their organs says on this point:

"Since Christmas, Brother Holt employed Brother J. N. Warren to preach as missionary pastor at Pleasant Retreat Church, of Cherokee Association, at a salary of \$8 per month. He commenced there with thirteen members. Two weeks ago he held a meeting of eight days, which resulted in twenty-seven accessions, twenty-five by baptism, giving them forty, which makes them self-sustaining. These forty children of God have cost us, in cash, just \$4 apiece. Who, in the face of all this, is not willing to give \$4 to save a soul from eternal damnation? Certainly no one. Oh, brethren, just think. Only \$4 for a ticket from earth to heaven!"—*A. A. C., in Texas Baptist and Herald, Aug. 17, 1887.*

Now if, indeed, it is a mystery to *The Constitution* how intelligent people can be so duped by those professional "divine healers" in other cities, it is to us a still greater mystery if it cannot see a worse religious fraud much nearer home than either Paris or Chicago. W. M. M.

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### MY PURPOSE DEFEATED,

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In a letter addressed to Elder W. M. Mitchell, September 30, 1896, and printed in *THE GOSPEL MESSENGER* in December following, I stated that the church at Bethlehem, near Notasulga, Ala., had called for my services, and that

I expected to move to Notasulga some time during the ensuing winter or early spring. My letter was not written for publication; but Elder Mitchell, thinking, perhaps, that it might be of some interest to the brethren up there, sent it forward with extracts from other letters, and it came out in *THE MESSENGER*. So now I think it is my duty to explain, as nearly as possible, the reasons why I have declined to move to said locality, but will first state some of the circumstances that influenced my mind in that direction. To move my family from the town of Luverne seemed an absolute necessity, as we had much sickness there, and no means of earning a living. Therefore we must needs go where we could have employment and better health.

At this extremity my mind wandered back to the rocky hills of Tallapoosa County, where the water is pure and the atmosphere healthy and invigorating, and where the days of my childhood and youth were spent, and where I had devoted the first ten years of my ministry. There appeared to be an opening for me there, for several of the churches of my former pastoral care were destitute of a pastor, and my heart ran out toward them with much desire that they might build up and prosper. I wrote to Brother T. C. Freeman, in advance, that I expected to pass that way on my journey to the Wetumpka Association, and that I would be on the lookout for a future home for my family. Upon this statement the brethren at Bethlehem held a consultation and predetermined to call me to the pastoral charge of that church, which they did, and I accepted, on condition that I moved to that vicinity, and I thought the prospect favorable thereto. A little hasty consultation was had by the brethren, and one of them announced to me that the place I had selected was at my service, etc. After this I saw the proprietor of the proposed premises and obtained his kind indulgence for a final answer until I could return home. After filling my outstanding appointments, I returned home, consulted the feelings and sentiments of the loved ones, and we agreed to make the change; so I wrote to Brother Freeman to close the trade, that we would come, etc.

But, strange as it may appear, all this time I still felt bound to my present field of labor, nor could I feel that the Lord had yet released me from the churches here; still I was making all the preparation I could to move to Nota-

sulga. But when the answer came, that the party owning the place I had selected declined to rent it out, the question was settled in a moment; and on that same day I secured a place, two miles southeast from Luverne, where we are now comfortably situated, with improved health and all well contented, and hope, through the goodness and merciful providence of God, that we may be permitted to abide until His good time to call us away to the mansions of glory to live in peace and in the presence of our God forever.

Now I feel like asking the dear brethren and sisters of Bethlehem Church to forgive my weakness and folly, and to assure them that it was my honest intention to comply with their wishes until the conviction came with the last communication from Brother Freeman, that the Lord was not in it, and, therefore, I was defeated. Furthermore, I wish them to know that my desire for the prosperity of Bethlehem, Sharon, Shiloh, and Canaan is not in the least abated; but I do hope that the Lord of the harvest will send faithful laborers among them, and that they may soon enjoy the blessings that come from God to His people through the faithful service of the Gospel ministry. I would be glad to hear from them, either privately or through THE GOSPEL MESSENGER.

J. E. W. H.

### QUESTIONS AND ANSWERS.

1.—Q. In Ephes. i. 12, "that we should be to the praise of His glory, who first trusted in Christ," to whom does the word "who" refer? A. "Who" undoubtedly refers to "we." In the original, this is as certain as that two and two are four. "Who" and "we" are both of them in the accusative case and plural number, while "His" is in the genitive case and singular number. This translation is one of the unfortunate ambiguities of the King James version. In the oldest version of the New Testament (the Syriac) the translation reads, "that we should be they who first hoped in the Messiah, to the honor of His glory"; and in the newest version (the Revised) the translation reads, "to the end that we should be unto the praise of His glory, we who had before hoped in Christ."

2.—Q. In 2 Cor. xii. 16, "But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile," who was "crafty," Paul or the Corinthians? A. It is cer-

tain, from the original, that "being crafty" refers to "I" (Paul), and not to "you" (the Corinthians). Paul is here, as is shown by the context, refuting a supposed insinuation of his opponents, the false teachers, at Corinth, who *falsely* charged him with being crafty in not collecting money for himself, but in getting others to collect it for him.

3.—Q. In Colos. ii. 20, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" what ordinances are meant? A. The ordinances of the ceremonial law which was fulfilled and done away with by the Gospel; and the traditions of the elders (the Pharisees) and the austerities of the heathens may also be meant, allusion seeming to be made to these things in verses 21, 22, and 23.

4.—Q. Why does Matthew (i. 1-17) divide the genealogy of Christ into three periods of fourteen generations each? A. As a convenient aid to the memory, this custom being common among the Jews, "each period embracing one marked era, and ending with a notable event, in Israelitish annals." As Matthew Henry beautifully remarks, "In the first fourteen generations we have the family of David rising, and looking forth as the morning; in the second we have it flourishing in its meridian lustre; in the third we have it declining and growing less and less, dwindled into the family of a poor carpenter, and then Christ shines forth out of it, 'the glory of His people Israel.'"

5.—Q. What is the Septuagint? A. The most important and the oldest complete translation of the Old Testament. It is in the Greek language, and was made by the Jews of Alexandria, in Egypt, between 280 and 150 years before the birth of Christ. Septuagint means seventy, and this version was so called either from its seventy-two translators or the seventy-two members of the Sanhedrin that sanctioned it. As the Greek language was known better than the Hebrew in the first century of the Christian Era, the Septuagint translation, instead of the Hebrew Old Testament, was generally used by Christ and His apostles.

6.—Q. If the new birth or regeneration *precedes* repentance, as is set forth in THE GOSPEL MESSENGER for December, 1896, pages 447-452, when does the soul's travail for sin take place? A. The primitive and most common meaning of the Greek word *gennao* (rendered *born* in John i. 13 and iii. 3 and 5, and rendered both *born* and *begotten* in

1 John v. 1) is *not to be born*, but *to be begotten*. It most generally refers to the father, and not the mother. In the New Testament the word means, in its spiritual sense, the first impartation of divine life by the Spirit of God; and after such quickening, the soul is convicted for sin, repents, believes, obeys, and is saved forever.

7.—Q. Is there any difference between "the washing of regeneration" and "the renewing of the Holy Ghost" mentioned in Titus iii. 5? A. The second expression is a simple explanation of the first; just as, in John iii. 5, the word "spirit" explains the word "water" (see John vii. 37-39); the word rendered "and" often means "even," and is followed by a term explaining the term preceding it. John iii. 5 and Titus iii. 5 mean the same thing, and each explains the other. Water is used in both the Old and the New Testaments as an emblem of purification, and it is therefore employed as a symbol of the cleansing work of the Holy Spirit.

8.—Q. How many hymns and tunes used by Primitive Baptist Churches were composed by Baptists before, and by Primitive Baptists since, the separation of the Old and New School Baptists? A. From a pretty thorough investigation, I do not think that more than one-tenth of the hymns used in the Primitive Baptist Churches of the Northeast, South, and Southwest were composed by Baptists (I have no copies of Thompson's or Thomas's hymn-books, used in the Northwest), and perhaps not one-hundredth were composed by Primitive Baptists since the division. Probably a still less proportion of our tunes were composed by Primitive Baptists. Singing has always been, and will always be, an important part of divine worship; and, while any sound hymn and any reverent tune are good, the chief requisite is to sing with the spirit and the understanding, in the love and for the praise of God. S. H.

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#### THE NAKED TRUTH.

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Elder L. I. Bodenheimer, of High Point, Guilford County, N. C., has begun the publication of a periodical of the above title, which he proposes to publish weekly, at \$1 per year. Each number is to contain a sermon from him, and religious articles, and secular intelligence, and business advertisements. He was the founder of *Zion's Landmark*, and first published it at High Point.

## EXTRACTS.

CULLODEN, GA., December 17, 1896.

*Elder S. Hassell—*

MY PRECIOUS BROTHER: There is hardly a day that passes over my head that I do not think of you, and yet, to you, I have had the least way imaginable of showing it.

Not a line of encouragement or thankfulness have I written you since you purchased *THE MESSENGER*, and yet I dare say there was no man in our ranks gladder of the purchase than I. It was fast running down, which brought great sorrow to my heart, and so soon as I learned that you had bought it I felt assured that it would be brought up to its former standard (which you have done), and that the precious saints would still have it as a great medium in which they could talk, heart to heart, about the things of God. You kindly send it to me free of charge, but I can no longer accept the gift. The gift has become burdensome to me. I feel it my duty unto God to pay for it. You are, like myself, a poor man, and need every dollar that you can get. You have made your paper so valuable to the people of God that one issue is worth the money. Enclosed find money order for \$1, beginning January 1, 1897. So long as we both live I will try to keep it up.

Hoping ever to be remembered by you to the Lord, I send to you and family my heart's love, with the holy desire that God will bless you and family in this world and in the one to come.

Your unworthy brother, W. C. CLEVELAND.

NEW HAMPTON, MO., November 20, 1896.

DEAR BROTHER IN THE LORD: Ever since you have taken hold of *THE MESSENGER* I have desired to write you, but have been unable hitherto. I hope *THE MESSENGER* will open up to you a larger field of labor, and not burden you or hinder you from your service to the cause of Christ in the ministry.

The death of dear Brother Respass was very grievous to me. I never saw him, but I loved him dearly for the work's sake. His labors of love, his humble, loving words of wisdom, were to me more than the words of man—were of the Spirit, and comforted me, and oft were my strength in weakness.

Now that you have taken up the work, in connection with Brethren Mitchell and Henderson, I hope you will be the cause of much comfort to the saints everywhere.

I love *THE MESSENGER*, and feel that it is endeared to me, and I to it, through the association of dear Brother Respass, who has gone to his reward.

A few items of interest, perhaps, from this part of the Lord's vineyard would not be amiss.

There have been nine additions recently to Rock Creek Church (my membership is at this church), making now about seventy-eight or seventy-nine members, knit together in love, as I hope, for each other's good.

At our regular meeting, Saturday before the third Sunday, the ordination of two brethren to the full functions of the Gospel ministry occurred, to-wit, Brethren John Miller and James C. Jones. These brethren, I hope, are set for the defence of the truth. Rock Creek Church now has five ordained ministers, who feel willing to sit at each other's feet. Oh, how we need to esteem others as better than ourselves in the Spirit of Christ! How we need the grace of our Lord to keep us all humble and childlike! Pray for us, dear brother, and may your prayers ascend to His holy throne.

I. J. CLABAUGH.

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CORDOVA, VA., November 23, 1896.

*Mr. Sylvester Hassell—*

DEAR SIR: Enclosed I send \$1 to you for the subscription of THE GOSPEL MESSENGER for the year 1897. I do not see how I could do without it. I look upon it as the soundest and best paper published in the United States. I look upon all of its editors as being able and sound in doctrine, with many able and sound correspondents all over the land.

I am now in my seventy-third year.

Your friend,

LEWIS BOLEN.

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CRAWFORDSVILLE, IND., December 8, 1896.

*Elder W. M. Mitchell—*

DEARLY BELOVED BROTHER: Your dear little letter of November 26 came as a comfort to me, and I am grateful to be thus remembered by you in Christian bonds, and wish to assure you again of my loving esteem for you in the truth and for your work's sake in the Gospel of Christ. You have grown old in our Lord's loving service, and to you may fittingly be appropriated the words of Paul to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith," etc. Your Lord says, "Be thou faithful unto death, and I will give thee a crown of life." This glorious crown He will give unto all them that love His appearing, as Paul assures us. It is a comfort to your brethren everywhere that the Lord has enabled you to serve them so devotedly and lovingly from youth unto old age, never having swerved from the truth of the Gospel, but ever contending earnestly for the faith which was once delivered unto the saints.

For myself, I esteem it a happy privilege and favor to have been associated with you in loving fellowship and labor, and your ministrations, by tongue and pen, have been peculiarly comforting and instructive to me, as also to thousands of others.

My wife joins me in love to you and dear Sister Mitchell. The Comforter abide in your hearts, and the power of Christ rest upon you.

In faith and love of Christ,  
Your poor brother,

D. BARTLEY.

GEORGIA, November 30, 1896.

DEAR BROTHER MITCHELL: I have desired for some time to send in my dues for THE MESSENGER, but have been so situated I could not, and I hope you will pardon the delay. My health is not very good, and at times I am real feeble, but feel thankful that I am able to sit around the fire and read the dear old MESSENGER, which is and has been such a great comfort and blessing to me in my declining days. I was 82 years old in October last.

I spend most of my time in reading my Bible and the MESSENGER. Please continue to send the MESSENGER to me, for which I send remittance to renew.

May God bless you and all the brothers who are working for the MESSENGER, and may peace, prosperity, and happiness ever be yours, is the desire and prayer of your aged sister.

MARY R. BOSTICK

We are glad to get a few lines from an aged Christian pilgrim of 82, like Sister Bostick, and we feel thankful that she is still blessed with health, sight, and hearing—and above all, with a spiritual mind and desire to read her Bible and other good religious reading. Thousands of professed Christians are throwing away their youthful days in light and vain reading, or foolish talking and jesting that is worse than useless—it is demoralizing to themselves and others and disqualifies them to meet the solid realities of an aged life.

W. M. M.

TEXAS, December 4, 1896.

DEAR BROTHER MITCHELL: I am behind in paying for the MESSENGER, and I am ashamed of the delay. I send for three years, and if that is not enough to settle up let me know.

I am nearly 77 years old and afflicted with rheumatism in my hands so I can scarcely write. I have been a subscriber for the MESSENGER a long time and hope to have it continued.

Yours in love,

S. SNOW.

## DIVINE TITLES.

1. *In the Old Testament*—

## EL.

The title El occurs first in Gen. xiv. 18, and signifies "strong," "first," and shows God to be the the Mighty One, the First Great Cause of all, and is generally connected with some one or more of the Divine attributes or perfections, in all of which He is mighty, infinite, and eternal. This title occurs about 250 times in the Old Testament.

## ELOAH.

Eloah, from Ahlah—to worship, to adore—presents God as the one supreme object of worship, the Adorable One. It occurs about 56 times—first in Deut. xxxii. 15.

## ELOHIM.

Elohim, the plural of Eloah, occurs about 2,500 times—first in Gen. i. 1, "In the beginning God created the heavens and the earth." Here it is joined to a verb in the singular, and shows Trinity acting in unity. It also frequently occurs with adjectives, pronouns, and verbs in the plural. Gen. i. 26, "And God said, Let *us* make man in *our* image." Gen. iii. 22, "as one of *us*."

## JEHOVAH.

The title Jehovah occurs about 7,000 times in the Old Testament, but in King James' version it is generally rendered "the Lord," and only occasionally Jehovah. It is also found in combination with another word, as Jehovah-jireh, Gen. xxii. 14; Jehovah-nissi, Ex. xvii. 15; Jehovah-shalom, Judg. vi. 24. It is rendered "Lord" 6,800 times; "God" 800 times. It first occurs in connection with Elohim, in Gen. ii. 1, "The Lord God (Jehovah Elohim) made." It first is used alone in Gen. iv. 1. The signification of Jehovah is—*He that always was, that always is, and that ever is to come.* We have it thus translated and interpreted in Rev. i. 4, "From Him which is (present participle, the Ever-existing One), and which was (imperfect tense, expressing continuance in the past), and which is to come (present participle, the Coming One, ever to come). It is a combination in marvellous perfection of the three periods of existence in one word—the past, the present, and the future.

## I AM THAT I AM.

Ehyah Asher Ehyeh, literally "I will be that I will be," Ex. iii. 14. But as the Hebrew so-called future or long tense

expresses not simply the *future*, but also and especially *continuance*, the force is "I continue to be, and will be, what I continue to be and will be," the Ever-existing One.

#### JAH.

Jah, the Lord, occurs 49 times. First in Ex. xv. 2, and only in the Books of Exodus, Psalms, and Isaiah. It is often associated with the words "Praise ye" in the word *Hallelujah*, "Praise ye Jah." This title is expressive of eternal existence. It is the title of God, as inhabiting eternity, to whom past, present, and future is one eternal *now*. It is composed of the first and last letters of the name *Jehovah*, with the central vowel *a*, Jah or Yah. It is a sublime title (see Psalms lxxviii. 4), "Extol Him that rideth upon the heavens (or the void spaces of infinitude) by His name Jah (the eternal One), and rejoice before Him." The word for heavens here is not the usual word, but a word expressive of desolateness—space untenanted and void. Infinitude and eternity are indwelt by Him. The title Jah or Yah is at once one of the sublimest yet simplest of the Divine names, "the simplest form of speech which infant lips can try," yet expressive of God's infinitude.

#### EL SHADDAY.

El Shadday means God Almighty, or God All Sufficient, and is a combination of the singular El, God, with the plural Shadday, Strong, or the breasts. It occurs 48 times—first in Gen. xvii. 1, and is chiefly found in the Book of Job.

#### ADON.

Adon, Lord, Master, Possessor, or Proprietor, occurs 30 times—first in Ex. xxiii. 17.

#### ADONAHY.

Adonahy, plural, Lord or Master, occurs about 290 times—first in Gen. xv. 2.

#### JEHOVAH TITLES.

- Jehovah-Hoseenu, Jehovah our Maker. Psalm xc. 6.
- Jehovah-Jireh, Jehovah will see or provide. Gen. xxii. 14.
- Jehovah-Ropheca, Jehovah that healeth thee. Ex. xv. 26.
- Jehovah-Nissi, Jehovah my banner. Ex. xvii. 15.
- Jehovah-Mekaddishkem, Jehovah that doth sanctify you. Ex. xxxi. 13. Lev. xx. 8; xxi. 8; xxii. 9, 16, 32. Ezek. xx. 12.
- Jehovah-Eloheenu, Jehovah our God. Psalm xcix. 5, 7, 9.
- Jehovah-Eloheka, Jehovah thy God. Ex. xx. 2, 5, 7.
- Jehovah-Elohay, Jehovah my God. Zech. xiv. 5.
- Jehovah-Shalom, Jehovah send peace. Judg. vi. 24.

- Jehovah-Tsebahoth, Jehovah of hosts. 1 Sam. i. 3, etc.  
 Jehovah-Rohi, Jehovah my shepherd. Psalm xxiii. 1.  
 Jehovah-Heleyon, Jehovah most high. Psalm vii. 17; xlvii. 2;  
 xcvi. 9.  
 Jehovah-Tsidkeenu, Jehovah our righteousness. Jer. xxiii. 6;  
 xxxiii. 16.  
 Jehovah-Shammah, Jehovah is there. Ezek. xlvi. 35.

2. *In the New Testament—*

God, *Theos*. This title corresponds with the Hebrew titles El, Eloah, and Elohim, singular and plural; but the beautiful precision of the Hebrew is not expressed in the Greek. It is applied to Father, Son, and Spirit, especially to God the Father, though frequently it includes the Three Persons.

Father, *Pater*. The title under which God is especially revealed in the New Testament, as by "Jehovah" in the Old.

Lord, *Despotees*. Sovereign, Lord. Applied to both the Father and the Son.

Lord, *Kurios*. Master, Owner. In quotations from the Hebrew it is often used for "Jehovah," both with and without the article, especially without. Otherwise it corresponds with the Hebrew title "Adon" or "Adonahy," expressing lordship or authority.

Lord, *Kurios*. A title of the Lord Jesus, as master and proprietor.

Jesus, *Iesous*. Hebrew, Jehoshua, the Salvation of Jehovah, or Jehovah, the Saviour. The name given to Christ at His birth, as the Saviour of the people of Jehovah.

Christ, *Christos*. The Anointed, the Messiah. From chrio, to anoint.

Jesus Christ. His title as living and dying on earth; or, as having lived and died. Here the emphasis is on "Jesus," as expressed by its being placed first, the once humbled One, now glorified. The anointed One on earth for His service in humiliation.

Christ Jesus. His title as risen and glorified. Anointed for His heavenly priesthood. Here the emphasis is on "Christ," as now glorified, once humbled. It occurs, not in the Gospels, but in the Epistles.

Jesus Christ our Lord, or our Lord Jesus Christ. As having been obedient unto death, and now exalted. Having redeemed His people with His blood.

Christ Jesus the Lord. As anointed in resurrection, and having also sealed His people with the Spirit.

The Lord Jesus. All authority in heaven or on earth being given to Him; here the emphasis is on "Lord."

Spirit, *Pneuma*, without the article. Characteristic. Used of the grace or operation of the Spirit of God.

The Spirit, *To Pneuma*, with the article. The Spirit of God, in His personality and acting.

The Holy Spirit, *To Hagion Pneuma*. The Holy Spirit of God, personal.

*The Newberry Bible.*

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## BIGOTRY.

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Bigotry, political, literary, and religious, exists among all ranks and professions. In reference to religion alone it is now presented for our consideration. Infidels, under the specious veil of universal candor, have proved themselves the most execrable of bigots. In France a few years since, the sun of revelation underwent a total eclipse; the very Sabbath was abolished, and death was proclaimed to be an eternal sleep. Infidelity and atheism were indeed awfully triumphant; but instead of its promised candor, and boundless toleration, the most hideous bigotry—crimes of gigantic magnitude, and horrible and unheard of massacres, were the order of the day. "Cruel," says one who had the best opportunity for obtaining the most correct information on the subject, "as the aspect of the former government of France had been to the servants of Christ, the little finger of its predecessor's loins. The mouth of every confessor of the truth was stopped. The religious meetings among the Protestants were forced to be discontinued, and every Protestant minister was compelled to abandon his station. The goddess of reason was exalted to be worshipped, and private libraries were ransacked and pillaged of their religious books. Every Bible that could be found was burnt. Good writings of the old Reformers, or distinguished Protestants, were preserved from the universal destruction only by being buried in the ground. The people were compelled to work openly on the Sundays, and punished by law if they did not, in order, if possible, to obliterate every trace that remained of the sanctification of the Sabbath day. Such was the liberal and tolerating spirit of the infidel philosophy."

Many have made large claims to the exclusive possession of that Christian candor which is the opposite of bigotry, whilst they have strenuously inculcated an entire and awful indifference to truth. Whether Christ be truly divine, or merely man,—whether men are to be saved by the atoning blood of the Lord Jesus, or by their own imaginary or real virtues, are with

them matters of no great importance. To compliment one another, as being doubtless in the road to eternal bliss, though there may be no deadness to sin, no life to righteousness, no affectionate attachment to the Saviour, and no ardent love to His blessed commands, is all that is deemed necessary, provided the external conduct be somewhat decent and polite. This view of the subject is, however, grossly erroneous. Indifference to the truth does by no means necessarily imply freedom from bigotry, and certainly is not Christian candor. A man may hold the truth of God with a firm hand, so as never to surrender a particle of it, and yet be no bigot. The individual who dares follow the plain dictates of God's Holy Word wherever they may lead him, may, and most likely will, be derided as a bigot; but he has done nothing for which he ought to be branded with this opprobrious epithet. The person who tells me that Jesus is a mere fallible man,—that His blood has no peculiar merit in the sight of God, and has no connection whatever with the remission of sin,—that disobedience to the divine commands is a trifling evil,—that we are at liberty to reject, modify, or treat with indifference, any, even of the minor precepts of divine revelation,—and that, if I do not bow to his authority, and believe his assertions, I am a bigot, excites in my bosom no emotions but those of pity. I would be far, however, very far from doing, or even wishing any injury to such an individual; on the contrary, I would be sincerely concerned for his present and eternal welfare. But I would grasp my Bible and tell him that Jesus made the world, John i. 10—that He was God manifest in the flesh, 1 Tim. iii. 16—that He was wounded for our transgressions, that the Lord hath laid on Him the iniquity of us all. Isa. xliii 5, 6—that His blood cleanseth from all sin, 1 John i. 7—that it is an evil and bitter thing to sin against God, and that the wages of sin is death, Rom. vi. 23. O no,—a firm attachment to the truth of God, as revealed in the Scriptures, is a noble principle, of divine origin, implanted in the human heart by God Himself, and is indeed infinitely removed from that odious thing we justly denominate bigotry.

That so hateful a production should be found among professing Christians, may be justly regarded as matter of astonishment. And yet, "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the uncircumcised triumph;" its dwelling is among the sons of God,—it has taken up its abode in the professing church; yes, lamentable to relate, it has been found and still exists among professing Christians of various denominations; and what is still more surprising, there have been, and still are,

ellent men, and some of great name too, who may, too much propriety, be justly charged with the abominable sin of bigotry. But to be more particular, I remark:

*That he who detests, or is evidently unfriendly to any person because he is not altogether of his opinion, is a bigot.* A Christian ought to regard the whole of the human race as children of a common father (Adam), according to our Lord's instructions in the parable of the Good Samaritan, and to treat every one with kindness. When an individual virtually, if not really, stands up and says, I expect every one to believe as I believe and to affirm what I affirm, or I will avoid, proscribe, and persecute him, he should produce his authority for this monstrous claim, or he may reasonably expect to meet with unqualified and merited contempt. Such a disposition is entirely unsanctioned by Scripture, which enjoins us to love our neighbor as ourselves,—and by right-reason also, since it is not doing to others as we would have them do to ourselves. Christianity, not that indeed of blind, interested bigots, but the Christianity of the New Testament, is most emphatically love. He cannot be a Christian, notwithstanding all his professions, who does not love his fellow-creatures.

*The man who employs abusive or improper terms in defending his sentiments, though they may be just and scriptural, is chargeable with bigotry.* This practice was shamefully common about the time of the Reformation, and even among the principal Reformers. Luther, I think, rather excelled Calvin in this unenviable art, though Calvin was but too well skilled in it. The Scriptures utterly discountenance such a practice. It is said that Michael durst not bring a railing accusation even against Satan, but only said, "The Lord rebuke thee!" Our Lord declared that whosoever should call "his brother a fool, should be in danger of hell fire." And was not His glorious example in perfect harmony with His charming instructions? It was, "When reviled, He reviled not again,—when rebuked He threatened not, but committed Himself to Him who judgeth righteously." Christianity needs not that such unhallowed weapons should be used in its defence. Its noblest and most successful champions have scorned to gird on any other armor than such as is "lovely, and of good report." If the Bible be our guide, we shall be sincerely concerned to speak the truth in love. And if the dictates of reason influence us, instead of those of bigotry, we shall never forget that if we could collect all the abusive epithets that have ever been recorded, or even been imagined, we might with the strictest propriety affirm that collectively they prove nothing but our own depravity.

*The individuals, or parties, who anathematize all that are not of their own communion, are bigots.* The Pharisees, with

boundless pride and bigotry, stood up and said, "The temple of the Lord, the temple of the Lord are we!" and boldly and impiously pronounced those who differed from them, or were not possessed of their religious knowledge, accursed. The Roman Catholic Church is notorious for its anathemas against all who are without its intolerant pale.

This anathematizing spirit is in the highest degree mean, ungenerous, unrighteous, and abominable, and is the very essence of bigotry. Where is there any reason in cursing all who may differ from us in matters of comparatively inferior moment, when it is an unquestionable fact that excellent men, real Christians, the friends of God and of the human race, have been found among all denominations of professing Christians, not even excepting the Roman Catholic community, obviously the most corrupt on the face of the earth. And assuredly the Scriptures do not in the smallest degree sanction this detestable conduct.

*Dogmatically to decide on a subject, with a very slender knowledge of it, and without having diligently examined it, arises commonly from bigotry.* How unreasonable is such a line of conduct; there can be no propriety in a man's decisions in reference to sentiments he has never investigated. But a bigot expects and demands that you should receive his assertions for proofs. Thus the infidel Paine affirmed that the Bible was unworthy of any attention, and that he had answered it before he had read it.

*Those who would in any way whatever injure their fellow-creatures on account of their religious sentiments, are evidently some of the worst of bigots.* Thus all persecutors are justly chargeable with this detestable vice. Here, indeed, it is seen in all its native horrors, full grown, and as diabolical as gigantic.

No individual or community has a right to injure another in his good name, person, or substance, on account of his religious sentiments. God causes His sun to rise on the evil and on the good, and His rain to descend on the thankful and the unthankful. And if we are what we ought to be, and profess to be, real Christians, we shall strive to imitate our Heavenly Father. It may be pointedly put to every persecutor, What hast thou to do with another man's servant? To his own master he stands or falls. Those who persecute, get into the throne of God, and take His sword of vengeance from His hands. What impious presumption! What boundless arrogance! Even Luther, and Calvin, and Cranmer, as well as other Reformers, who ought to have known better, on this account are justly to be censured. Is it the way to convince a man of the truth and excellence of Christianity to seize his

property, to afflict his person, or to immure him in a dungeon? Persecution has made tens of thousands of martyrs, and multitudes of hypocrites, but never one real Christian. Every degree of persecution is a most outrageous wrong, and should meet with general and unqualified reprobation.

"I am sick of almost everything," says the amiable Pearce, "that has been called religion, but love; supreme love to God, universal benevolence to man. I am enraptured at the thought that all the objects which Christianity requires me to believe, are to be contemplated with delight. It is all love; love is the alpha, love is the omega. It originated in love. It is exemplified in love. It works by love. It terminates in perfect universal love. Thanks be to God for this unspeakable gift, this religion of love!"

Well, on all hands, bigotry is allowed to be a most horrible evil, and to be wholly indefensible. But how shall it be cured? This is the all-important question. I know of but one effectual remedy—it is a large portion of the benevolent, devotional, Christ-like spirit which is everywhere inculcated in the New Testament. I never knew a person imbued with the spirit of the Saviour, filled with love to God and to his fellow-creatures (and this is the only religion of which God will approve, the religion of the Bible, and which alone can make a man happy), who was a bigot. Such an individual, in the whole of his deportment, must necessarily be a living display of that beautiful picture drawn by a hand under the immediate guidance of all-inspiring Heaven, which is in the thirteenth chapter of the first epistle to the church at Corinth. This holy and divine temper is the very opposite of bigotry. "It suffereth long, and is kind; it envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity; but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things." I am not surprised that he who drew this exquisite portrait, adds, "It never faileth!" This is indeed the grace

— "that lives and sings,  
When faith and hope shall cease;  
'Tis this shall strike our joyful strings,  
In the sweet realms of bliss."

And unless we possess it, though we could speak with the tongues of men and of angels, and had faith even to remove mountains, our professions of Christianity are vain,—we are "as sounding brass, or a tinkling cymbal."

B. H. DRAPER.

## THE MINUS-BACKBONUS (NO BACKBONE) FAMILY.

Only a few specimens of these ancient invertebrates have been handed down for the warning and disgust of posterity. Probably the spirit of history hoped that by this means the whole race of Minus-Backbonus would be shamed out of existence. But, unfortunately, the hope has not yet been fulfilled; for I am fully aware that my readers, like myself, are at least distantly acquainted with more than one member of the family at the present time.

Among the few names that have been spared by the scornful hand of time there are Esau Minus-Backbonus, Balaam Minus-Backbonus, and Demas Minus-Backbonus.

The "Rev." Minus-Backbonus, Baptist minister, must have often perplexed my observant readers. For to be a real Baptist is equivalent to being in possession of a thoroughly efficient vertebral arrangement. How it is that so many of the Minus-Backbonuses have got into our midst in modern times, and why they remain with us, is a mystery. It is said by some that there are a few Baptists who consist of nothing but backbones. But the additional ones are personal and peculiar growths, and not essential to denominational fidelity. Yet every true Baptist must have one vertebral column in good and strong condition. A Minus-Backbonus can never be a Baptist in anything but the name.

It was amusing to observe how the "Rev." Minus-Backbonus, unable to conceal from himself his anomalous condition, was ever endeavoring to persuade the members of the Baptist community how delightful it was not to be hampered with a rigid apparatus that gave such embarrassing fixity to the body.

"You do not know the comfort and the ease of it," he explained to the ministers and others. "You are obliged to expend constant effort to carry out the wish of a useless arrangement in the back, and to hold yourselves erect. But I am delightfully unconscious of having a back at all. You are compelled to resist the force of veering winds. But they never trouble me. From whatever point they blow, I double my body before them, and rest in peace. It is the possession of backbones that keeps men sundered from one another. What the world requires now is a universal fusion in which backbones shall disappear once for all."

It would have been interesting, were it not painful, to watch the topplings of the "Rev." Minus-Backbonus, now on one side and now on another. First he toppled over from the atonement, and muttered some incoherencies about sacrifice being barbarous, and atonement a fiction of morbid minds. Then he

hugged to his breast a destructive critic, who told him that the Bible was a mass of cleverly-concocted stories from beginning to end, and that the other sacred books of the world were, on the whole, much superior to it. Then he conceived a violent affection for Buddha, because a shilling primer on Buddhistic philosophy had assured him that this nebulous sage was wiser than Jesus Christ. Then he mumbled inarticulately that the incarnation was a beautiful fiction common to Buddhism and Christianity. Then he became oracular, and declared with as much authority as his limp condition would allow, that one religion was as good as another. Finally, he declared that the religions of the world were too positive, and that "humanity must dimly read its destiny in the great volume of evolution, and try to solve the mystery of its life by the preponderance of its instincts."

This is the last stage of invertebrate imbecility. When a man, the volume of the Christian revelation in his hands, is reduced to reading the "evolution of his instincts," the collapse of the vertebral column is complete. The "evolution of backbone" has become impossible.

Speculation is precarious as to the post-mortem history of human invertebrates. It is said that when the first Minus-Backbonus departed this life he had got as far as the gates of Paradise, and was on the point of knocking, when the keeper of the other gate whispered in his ear that fashionable people avoided that place. Poor Minus-Backbonus' back collapsed at once, and twisted him round to the other gate. But at this moment a burst of delicious music came from Paradise, and the invertebrate swung once more to the other side. Before he had gone many steps Satan dressed himself up in his Sunday best and enticed him back again. At this critical juncture my informant's attention was called away for an instant, and when he looked again Mr. Minus-Backbonus had disappeared. He refused to give a judgment as to which place received him at last. So I am obliged, with great regret, to leave it to the speculation of my readers.—*London Baptist.*

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Elder H. Temple's address is changed from Portal, Ga., to Summit, Ga.

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"When the dreams of life are fled,  
 When its wasted lamps are dead,  
 When in cold oblivion's shade  
 Beauty, fame, and wealth are laid,  
 Where immortal spirits reign—  
 There may we all meet again!"

## OBITUARIES.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil."  
Psalms xxiii, 4.

MISSES MARTHA AND SUSAN C. DODSON, DAUGHTERS  
OF GREEN H. AND NANCY DODSON.

By the request of the relatives of the deceased, it becomes my painful duty to try to write something in memory of two as good Baptists as it ever was my pleasure to know. The first to die was the younger of the two, Miss Martha Dodson. She was born March 18, 1843, in this, Newton County, Ga. In very early life she became very much troubled about being such a great sinner, and while hid from her mother to keep from being questioned in regard to her condition, and when she had done all she could do and had almost given up in despair, Christ appeared to her as the one altogether lovely, and alone able to blot out all of her sins. Some time after this, on November 24, 1866, she was received and baptized by the late Elder J. L. Purington into the fellowship of the Primitive Baptists Church at Shoal Creek, Newton County, Ga.

After this time, I do not think anyone I ever knew lived more nearly up to all of the requirements of Christ and His church than she did; ever ready to sacrifice her own pleasure to please others, and never speaking unkindly of anyone, but trying to find something good to say of others, and nearly always succeeding. She always seemed to be indeed at the feet of her brethren and sisters, and most of the time talking of the grace of God, and His goodness to man, and especially to her. She certainly believed that God ruled both in Heaven, and on earth, and would do all things right. She was never known to be mad with anyone, but was always meek and humble. She had been in very feeble health for several months before her death, troubled greatly with her heart, but never murmuring, but often speaking of the shortness of her stay on earth, and in speaking of death she was perfectly resigned to the will of God. A few days before she died she said she got into a very dark state of mind, and remained so for several hours; but at length the hymn commencing thus: "Why should we start, and fear to die?" was impressed on her mind, after which she experienced some of the brightest moments of her life. On May 23, 1896, she attended her church meeting, after which, she, together with two of her sisters, Miss Sue Dodson and Mrs. Sarah Carter, her pastor, Elder J. F. Aldman, his wife, and several other Baptists, spent the evening at the humble home of the writer, and seemed to be unusually cheerful. Leaving her sister, Miss Sue Dodson, at my house for the night, she went home with Mrs. Carter, and remained up until a late hour at night, talking of death and the future, and saying, in that conversation, that she knew that her Redeemer liveth, finally retiring for the night. On the following morning when the family went to call her to breakfast, they found she had fallen "asleep in Jesus, from which none ever wake to weep."

After an appropriate funeral sermon by Elder J. F. Aldman, attended by a large crowd of friends, her body was laid to rest at the place selected by her, at the feet of her departed father—making her stay here, fifty-three years, two months, and six days. "They that sow in tears shall reap in joy."

Also Miss Susan C. Dobson—was born in Newton County, Ga., on April 18, 1840, and died June 8, 1896, making the earth bright with her smiles for fifty-six years, one month, and twenty days.

While she was quite young, not having arrived at womanhood, she obtained a very bright hope in Christ, and on October 21, 1865, she was received into the fellowship of the Primitive Baptist Church at Shoal Creek, Newton County, Georgia, and baptized by the late Elder J. L. Purington. From that time on, as long as she lived, she held a very high place in the hearts of all Baptists with whom she was acquainted, which were a great many. She was well informed on all points of doctrine, and was a firm believer in the predestination of God in all things whatsoever. She was sure to inquire after the needs of her pastor, and to administer thereunto as much as she could. Whenever and wherever there was sickness or trouble in the community where she lived or was thrown for a time, she was to be found administering to the wants of the sick or distressed. Her opinion was often sought on religious subjects. She was always at her church meetings, unless providentially hindered, and always tried to attend all other Baptist meetings in reach of her, especially Associations. She always preferred to converse about Christ and His Church and people to any other subject. She was very affectionate toward all of her father's family, especially toward Miss Martha. As has been already stated, she stayed at my house on the night of the 23d of May, the same night that her sister, Miss Martha, died. When she got the news of her sister's death she was so shocked that she was compelled to take her bed, from which she never got up. After her sister had been dead three or four days, she was attacked with gangrene in the right foot and lower limb, caused from a failure of the proper circulation of the blood, brought on by the shock she had received. She suffered a great amount of pain; so great was the pain that she was compelled to keep under the influence of opiates most of the time. Finally, on the 8th day of June, death came to relieve her of her suffering—thus making the separation of the two sisters only two weeks and one day, when, beyond the doubt of anyone who knew them, their disembodied spirits joined each other in heaven to praise God and the Lamb forever. Thus from Earth to Heaven have passed two precious jewels; and may it be the pleasure of God, that, when we receive the summons to go, we may be prepared of Him to meet them in glory.

A friend,

J. W. ROBERTSON.

MRS. MARY A. HARDY AND MISS EUNICE C. HARDY.

Mrs. Mary A. Hardy, daughter of the late lamented Elder Cullen and Mrs. Dovy Bass, of Harris County, Georgia, and beloved wife of Brother J. C. Hardy, now of Wisdom Store, Harris County,

Georgia, was born December 2, 1835, was married to J. C. Hardy June 25, 1865; united with the Church at Flat Shoals, Troup County, Georgia, in September, 1881, and was baptized by Elder J. C. Williams, deceased. She died October 13, 1896. Sister Hardy was a great and good woman. Her greatness consisted in being a good citizen, a good neighbor, a good mother, a loving and devoted wife, but best of all she was a living Christian, filling her seat with honor at her Church, living daily at home what she had professed to be, a true and tried servant of God. The religion of Jesus stood paramount with her to all things else. She was one among the holy women who had washed the Saints' feet, entertained strangers, and made her house a pleasant home for the Lord's poor. In the death of Sister Hardy the world has been made poorer; for surely hers was a beautiful life of example for others. It was said at her burial by an intelligent Christian gentleman, "I cannot see how the neighborhood can get along without her." But her great loss to others, doubtless, is her eternal gain. She has departed to be with Jesus, which is far better. May God give all her bereaved relatives and friends grace to humbly bear this heavy stroke of His providential dealings with them.

Her daughter, Miss Eunice Coleman Hardy, was born May 5, 1871, and died December 8, 1891, making her stay on earth a little over twenty years. She was strictly a moral girl, living and dying without a blot on her moral character. She also expressed a well-grounded hope in Christ before her death, giving full assurance that her mortal life ended in a most glorious reward. So, we believe that both mother and daughter are sleeping together in Jesus, while their justified spirits are gone to God, Who justifieth. We can, therefore, say with Paul that, "we sorrow not as those who have no hope," but believe that our deceased sister and her daughter are gone to be forever with Jesus.

The funeral services of both mother and daughter were largely attended by relatives and friends. Preaching, on both occasions, by the writer.

A. B. WHATLEY.

Greenville, Ga.

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#### MRS. CAROLINE ALLEY SULLIVAN,

Whose maiden name was Caroline Alley Huguley, was born January 28, 1821, and died July 17, 1894, aged seventy-three years, five months and nineteen days. She was married to Deacon J. M. Sullivan April 12, 1842. From this union were born nine children, six of whom still live to mourn her departure. She, with her husband, was baptized by Elder T. C. Trice into the fellowship of Enon Primitive Baptist Church, Meriwether County, Georgia, in July, 1848. Subsequently their membership was moved to Harmony Church, Pike County, Georgia, where she remained a consistent member until death. Truly a mother in Israel has gone from our midst. Too much cannot be said of this good woman in praise of her virtues.

As a wife, she was faithful and true; as a mother, she was a wise counsellor in things profitable for the welfare of her children; as a

neighbor, charity prompted all that she did; as a Christian, she lived a devoted life of faith in her master, ever taking the Bible as her guide. She was a patient student of the Scriptures; and a common expression of hers, in conversation, was to say, "you know what the Word teaches." Often has the writer listened to her explanation of the Scriptures, and wondered at such wisdom as she possessed in spiritual things. She made all necessary preparation of her earthly affairs, and died in the triumph of a living faith, and was buried in the cemetery of the town of Zebulon, Pike County, Georgia, in the presence of a large concourse of sorrowing friends and relatives.

We tried to speak for the comfort of those present, using these words as a text: "Let not your hearts be troubled; ye believe in God, believe also in Me." To the bereaved husband, family and friends we would say, "Weep not; she is not dead, but has only put off this mortal frame to receive immortal glory in the Paradise of her Heavenly Master.

May we all meet her beyond the river, where sorrow comes no more, is the prayer of her unworthy Pastor,

W. W. CHILDS.

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JOHN W. DODSON

Died in the full triumphs of faith in our Lord and Saviour, Jesus Christ, at his home, near the Sac and Fox Agency, Oklahoma Territory, November 4, 1895. He was born in Illinois the 12th of October, 1826, and was aged 69 years 23 days. He was twice married, first to Mrs. Carry Williams, in the year 1847, the fruits of which union were two children, a son and a daughter. Losing both companion and son, he several years afterwards was married to Mrs. Catherine Robison, August 22, 1876. He moved to Texas in 1881, professed a hope in Christ the same year, and joined the regular Primitive Baptist Church, and was baptized, together with his wife, by Elder J. G. Webb, present Editor of *The Baptist Trumpet*, November 5, 1883, and just twelve years afterwards was laid to rest. He leaves a wife and daughter to mourn the loss of a dear, devoted husband and father, and many neighbors and friends who sincerely mourn his departure; but while this is so, we can have the comforting assurance that in his case our loss is his eternal gain, and we do not mourn as those who have no hope, but we lean upon a strong hope that when we are done with time and timely things, we shall meet him on the shores of sweet deliverance, where there will be no more parting, and all tears will be wiped from our eyes, and sorrow and sighing shall flee away, and the ransomed of the Lord shall return and come to Zion with everlasting joy on their heads. The writer had the pleasure of about two years' acquaintance with the deceased. Although our acquaintance was short, I learned to love him very quickly for his nobility of character, as well as his piety. He never tired of talking about the sovereign power of God and His goodness and mercy extended to poor, lost, and ruined sinners of the Adamic race.

J. B. ADAMS.

## MRS. NANCY A. BERGER

Died April 12, 1896, in the fifty-sixth year of her age. She had been a consistent member of the Primitive Baptist Church for a number of years; was baptized in her youthful days into Mt. Ho-reb Church, Gordon County, Ga., by Elder F. M. Casey. At the time of her death, and for the past fifteen years, her membership had been with Antioch Church, near Rome, Ga.

Hers had been a life of trouble and affliction; having lost her third husband, and she had the care of an afflicted daughter and her children for several years, and to them she was indeed a mother. Her walk was one of an exemplary Christian; she had a quiet, meek, and forbearing disposition. Though her sufferings were severe, she endured them with fortitude, and when the end came she sank peacefully to rest. She leaves a son and two daughters to mourn their loss—all members of the Primitive Baptist order—also relatives and friends. We feel assured their loss is her eternal gain. She was laid to rest in the burying-ground at Silver Creek Church, Floyd County, Ga., on the evening of the day after her death.

"Why do we mourn departing friends?  
Of shake at death's alarms:  
It is the voice that Jesus sends,  
To call them to his arms."

ISAAC N. TEAT,  
*Rome, Ga.*

## MRS. FANNIE E. FLEMMING.

Mrs. F. E. Flemming, daughter of A. J. Mizell, and wife of W. S. Fleming, of Pitt County, near Greenville, N. C., was born December 12, 18... and died October 30, 1896. She was married September, 1883, and had six children. From her childhood up she was dutiful and obedient. She was a loving and faithful wife. None knew her but to love her. She was a believer in the Primitive Baptist faith, though she never joined the church. For three years before her death her health was very poor, though she kept up, and really did more than she was able to do, until August, 1896. From that time she was not able to be up but part of the time; she was confined to the bed five weeks. Her youngest sister was with her when she died—she said to her several times that she believed she would be better off after death. On Thursday, before she died Friday, she remarked to her sister that she was very sick, and did not think she would be here long. She died hard, just gasping for breath from seven to two o'clock. While dying, she said to her sister, "Darling, I am so sick; I am going to die, but I feel like the Lord has blessed me in all my sickness and trouble, and after death I will be at rest." She died of consumption. She leaves a fond husband, four little children, an aged father, step-mother, two sisters and brothers, and many relatives and friends to mourn for her. She was buried at her father's residence, near Williamston, N. C.

A FRIEND.

## W. E. SANDERS.

By request, it becomes our duty to chronicle the death of our esteemed friend, W. E. Sanders. He was born April 4, 1874, and died September 17, 1896, being 22 years, 5 months, and 13 days old. He was the son of J. B. and Eliza Sanders. He leaves a wife, babe, and a loving father, mother, sisters, brothers, and relatives, and many friends to mourn his loss. But God knoweth best, and may we be resigned to His will. Willis, as he was familiarly known, was not a professor of religion, but we feel satisfied he was a possessor of it. He was a strong believer of the Primitive Baptist faith; he ever held forth salvation by grace, without the works of the creature. He was a loving father, a kind husband, and obedient son, ever ready to obey the commands of his father and mother. We would say to the bereaved ones, Weep not for dear Willis, for we feel that he is at rest; and may God give you grace and strength to be submissive to His will, is the sincere desire of the writers.

J. W. THROWER,  
M. W. WILLIAMS.

## EDWIN M. HOLMES.

Edwin M. Holmes, son of Joseph and Sister Mary Holmes, was born May 23, 1891, and died Sept. 26, 1896. He was a remarkably bright and interesting boy; though young and tender, he was fast becoming a favorite with all who knew him. During the services at church meeting, at Rock Hill, the sad news of his death was brought to the door, just at the time when an humble candidate had offered herself for membership and was about to relate her experience—a widow lady in the person of Mrs. Sarah A. Allman—her hope dated back twelve years. She was received by our little band with great joy. The funeral services took place Sunday at 3 P. M. at the meeting house. The unworthy writer conducted the services, in the presence of a large congregation of neighbors and friends. It was a doubly solemn occasion; while we were consigning to the tomb this lovely form, on the other hand was patiently waiting one to be buried in the liquid grave. Little Edwin was buried at Rock Hill, close by our own dear Ella, their bodies being the first to be laid to rest on that beautiful summit. After the funeral, together with the brethren and friends of the cause, we proceeded to the Ohio River, where I baptized the aforesaid sister. Here I beheld tears of mourning mingled with tears of joy. May the Lord comfort the bereaved parents, and sustain us all to the end of this life's troubled journey, and receive us home at last, is my humble prayer.

J. N. JEFFERSON.

## ELDER J. A. BATES.

By the request of the dear brethren of the Bethany Association I write an obituary of our beloved brother and elder, J. A. Bates. He was born in Tuscaloosa County, Ala., November 16, 1834, and departed this life August 7, 1896. He experienced a hope in

1857, and two years afterwards joined the Missionary Baptist Church. Shortly afterwards he was ordained as a minister of that order and officiated as a minister until he had lived with that order twenty years, in which time he became dissatisfied and joined the Primitive Baptist Church at Bethlehem, Neshoba County, Mississippi, on the 12th of October, 1879, and in a short time was called to ordination by that church, and was set apart to the full work of the ministry. He was sound in the faith, and contended earnestly for the faith once delivered to the saints; and salvation by grace was his theme. He lived an orderly member of the church, and was ever found at his regular meetings, when not providentially hindered. He was loved by all who knew him. He was a good man, a faithful husband, a loving father, a zealous member of the church, and, above all, he was certainly a Christian. He leaves a loving wife and three children, and many friends to mourn his loss. We would say to the bereaved ones:—"Be comforted; he is at rest; and may God give you favor, and may kind words keep you in the right path, and may the blessed Spirit lead you all to Jesus. He is not dead, but sleeps with Jesus.

J. C. WILTON.

Dixon, Neshoba Co., Miss.

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#### JAMES M. JACKSON.

He was born in the State of Georgia September 4, 1824, and at the age of 27 years he married Miss Nancy Braswell, October 23, 1851, and subsequently moved to Alabama. In 1858, November 10, he and his wife joined the Primitive Baptist Church at Good Hope and for several years they lived like Zacharias and Elizabeth. Sister Jackson was a woman of notable piety and charity. She died in 1876; and brother Jackson married Miss Lucy A. Ethridge, November 13, 1877. His last wife joined the Baptist Church at Enon, where his membership was at the time of his death, which occurred February 8, 1896, in his 72d year. Brother Jackson was a wonderful man, and left a vacancy that cannot be filled. He raised fourteen children, to be about all grown, and in his last days had the special care of four widows—two of his sisters, the wives of Elder Daniel Dozier and Deacon Elias Dozier, and his own mother and his own daughter, and one orphan child, also a maiden sister of his, whom he daily looked after with all the affection of a son—a father and a brother to them all. He was a good and faithful father, a kind and affectionate husband, and a neighbor in every sense of the word, ever faithful to his duty and filling his seat in the house of God, doing more than his share, bearing the burdens of the church. He was admired and loved by all who knew him, and he was honest and upright in all his dealings. His fatherly example still lives in the moral standing of his beloved family. His house was a home to the Primitive Baptists, while it was open at all times to entertain strangers and neighbors. Surely the Lord was with the man. We deeply sympathize with the bereaved family, but what the Lord doeth is right.

J. D. HUDSON.

## ANDREW DEES.

Our venerable Uncle Andrew Dees was released from this earthly career of trials and afflictions on Saturday, December 5, 1896; aged 69 years, 9 months and 23 days. He had been feeble for a great while, and finally, unable to perform the necessary duties of life, he and his wife decided that a visit to Sulphur Springs in Angelina County would bring him in contact with refreshing air and water, and perhaps contribute to his health. But in a short time they became dissatisfied and returned home, hoping and believing that he would regain his health, when he was taken very suddenly with senile paralysis. He lingered three days and nights, but finally passed away as a candle that has burned out.

The deceased was born in Alabama, February 14, 1827, and was an industrious and energetic man in his early life. He moved to Arkansas in 1858 and remained there until the breaking out of the civil war, and then enlisted as a soldier. He returned to Texas in 1864 and married Mrs. Nansie Robinson in July of the same year. He joined the Primitive Baptist church in 1896, and often said that he wished he could live to show the people that he was changed, but God knows it anyhow. He lived in Angelina County for a number of years and leaves many friends and relatives to mourn his departure, yet we would bow in humble submission to the decree of our Heavenly Father.

G. C. PERKINS.

## ELDER ANDERSON'S DROPSY REMEDY.

GOLDSMITH, TIPTON CO., IND., Dec. 27, 1896.

*Editor of the Gospel Messenger, Williamston, N. C.—*

Please publish, for the benefit of suffering humanity, a statement in regard to the Dropsy Remedy of C. W. Anderson, of Dutton, Ark.:

I was taken sick November, 1895, with what the physician said was kidney trouble, which soon developed into the dropsy, which ran on until last July, when I measured 63 inches around, and my physician said that there could be nothing done, only to give morphine to ease me. A friend of mine told me of C. W. Anderson's wonderful Dropsy Remedy, of Dutton, Arkansas, which has done so much for me that I want the world to know of its merits. I am now able to ride out some.

MATTIE A. BARR.

## CHANGE OF RESIDENCE—HELP WANTED.

MILLEDGEVILLE, GA., Dec. 30, 1896.

WORTHY AND MUCH BELOVED ELDER S. HASSELL: Please say in THE GOSPEL MESSENGER that I wish all my friends to address me in future at Milledgeville, Ga. Also that we have constituted a small membership here. We humbly ask all our brethren, sisters and friends to help us build a house to worship in. Anything contributed will be very thankfully received. Send to me or James L. Ivey, Milledgeville, Ga.

Very affectionately yours,

A. W. PATTERSON.

### ELDER LEE HANCK'S 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.

*Thoughts in Verse, by Elder George A. Bretz, Albion, Texas.* A little book of original poems on religious subjects. One copy, by mail, for Five Cents; six copies, Twenty-five cents. Address the author.

### MY EARLY RELIGIOUS LIFE.

*Dear Reader:* Having just published a little book of 100 pages, divided into an introduction and eleven chapters, under the following heads: Early Impressions—Found Guilty—Lost—Temptations—"The Morning Cometh"—Saved!—Added to the Church—What is my Duty?—Ordained—Fleeing, Jonah-like—Delivered, in which will be found much that will come home to your heart, interest and help you, it is now offered to you and the public in neat form, ruled pages, printed on good paper with firm paper cover, at the very small price of ten cents a copy; three for twenty-five cents; seven for fifty cents; eleven for seventy-five cents; sixteen for one dollar; fifty for two dollars and fifty cents, to one address, charges paid by me. Send 10c in silver, well wrapped in paper, and larger orders in registered letter or money order, at my risk. Give name and post-office address, full and plain, and name of your express office.

Also, about one hundred copies of "Mercy Deering, or Faith against Infidelity." Contains my good lithograph portrait, 268 pages, cloth binding, price, 85 cents; but to close them out, while they last, will be sent with "Early Religious Life," both for 75 cents.

Yours in Jesus,

Crawfordsville, Ind., Oct. 26, 1896.

DAVID BARTLEY.

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# 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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(FOR BOTH SEXES)

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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:

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SYLVESTER HASSELL,

Williamston, Martin County, North Carolina.

Vol. 19.

No. 3.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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PUBLISHED MONTHLY.

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

MARCH, 1897.

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# The Gospel Messenger.

MARCH, 1897.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 19.      WILLIAMSTON, N. C., MARCH, 1897.      No. 3.

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## THE SECOND COMING OF CHRIST.

Lo! He comes, with clouds descending,  
Once for favor'd sinners slain,  
Thousand, thousand saints attending,  
Swell the triumph of His train!

    And with pleasure  
Magnify His awful name.

Every eye shall now behold Him  
Robed in dreadful majesty;  
Those who set at nought and sold Him,  
Pierced and nail'd Him to the tree,

    Deeply wailing  
Shall the true Messiah see.

Every island, sea, and mountain—  
Heaven and earth, shall flee away;  
All who hate Him must, confounded,  
Hear the trump proclaim the day:

    Come to judgment!  
Come to judgment! come away!

Now redemption, long expected,  
See in solemn pomp appear!  
All His saints, by man rejected,  
Now shall meet Him in the air!

    Hallelujah!  
See the day of God appear!

*No. 1263 in Elder Gilbert Beebe's Hymn Book.*

---

DENMARK, MISS., Dec. 30, 1896.

*Dear Brother Hassell:*

I've read and re-read your reply to Elder Lively, on *predestination*, and most sincerely hope, and believe it should be sufficient to satisfy any brother who feels more anxiety for the peace and welfare of our beloved Zion than for his own peculiar views, somewhat fettered with the tradition of the fathers. Certainly it ought to be enough for any humble devoted Baptist,

to advocate that which edifies, cements, and binds together the brotherhood, and avoid things which gender strife. It is written, "Foolish and unlearned questions avoid, for they will gender strife," &c. Should we not be found striving more to "keep the unity of the Spirit in the bond of peace?" Baptists everywhere believe in the effectual, definite, and unconditional salvation of all the heirs of promise. Though these heirs be isolated and scattered all over this great world, among Jews, Pagans or Heathens—Jesus says, "Them also I must bring." And if I was as certain that I am among that number as I am that He will bring *every one of them* to a sweet, loving union with Himself—how happy my poor heart would be this evening!

Oh, brethren, let us spend our time and talents more in love and good works, "looking over each other for good and not for evil." When we meet at our churches for service, let us not spend our time in discussing so much about unrevealed matters, but let us talk more about our duties to our dear Redeemer and to each other, telling our feelings, and thus prove that we have come from our business offices at least for a time to humbly and sincerely worship God.

Thus we may "purify our souls in obeying the truth through the Spirit into unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (1st Peter, i: 22.)

I love to hear my brethren preach at times on foreknowledge, predestination, and election, and I also love to hear them preach the practical duties of the Church. As for myself, my mind dwells more on practical duties, or on the Bible signs of a Saint.

In the last issue of THE GOSPEL MESSENGER, I see, dear brethren, a statement from our beloved editor, that a large per cent of his subscribers are in arrears. Baptists generally have the credit of being punctual in paying their debts; at least they are so considered in the circle of my acquaintance. And we should be equally so in paying our subscription to Brother Hassell. We certainly know he cannot edit and send the MESSENGER free of charge. And I feel it is a burning shame for any Baptist to read the paper and not pay for it when he is able to do so. If you cannot pay for it by reason of extreme poverty, let the dear brother know your condition. Most Baptists can pay one dollar a year for the MESSENGER if they will make a little effort. Many times I feel more than compensated in one communication. Let us help dear Brother Hassell, and thus sustain one of the best periodicals now published.

May the Lord bless him in his labors. In love,

A. B. MORRIS.

P. S.—I read with much delight and satisfaction our beloved and aged father in Israel Elder W. M. Mitchell's articles on As-

sociations. I do humbly hope it may cause the brethren everywhere to cease their wrangle on that subject—for myself I am a little sore.

May the rich blessings of our Heavenly Father rest upon our highly esteemed and much beloved brother Mitchell.

A. B. M.

---

DEAR BROTHER IN CHRIST: I have read with much interest your reply to Elder W. Lively, and will say that I heartily indorse your views on "Predestination," if I understand you, and I think I do. Brethren who hold the doctrine of the absolute predestination of all things assume for themselves greater knowledge and deeper understanding than their brethren who differ with them. Not one of the writers, either in the Old or New Testament, has ever used the word absolute, notwithstanding they were inspired. Peter says: "Holy men of God spake as they were moved by the Holy Ghost." The comforting doctrine of predestination is a glorious doctrine to me. There is in it an element or principle that, when applied to a poor Gentile or a Samaritan, makes him a child of God. Paul says: "Having predestinated us unto the adoption of children by Jesus Christ to Himself according to good pleasure of His will." The Lord will do all His pleasure; so let us be found walking in love and the sweet fellowship of the Gospel. J. E. FROST.

---

### THE GRACE OF FAITH CAUSES LOW OPINIONS OF ONE'S SELF.

Rom. xii. 3.

"For I say, through the grace given me, to every man that is among you, not to think of himself *more highly* than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith."

The faith of God tends to prevent excessive self-esteem, to destroy lofty and too high opinions of a Christian's self; to produce humble feelings and low opinions of self and his own self-interest, to remove and prevent selfishness, and to make us live more sober-minded, wise, and considerate. In causing saints to be more lowly-minded, it enables them to be more truly meek, that is, to bow to the will and submit to the divine authority and government over them.

For so faith subdues stubbornness, and works by love to lead to obedience. As it is a business of faith to *trust* in Jesus, so it craves and seeks to be like Him, who said, "I am meek and lowly in heart." Faith receives and reviews God's rich, sweet mercies daily. And these mercies of God move the brethren to

willing, joyful, and lowly obedience, when they do not think too highly of themselves; to not consult their *own* will, but to enquire after the *Father's will*, and make *it* the rule, the supreme law of their procedure in life. "Not as I will, but as Thou wilt," is the voice of true faith—its sweet motto in doing and suffering. While God's mercies move His lowly children to cease from conformity to the ways, habits, and pride of the world, and to forsake its haughty society, they likewise move and stir up their souls to be more and more transformed into the image, the example, and the lowly, harmless, amiable life of their adorable Saviour.

In this they learn His good will concerning themselves, and obtain the desired proof of what He has willed to them of sweet privileges, joyful service to Him and His people, and of His gracious acceptance and happy approval. (See Rom. xii. 1-2.) As surely as His children humble themselves under the mighty hand of God, He will exalt them in due time. Jesus said: "If any man serve Me, him will My Father honor." What royal honor is this! And O how how much better it is to obey than to disobey! And how sweet to be moved by His rich mercies to that obedience! Not driven, but sweetly drawn; not frightened to it by terrors of law, of threatening wrath, of fire and brimstone inflicted in ceaseless punishment; but moved and charmed to it by infinite and almighty loving kindness; so that the greatest desire of the little, humble Christian is to strictly obey God's will—"to know no will but His."

O may our own beloved Primitive Baptist people and ministry, with all that love our adorable Redeemer, ever remember that we are safe from harm to ourselves, and injury to others or the church, when we are sufficiently humble and watchful.

A poor servant,  
Fort Branch, Ind.

J. T. OLIPHANT.

---

ROOPVILLE, GA., January 2, 1896.

*Dear Bro. Hassell—*

I am well pleased with the present management of the MESSENGER, and I bid you God-speed in sending abroad the message of love to the scattered children of God.

As poor, weak, and unworthy as I am, I sometimes have a desire to write to the MESSENGER with a hope that some poor tempest-tossed one might receive a word of encouragement and comfort. The Baptists in this country are united on the fundamental doctrine of the Bible, as you set forth in the Principles of the MESSENGER, so far as I know. We have not been troubled with the non-resurrectionists in several years. Our

people, I hope, are in faith and practice endeavoring to keep the unity of the Spirit in the bond of peace, thereby letting brotherly love continue.

Would to God that we all could have the spirit of meekness, always bearing in mind the admonition of the Apostle, where he tells us, "As ye have received Christ Jesus the Lord, so walk ye in him." When we begin to become exalted above measure, if we would just pause for a moment, and let our minds run back to that blessed time when we received Christ as our Saviour, our Surety, our Redeemer, our Wisdom, Righteousness, Sanctification, and Redemption, yea as the chiefest among ten ten thousand and altogether lovely, I am satisfied that, if we would consider these blessed things as becometh the saints and household of faith, there would be less disturbances and backbiting and devouring among the dear family of God. When we think how utterly helpless we were, fully realizing the meaning of the Saviour's language, "the flesh profiteth nothing," also feeling there was no eye to pity, no arm to save, also forcibly feeling that the heart of a man is deceitful above all things and desperately wicked, we ought to be humble, and full of love to the Lord Jesus and all His dear people.

Remember how you received Him, and be sure to not forget the banner of love which He spread over you, for I am satisfied that if we have the banner and let it continue, carry it with us and never forget it, troubles, divisions, and discord would be driven and kept far in the rear. And not only so but each one will be little, and in lowliness of mind be able to esteem others better than himself. Then, brethren, when trouble arises among us, let each one first examine himself, and remember how we received Christ, and so walk, and His peace will be with us.

W. P. MERRELL.

---

LEONARDSBURG, OHIO, December 10, 1896.

*Brother Hassell—*

I enclose one dollar for which please send me the GOSPEL MESSENGER one year. I take several worldly papers, and I tell the editors, when the year expires if I don't renew promptly, to discontinue. This plan, I think, is best.

I believe that we will agree upon all the essentials. It is folly to expect perfection here while looking through a glass darkly. Plenty of old brethren that are weak on doctrine, while their long orderly life is ornamental to the cause. I hold that we should not shun to declare the whole counsel of God. But the prophet had two stones; He called one Beauty; the other, Bands. When we hear a stranger preach, He may set

forth the doctrine or cause ever so beautifully, you are not satisfied until we hear him on experience. God's children all go past Mount Sinai, and in our experience we all come together. Oh, how drawing when one begins to relate his hope—others are affected.

Well, I close by wishing you and yours a happy new year.  
Yours in fellowship,                      SABBERS MARTIN.

---

LONE OAK, GA., November 4, 1896.

*Elder W. M. Mitchell—*

DEAR FATHER IN ISRAEL: This morning I read again your precious letter, which was written me over one year ago. I have read it many times, and have never derived more comfort from it than I did this morning. While reading it, I felt sure it would be as comforting to others as it is to myself, and felt like it ought to be published. When I went to replace it in the envelope, I noticed a slip of paper in it I had never seen before. When I read it I was very much grieved, because I had seemingly been so careless or disrespectful in regard to anything you should have suggested to me. I assure you it was not done intentionally. I hope this will be a satisfactory explanation.

I sincerely hope that you and your dear family are as well as could be expected. May the Lord comfort and sustain you in all your trials as long as you live in this world, and when He is done with you here, may He take you home to Himself, where you will ever rest from your labors. We desire an interest in your prayers.

Your unworthy sister, if one at all,  
LORENA PHILLIPS.

---

APRIL 23, 1895.

*Miss Lorena Phillips—*

DEAR SISTER IN CHRIST: To-day your letter of 21st was gladly received, and knowing I have daily so much to do that if I do not answer at once it may be overlooked, I will briefly drop you a few lines.

Myself and family highly appreciate your kind remembrance of us in our old and feeble state, and humbly hope that your life may be pleasant and prosperous on earth, and that "thou mayest prosper and be in health, even as thy soul prospereth." 3 John, 1, 2.

Believing that you have passed from death unto life, we know that you love the truth of God, and love those who bear the image of Christ the Saviour.

But, dear young sister, you need not count on much real pleasure or solid lasting joy, to spring from this corrupt and sinful world. If you would have joy and peace, you must seek it in Jesus and among His dear redeemed people, who walk worthy of their high and holy calling. In Him there is peace, but in the world there is tribulation. Christ Jesus never held out any carnal or worldly inducements for any to become His disciples, but to the contrary, that if any loved the world, or loved father, mother, sister, brother, or anything more than they loved Christ and His gospel, they are not worthy, nor can they be His disciple. I tell you, sister, there must be a complete crucifixion and separation from the carnal lusts of this world before we can follow Christ. If we are dead with Christ from the rudiments or principles of the world, why should we, and how can we, still continue to run after them?

Never before in my day have there been so many delusive and tempting snares set to catch the young and thoughtless Christians, and draw them away from the truth and simplicity of worship, as there is now. And what makes much of it more delusive and tempting is that it assumes the garb of piety and religion, and panders to the carnal lusts, pride, and vanity of our depraved earthly nature.

May the Lord give you grace to stand in the evil day. To this end may you, by the grace of God, be enabled to put on the whole armor of God, the shield of faith, the breast-plate of righteousness, and the girdle of truth. With these heavenly weapons of warfare you can fight a good fight of faith and be able to stand in the evil day. Eph. vi.

With regard to your request for views of what is called "the unpardonable sin," I suppose you refer to what is written in Matt. xii. 31, 32. I cannot now say much on that subject. But I am aware that there are many far-fetched thoughts and erroneous views concerning these words of Jesus. And though I may not know what is the true interpretation of them, I am confident that they do not mean to inculcate the idea that there is any sin of such an ugly, heinous, and abominable nature, that it is beyond the reach of the merits of Christ to put away by the merits of His atonement when He offered Himself without spot unto God. Many call this sin unpardonable, because it is some particular sin of such an aggravated and heinous character that it is too great for the forgiving love and mercy of God to be extended. But I cannot receive this view. There is no sin too great to be put away if Christ has died for that sinner to put away that sin. And though I cannot now write fully upon this subject, I will say there is nothing, in this text about the sin that hath no forgiveness, in conflict with the words of

Jesus when He said, "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand." John x. 27, 28; see also Rom. viii. 38, 39.

But I must now close. I am sorry I could not write you a better and more interesting letter. But I have had much to do for the past four or five months, since the lingering affliction and death of our much lamented Bro. Respass. But I am now getting things in better shape and becoming better adapted to the condition of things. But, as the warm weather approaches, I become more and more feeble, and to bear up under what is now upon me as a servant of my kindred in Christ my only hope, and my only help, is in God. Can you, dear, young sister, find it in your heart to pray to God for us in our old and declining age?

Yours in the fellowship of the gospel,

W. M. MITCHELL.

---

OPELIKA, ALA., Jan. 5, 1897.

DEAR BROTHER HASSELL: I have just received a letter from B. A. Boyer, Bancroft, Mo., enclosing the last letter written by his lamented wife, sister Ellen Boyer, whose obituary appears in the MESSENGER of December, '96, page 473. Her letter was written me in June, '96, though not sent, and her husband did not know she had written it until the night before he wrote me. He found and read it with many tears, and now sends it for publication in the MESSENGER.

The beloved sister died in about two months after writing the letter, and it does seem, from the general tone and expression of her letter, that our blessed Saviour was richly preparing her for the coming change and giving her a foretaste of heavenly joys. If it meets your approval I trust you will give this brief note and her last letter a place in the MESSENGER.

W. M. MITCHELL.

---

THE LETTER.

"BANCROFT, Mo., June 11, 1896.

"*Brother Mitchell—*

"DEAR, GOOD FATHER IN ISRAEL: "Since receiving your kind letter of February last, and for some time before, I have from some cause had a desire to write and tell you some of my exercises of mind, but having been stricken with disease I have never felt able to write, as it hurts my lungs to write, and I am getting worse all the time; but now I will try in my weakness to tell you some things that are in my mind, for these

things seem as clear to me as though I had seen them with my natural eyes :

“It is now near the time of our communion meeting, and though I am not sure that I will be with the church in my body, I hope I will in spirit. I feel that I am not worthy to partake of the bread and wine which are emblems of the broken body and shed blood of our Lord and Saviour. I have in past days been with them and have partaken of the solemn feast, and it has always been a solemn scene and a time for solemn thought with me. But I never have seen, or seemed to see, what I have realized in the last few days when my mind was turned to that subject. It seemed that I saw Christ breaking bread with His disciples, and heard His words to them: “Take and eat; it is My body broken for you.” His disciples appeared with bowed heads and solemn faces. After this, I saw Him led away by cruel and sinful men, and saw Him on the cross with blood pouring from His wounds. Oh, what a solemn, wonderful sight! Then again, I saw Him taken down from the cross, and I felt within myself my utter unworthiness that such a sacrifice should have been made for such a poor sinful worm as I.

“To have a view of such a scene as this, and to meditate upon the greatness of such a sacrifice, seems too much for one who feels to be the chief of sinners, as I do. But there is great comfort in the words of Jesus: “I came not to call the righteous, but sinners to repentance.” This is a great consolation to me, for if none but those who kept the law could be saved, I would be surely lost. But glory to His name, He is rich in mercy, and it was for the sins of His people He suffered the shameful death of the cross, and I hope I have been led by His mercy and grace to look to Him as my righteousness and salvation. In and of myself there is no good found.

“Now, my dear, aged brother, do you believe this is the Lord’s doing with me, or am I deluded by a mere imagination? Could even my poor, weak imagination have pictured such a wonderful scene as I have here tried to describe? Three times have these things been manifest to me as I have here related to you, and though my natural eyes were closed and I have been made to fear and tremble lest these things were not for me, yet in the Word of the Lord I find many things in which I rejoice. And though at times my hope seems little, I would not give it for all the world beside, for if I had not this hope in Jesus I should be most miserable.

MRS. ELLEN BOYER.”

Thus ends the last letter and the dying words of sister Nancy Ellen Boyer, who “being dead yet speaketh,”—and these words will doubtless reach the heart of many readers with solemnity and comfort. They have certainly come with much power and consolation to me.

W. M. M.

"SHALL SEE THE SON OF MAN COMING."

Matt. xxiv. 31-33; xxv. 31-46.

On yonder glorious height,  
King Jesus doth appear,  
Upon the judgment-seat  
With millions at His bar;  
Behold! the awful Judge is come,  
To speak their everlasting doom.

Sinners must now come forth,  
And stand before the Lord,  
Whose word they scorn'd on earth,  
Whose children they abhor'd;  
Then speaks the Judge, "Ye sinners, go  
From my bless'd face to endless woe."

But now, my soul, behold  
That host at His right hand;  
O see the blood-wash'd world  
Boldly before Him stand;  
How pleas'd they look, how bright they shine,  
While Jesus cries, "These, these are Mine."

"These are My holy race;  
These shall resound My fame;  
Sav'd by redeeming grace,  
They loved and fear'd My name;  
And these shall now ascend with Me  
To mansions of eternal day."

—*No. 1264 in Elder Gilbert Beebe's Hymn Book.*

## EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
WM. M. MITCHELL, Opelika, Ala. }  
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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.

## THE SECOND COMING OF CHRIST.

Wilful Ignorance and Wickedness of a Denial of this Most Plain and Most Momentous Truth of the Scriptures. 2 Peter iii. 3-18.

A dear and faithful brother (whose name and locality I will not give, as I contend, not against persons or sections, but against errors) writes to me, as follows:

*Elder Sylvester Hassell, Williamston, N. C.:*

MY DEAR BROTHER: I desire to avail myself of the privilege of writing you and to ask if there has ever been a time in the history of the Baptist Church in the United States, that the doctrine of the second coming of Christ was believed, taught, and preached?

If I read my New Testament correctly, this truth is clearly taught by the Spirit of God, and is given a prominent place in the inspired writings of the Apostles of the Lamb.

The Church of Christ, in its primitive state or condition, would seem to be set forth as a *waiting church*. The burden of much of the language found in the epistles of the Apostles would seem to be of the nature of exhortations to the saints to look for the appearing of Christ, their risen and exalted Saviour.

Ever since I have had a hope in the mercy of our God to me a sinner, the doctrine of the second coming of Christ has been very precious.

With me it is so closely linked with the truth regarding the resurrection of the saints, that the doctrine of God our Saviour and the gospel of the Son of God seems incomplete without it.

I have hoped that it was to me a God-given truth, but I find so few who see it as I do that I have at times questioned the fact of having been taught it by the Spirit of God.

In the membership of the little church with which I stand identified, I know of but two who see eye to eye with me on this subject.

I know of no pulpit in this section of the country where this truth is preached. In fact it is at times publicly discarded and denounced as error.

The language employed by the Apostles is applied and confined to the daily experience of the Lord's people.

I hope I know something of the appearing of Christ in a gracious experience of His love, but to my mind the promise of His coming is not fully fulfilled in such coming. It is an earnest, a foretaste of that which will be experienced when mortality is swallowed up of life.

My dear brother, it would seem that we are living in a day when the plain truth of God is not accepted or preached.

Language that is simplicity itself is treated as *figurative*. It has always seemed to me that, in reading the Word of God, there is a primary sense in which it is to be viewed as well as the spiritual truth taught.

The language of the Spirit by Peter, as recorded in his 2nd Epistle, 3rd chapter, would seem to set forth the age in which we live. We hear of no *natural* heavens now-a-days. It is all "legal heavens" or "gospel heavens." Let me hear from you at your early convenience. In love and fellowship.

Your brother,

REPLY.

While, of course, heathens believe in neither the First nor the Second Coming of Christ, and while the ancient Gnostics (knowing ones), and Manichaeans, and Alexandrian philosophers, and Schoolmen, and Mystics, and modern Socinians, Quakers, Swedenborgians, Shakers, Unitarians, Universalists, Rationalists, and Two-Seed Baptists, allegorize or spiritualize away the three-hundred Scripture prophecies of the Second Personal Kingly Coming of Christ to this world to raise the dead, change the living, judge the human race, and send the wicked to hell, and call the righteous to heaven, making these prophecies simply figurative of present Christian experience, belittling and belying the word of God (as the Devil did in the garden of Eden), and enveloping all the future in an impenetrable cloud, evaporating the future eternity out of the Scriptures, falsifying both the threatenings and the promises of God, and dissipating the fears and the hopes of mankind in regard to the Everlasting Hereafter in lying dreams,—the first (Enoch) and the last (John) inspired prophet of God declared it (Jude 14, 15; Rev. i. 7; xxii. 20), and the true Church has always believed it, and will believe it forever; and the Apostle Peter solemnly warns the people of God not to be deceived and unsettled by the erroneous, proud, and irreverent infidelity that made a mockery of this awful and tremendous truth. (2 Peter iii. 3-18.) And it is a fact, as notorious as it is deplorable that, from the first century of the Christian Era to the present moment, those who have professed to believe the Scriptures and yet have denied the Second Personal Coming of Christ to the world, have invariably pretended to spiritualize or explain that great fact away by limiting the prophecies of Christ's Second Coming to present Christian experience. The very few Primitive Baptist ministers who thus pervert these prophecies may, so far as I know, be counted on the fingers of one hand; and they may have the satisfaction of knowing

that, while they thus, to this extent, separate themselves from the Church of Christ, they have, as their associates in error, the most presumptuous and determined enemies of God that ever lived on earth. Their views on this subject are neither original nor peculiar; they have been exploited and exploded thousands of times; and they are to-day the chief characteristic of the most pretentious, insinuating, and dangerous phase of German infidelity. It has been truthfully said that "the history of heresy is the judgment of heresy"; all the centuries are strewn with the miserable wrecks of doctrinal errors, which are the poor, weak, dying productions of men; while the doctrine of God our Saviour, plainly set forth in His Written Word, is as indestructible and unchangeable as Himself.

As I have said in the Church History (page 590): "The Scriptures are both *literally* and *spiritually* true. The prophecies of the Old Testament in reference to the coming of Christ had not only a *spiritual* fulfilment in every believer during that dispensation before His personal coming to the earth, but also a *literal* fulfilment in His First Advent to the world to redeem His people (see 1 Cor. xv. 3-8; 1 John iv. 3; 2 John, 7); and, in the same manner, the prophecies of the New Testament in reference to the coming of Christ will have not only a *spiritual* fulfilment in every believer during the present dispensation, but also a *literal* fulfilment in His Second or Last Advent to the world, to raise the bodies of the dead, and change the bodies of the living, and conduct the general and final judgment, and publicly manifest His righteousness in the salvation of His people and in the overthrow of His enemies. (John v. 22, 27-29; 1 Thess. iv. 15-18; 1 Cor. xi. 26; xv. 23, 50-57; 2 Cor. v. 10; Matt. xi. 22, 24; xxv. 31-46; Acts i. 11; xvii. 31; Rom. ii. 5-16; 2 Thess. i. 7-10; Heb. ix. 27, 28; Rev. i. 7; vi. 14-17; xx. 11-15.)

In Matt. xxiv. and xxv., and Mark xiii., our Lord's reply distinguishes, though with the obscurity of prophetic language, between a first coming in judgment during that generation, and a second coming at the end of the world, of which the time was known to none but the Father. The contrast between "*these things*" (*tauta*) in Matt. xxiv. 34 and Mark xiii. 30, and "*that day and hour*" (*ekeine emera kai ora*) in Matt. xxiv. 36 and Mark xiii. 32, distinctly

shows the twofold application of the previous language, and the two events marked off from each other. The earthly kingdom of Christ should be manifested to this generation: His heavenly kingdom shall come at a time which God only knows. The expression *that day* is elsewhere used, as here, without any expressed antecedent, to signify the Day of Judgment, (see Matt. vii. 22; Luke x. 12; 2 Tim. i. 12, 18; iv. 8.) The perfection of sophistry, in explaining away all the *literal*, and indeed nearly, if not quite all, the *real* meaning of the eschatological predictions of the New Testament, may be seen in the writings of Emanuel Swedenborg, and in the recent Universalist book, 'Mercy and Judgment,' by F. W. Farrar. While sustained by the grace of God, I can never believe in the *literal falsehood* of any of the statements of the Holy Scriptures, especially of the Lord Jesus Christ, with reference either to the past or to the future."

The circumstances that are to attend the Second Coming of Christ to this world, according to the Scriptures, are: the darkening of the sun and moon, the falling of the stars, the convulsion of the earth, the roaring of the ocean, distress and perplexity of the nations, the descent of Christ from heaven in clouds and flaming fire with all His holy angels, the voice of the archangel and the trump of God, the resurrection of all the righteous and all the wicked dead, every one of whom shall both hear and see their Divine and awful Judge on the great white throne; the righteous rejoicing at the arrival of their glorious Saviour, and the wicked wailing and crying to the mountains and rocks to fall on them and hide them from His terrible wrath, the summoning of every human being before the Divine tribunal, the welcoming of all Christ's humble and loving people, in their glorified bodies and spirits, to the heavenly inheritance prepared for them before the foundation of the world, and the consigning of all His proud and unloving enemies, in their re-united bodies and souls, to the everlasting fire prepared for the Devil and his angels.

Now every human being in the universe knows as well as he knows his own existence, that these stupendous events have never taken place; and that, therefore, if the Scriptures are true, they will take place hereafter, at the end of this world or dispensation. These predictions of the Sec-

ond Coming of Christ were fulfilled only initially, partially, typically, and temporarily in His transfiguration upon the mount, and in the destruction of Jerusalem, (Matt. xvi. 28; xvii. 1-13; 2 Pet. i. 16-18; Matt. xxiv. xxv.); and these events were but emblems and earnest of their final, full, anti-typical, and eternal fulfillment at the Second Personal Coming of Christ to the world at the close of the present dispensation. The two words used in the New Testament to denote the Second Coming of Christ—*epiphaneia* (meaning His *visible* appearance) and *parousia* (meaning His *personal* presence)—are the strongest words in the Greek language to express *literal, bodily presence*.

Since His incarnation Christ has been just as really a human being, with a human body, as any other human being; and since His ascension the Scriptures declare that His human body or personal presence has been at the right hand of God, where He makes perpetual intercession for His people. (Psalm cx. 1-4; Heb. i. 3; vi. 20; vii. 25; ix. 12, 24; xii. 2; 1 John ii. 1).

Christ's Second Personal Coming did not take place on the day of Pentecost; for, as Peter said, He was then on the right hand of God, shedding forth His Spirit on His people (Acts ii: 33); Christ called the Holy Ghost *another* Comforter, and said that, if He Himself did not go away, that other Comforter would not come. (John xiv. 16; xvi. 7.) As God, Christ was of course present, but as the Son of God, the Second Person or Subsistence of the Holy Trinity, He was on that day at the right hand of the Father.

Neither does Christ's Second Personal Coming take place in the presence and work of His Spirit in the hearts of believers; for the very office-work of the Holy Spirit is to testify of Christ, to take of the things of Christ and show them to His people, to reveal unto them what Christ has done and suffered for them, and to comfort them with the assurance of His everlasting love, and the certainty that He will come again and take them, in their glorified bodies and spirits, to Himself forever. *Spiritually*, that is, *by His Spirit*, Christ is with His people always even to the end of the world, just as God the Father is with His people, (John xiv. 23; xvii. 21), but at the same time, and all the time between His First and Second Coming, Christ is bodily and personally at the right hand of the Father.

And Christ's Second Personal Bodily Coming to the world does not take place when the believer dies. By His Spirit and His angels He comes and takes the emancipated spirit of the saint to Himself in heaven (John xiv. 3; Luke xvi. 22); but He Himself is bodily and personally even then at the right hand of God, where the dying Stephen saw Him. (Acts vii. 56.) At Christ's personal coming, His people, instead of dying, will be raised from the dead to die no more, and His saints then living will be changed and glorified. (John xxi. 22, 23; 1 Cor. xv. 23, 51-57; 1 John iii. 2; 1 Thess. iv. 13-18; 2 Thess. i. 7-10.) No wonder that Paul exhorts the saints to comfort one another with these words (1 Thess. iv. 18); and that Peter dwells upon the glory then to be revealed to the people of God (1 Pet. i. 5; v. 1); and that John exclaims, "Even so come, Lord Jesus." (Rev. xxii. 20.) Just as the Lord Jesus went up from the Mount of Olives, not simply in spirit, but in body and person and in the clouds to heaven, even so the Scriptures declare and the Church believes that He will come again to this world (Acts i. 9-11), to take righteous vengeance on His wicked enemies, and to gather all His saints, in perfected souls and bodies, to their eternal home. This was an essential part of the gospel preached by Paul (Rom. ii. 16), as well as by all the Prophets and Apostles and by none other so clearly and emphatically as by Jesus Himself. (Matt. xxv. 31-46; John v. 27-29; xiv. 1-3; Rev. xxii. 20.) The pretended gospel that ignores or denies the Second Personal Coming of Christ to the world in final judgment upon His enemies and mercy upon His people, is another gospel, which is not another; and such a perversion of eternal truth will be visited with the curse of God. (Gal. i. 6-12.) Men should be solemnly warned of the great day of the revelation of Divine wrath against all ungodliness and unrighteousness. (Rom. i. 18; 2 Thess. i. 7-9; 2 Pet. iii. 7-14; Rev. vi. 12-17.) Sin and its punishment by a Holy God are not a delusive imagination, but a terrible reality; and Christ's salvation of His people by His atoning death and His regenerating Spirit from sin and its curse, is equally real, and is a most glorious fact for which they will thank and adore Him during the never-ending ages of eternity.

In the systems of its thorough-going advocates, the ancient and modern infidel philosophy that etherializes into

nothingness the Second Personal Coming of Christ to the world, allegorizes and fabulizes, in the same way, the divinity, incarnation, and resurrection of Christ, the depravity and regeneration of man, the resurrection of the dead, the final judgment, and a heaven and a hell after death.

It is certain that the past destruction of the world by water, to which Peter refers in 2 Pet. iii. 6, was *literal*; and it is just as certain, from the language of the inspired writer in 2 Pet. iii. 7, 10-12, and from the language of Paul in 2 Thess. i. 8, that the future destruction of the world by fire, at the Second Coming of Christ, will also be *literal*.

The present spiritual meaning of the prophecies of Scripture is highly important; but their future eternal meaning, which is their fullest and highest spiritual meaning, is infinitely more important as being indispensable to their truth, and should never be ignored, much less denied. The universe of God is not a mere mental phantasm; the Word of God is not a mere refined mythology; and the religion of God is not a mere delusive dream. Nine-tenths of the Primitive Baptists on earth solemnly and uncompromisingly protest against this rationalization, mystification, and annihilation of the Scriptures of eternal truth.

Eschatology is the doctrine of the last or final things which are to occur in the history of the human race. As plainly taught in the Scriptures, this doctrine embraces *three inseparable facts*: 1st, the Second Personal Coming of Christ to this world; 2d, the resurrection of all the dead, and the change of all the living; and 3d, the final and eternal judgment of the human race. Even in the apostolic age, Sadducean rationalism and pseudo (false) spiritualism denied these facts; and a proud, infidel philosophy has ever since denied them. The skeptical theologians of Europe and America deny them to-day. The Two-Seed Baptists, about 1830, spiritualized away these great and awful Bible truths; and in 1841 some Primitive Baptists denied the judgment after death; and a few years afterwards they denied the resurrection of the body; and a few years after that they denied the Second Personal Coming of Christ. But the great body of the Primitive Baptists always have believed, and now believe, and will always believe that Christ will come in person or body a second time to the

world, and then raise the bodies of all the dead and change the bodies of all the living, and then, in inconceivable majesty, righteously award to every human being his eternal destiny. A denial of these unquestionable and momentous declarations of the Holy Spirit in the Scriptures is condemned by the Apostle Peter as "willing ignorance" and "the error of the wicked;" and he solemnly warns the people of God not to be led away by this delusion, and thus to fall from their steadfastness. 2 Pet. iii. 5, 17.

In this number of the GOSPEL MESSENGER, I publish, as showing the faith of the Baptist fathers, the faith of the Church through all time, four hymns on the Second Coming of Christ, from Elder Gilbert Beebe's admirable Hymn Book, published in 1858. The same or similar hymns appear in all Primitive Baptist Hymn-Books. The following is the 1273d hymn in Beebe's collection:

"My waken'd soul, extend thy wings  
Beyond the verge of mortal things;  
See this vain world in smoke decay,  
And rocks and mountains melt away.

Behold the fiery deluge roll,  
Through heaven's wide arch, from pole to pole;  
Pale sun, no more thy lustre boast;  
Tremble and fall, ye starry host.

This wreck of nature, all around—  
The angel's shout, the trumpet's sound,  
Loud the descending Judge proclaim,  
And echo His tremendous name.

Children of Adam, all appear  
With rev'rence round His awful bar;  
For, as His lips pronounce, ye go  
To endless bliss, or endless woe!

Lord, to my faith Thy grace display  
Frequent through each returning day;  
And let that grace my soul prepare  
To meet my full redemption there!"

"We shall not all sleep, but we shall all be changed."  
(1 Cor. xv. 51.) The second personal coming of Christ to

raise the dead, and change the living, and judge the world, is the most certain event in the future—more certain than the natural death of any human being now living. Those who deny that momentous event need a New Bible and a New Hymn-Book that have never been written, and never will be; for such a religion is as false as it is new.

SYLVESTER HASSELL.

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### SALVATION.

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Much has been well spoken and written concerning salvation, and much also to but little purpose. But whether it has been correctly or incorrectly presented to us, there is no other subject on which we could speak, write, or meditate of such vast importance, to be correctly understood and feelingly enjoyed.

Salvation always signifies a full and complete deliverance of some kind or other. But it is not always the same kind of deliverance, and for this reason when we find the word salvation, or saved, in the Scriptures, we should not think it always means precisely the same kind of deliverance in every place the word is mentioned. There is a salvation or deliverance from outward and temporal evils, afflictions, dangers, and distress, as famine, sword, pestilence, poverty, wretchedness, and want. There is deliverance from enemies, and a saving to the church of God, from errors and false doctrines which would mar their peace or defile the virgin purity of the visibly organized body. There is also a saving in baptism when administered to a proper subject, which, though it does not put away the filth of the flesh, is the answer of a good conscience toward God. There is a saving in pure gospel preaching, both to him who preaches and those who hear it. It saves Christians from errors in doctrine and order, and from being carried about with every wind of doctrine by the sleight and cunning craftiness of men, whereby they lie in wait to deceive.

Now, it is evident to any reflecting mind that, while all these various salvations are indeed great deliverances, and much to be desired and sought after, yet not one of them has any bearing whatever upon the future and eternal destiny of man. They all pertain to his present time state in

this mortal life, but cannot go beyond. And in these salvations and deliverances, whether to the Lord's chosen people or to the ungodly world, men are often used of the Lord to bring to pass the salvation He has prepared or the deliverance which is to result from their works of obedience; but this salvation does not take men to the heaven of eternal glory, nor does the want of it send them to the hell of eternal despair. This may be a startling thought to some, especially to those pretended or deluded soul-savers and their deluded followers, who represent our Lord Jesus Christ as greatly dependent on them for their money, learning, and influence to bring souls to Him, that they may be saved with an everlasting salvation. Some of these pretended soul-savers are so completely deluded as to have the daring presumption to claim that in the eternal world, on the great day of accounts, they will bring forward the many souls they have saved and present them to Jesus, and there, in the presence of God the Father, the holy angels, and the assembled universe, the Lord Jesus will divide His glory and honor with them by crowning them with special marks of distinction and special privileges, which will not be accorded to those who have been less diligent than they! Horrid thought!

And now, before closing this article, we will briefly say, that as there has been a great deal published in two or three of our Old Baptist papers of late respecting conditional or "time salvation," as it is called, we have only time now to say that apart from that salvation that is in Jesus Christ, there is neither time nor eternal salvation for any child of God or for any genuine believer in our Lord Jesus.

In the gift of Jesus as a Saviour of sinners, God the Father has given all things that pertain to life and godliness, either for time or for eternity. The salvation that is in Jesus Christ is always *with*, but not *without*, "eternal glory." 2 Tim. ii. 10.

Every deliverance obtained by an heir of God, whether we call it time salvation or eternal, is obtained for Jesus' sake, with eternal glory to God, the Father of all our mercies, and the God of all our comforts. "Praise ye the Lord."

W. M. M.

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SIN may be clasped so close we cannot see its face.

## THE GARDEN.

I have often heard it repeated by my dear mother, long since gone to rest, that during the "old Christmas," or the "old twelve days," was a good time to plant some early varieties of seeds in the garden, in order to have very early vegetables in the following spring. So I decided, on the 31st day of December last, to devote that day to garden work, and planting garden seeds. The day was warm and springlike, and I was the more encouraged thereby to practice the theory of the dear old fathers and mothers. I am now awaiting developments, for the seeds sown have not yet had time to germinate and spring up into living, green vegetation.

This garden in which I sowed the seeds is a small plat of ground, chosen for this purpose by the former occupants of the premises, and enclosed by a rude picket fence, which serves to keep out the pigs, domestic fowls and the "rabbits," which would otherwise pluck up and destroy the tender plants.

Upon this little spot of ground, now called the garden, the forest trees once grew, and a variety of spontaneous shrubbery beneath them partook of the productive properties of the soil. But all those had been cut down or rooted up, evidently to make room for a special and choice variety of plants, according to the purpose of him whose predestination embraced a garden for the growth and protection of such plants as he might choose for his own use and pleasure.

" We are a garden walled around,  
Chosen and made peculiar ground;  
A little spot enclosed by grace,  
Out of the world's wide wilderness."

Yes, the church, the children of the living God, is forcibly presented under the figure of a garden; founded upon the choice of the Sovereign Husbandman, chosen in the true Vine, before the world began. John xv. 1, 5; Eph. i. 4.

The church is the garden of the Lord, chosen out of the world and separated from the world by the walls of salvation. Jesus Christ is "the Head over all things to the church, and the true and everliving Vine, in whom each branch or member of the church has a solid and complete

standing. Of this church He says, by the Spirit: "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." Songs iv. 12. And to show the character of the walls that surround and protect this garden, it is written: "We have a strong city; salvation will God appoint for walls and for bulwarks." Isa. xxvi. 1. This is no rude picket fence, that might be broken through, or that might fall down.

"Glorious things of thee are spoken,  
Zion, city of our God;  
He whose word cannot be broken,  
Formed thee for His own abode.  
On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou mayest smile at all thy foes."

The great Founder of this glorious institution is not, like men, dependent upon the elements of nature for the life and growth of the plants of His garden; for He is the life of the plants; He supplies them with moisture from the river of water of life, clear as crystal which proceeds out of the throne of God and of the Lamb. Rev. xxii. 1. These plants bring forth their fruit in their season. Psa. i. 3., and their leaves do not wither under the hoar frosts of winter, nor do they lack for moisture in the drouth of summer. No wild, spontaneous plant is allowed to take root and flourish in the Lord's garden, for our Saviour has said: "Every plant which My heavenly Father hath not planted shall be rooted up." Matt. xv. 13. The great Husbandman has chosen the soil; He prepares it for the good seed, and sows the same in good ground, and therefore they bear fruit to His honor and glory, and to their own good.

This holy garden never changes hands—it will belong to its original owner forever. All the plants are made partakers of the life and holiness of Him who bought them with His blood, and they can die only when He ceases to live. John vi. 51. He is the true vine which the Father hath planted, called a tender plant (Isa. liii. 2), and elsewhere a plant of renown. He is also the foundation stone upon which the church is built, "a chief corner-stone, elect, precious," and all the members of His body are elect in Him. Eph. i. 4.

Surely this is not the garden of Eden—the garden from which we were all driven in Adam, and to which we can-

not return; but it is the garden in which we are established, a holy state and sure footing from which we can never fall. Thanks be to God.

J. E. W. H.

### THE RIGHTEOUS AND THE WICKED.

While it is true that all mankind are alike fallen and depraved in nature, and are all alike guilty before God in their relation to Adam, yet the Scriptures divide them into two great classes, and denominates the one class as the righteous, and the other as wicked. Now, it is evident, that those whom the Lord calls righteous *are* righteous, and whom He calls wicked *are* wicked in His holy sight. And what I wish to present in this article is, how that people who are righteous became righteous, and how the wicked became wicked. In doing this I shall have to introduce the two headships of these diverse generations, and, if successful, will find them in one state, all embraced in and equally related to the first man Adam, and in this embodiment find them all guilty and condemned before God. "For, as by one man sin entered into the world, and death by sin, for that all have sinned." Rom. v. 12; iii. 19. None of our race are exempt from this universal pollution and condemnation in Adam.

It follows, therefore, as a matter of course, that if any of this condemned race are indeed righteous, it must proceed from another source, and they must have a standing in and relation to another Head; for none are righteous in the creature headship. Therefore the righteous are discovered only in Christ, the great Spiritual Head and Advocate of the righteous, whose righteousness is of Him. 1 John ii. 1; Isa. liv. 17.

God's children are made righteous by the obedience of Christ. Rom. v. 19. Righteousness is a gracious gift to them (verse 17): "For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." By His righteousness grace reigns unto eternal life (verse 21). So we discover in the light of the above Scriptures, that the people of God are righteous, not because they *do* right, but because they are *made* right-

eous, and receive that righteousness as a gift which was wrought by Jesus Christ.

God, the Father, having chosen His people in Christ Jesus before the foundation of the world, and having predestinated them unto the adoption of children to Himself, was too infinitely wise in His eternal counsel to impute or charge iniquity to them, which they could never recover themselves from; but fixed and secured their standing in Christ, and provided for their reconciliation to Himself, not imputing their trespasses unto them. 2 Cor. v. 19, 20. So there is nothing charged to God's elect, for He has fully justified them in the person and righteousness of Jesus. Rom. viii. 31-35.

Be it remembered, that out of and separate from the Lord Jesus Christ, there is none righteous, no, not one of the fallen race of Adam. Rom. iii. 10, 11. Therefore let no man presume that he is capable of performing a justifying righteousness, or anything meritorious in the sight of God; for He hath made Christ to be sin for His people, that they might be made the righteousness of God in Him. 2 Cor. v. 21.

Finally, in the great Judgment Day, these two classes of people, the righteous and the wicked, are to be divided, and the Great Judge of all will command each to their everlasting abode. While to us it is painfully solemn to contemplate, it is nevertheless true, that the wicked, the workers of iniquity, will go away into everlasting punishment; yet it is equally joyous to hope that we will be found in Christ, not with our own, but His spotless robe, and hear our names pronounced as written in the Book of Life, of the Lamb slain from the foundation of the world, and to be so sweetly commanded into the Kingdom prepared for us from the foundation of the world. See Matt. xxv. 31, to close of the chapter. Remember, dear reader, we will all be there, whether we shall stand on the right hand (in the favor of) the Judge or on the left, whether we be sheep or goats—we will all attend that final meeting, and then the final separation will take place. J. E. W. H.

You cannot repent of your sins? Go to God and tell Him that. Tell Him repentance is beyond your power, and plead with Him, for His Son's sake, to give you repentance.

## THE BLIND MAN OF OPELIKA, ALABAMA.

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Felix G. Hubbard, the well-known "Blind Man of Opelika, Ala., writes January 5, 1897, to the *Montgomery Advertiser*: "I am seventy-three years old to-day. I have had many ups and downs, but have never faltered or complained. I have fought the battle of life, blind and alone, single-handed, without asking or receiving assistance from any one. My advice to young men is to be courageous, industrious, and independent. I have been blind for *forty years*, and have all the time made my own living, by my own industry, and have never asked nor depended upon charity for a support."

We have known Felix Hubbard for over forty years, and have no doubt that the above is a plain and truthful statement, and should put to the blush many able-bodied young men who are roaming over the country begging food and raiment under the usual plea, "We can find no work to do."

W. M. M.

## MISSING NUMBERS OF THE MESSENGER.

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Every number of THE GOSPEL MESSENGER is carefully mailed, at Williamston, N. C., to every subscriber; and it is the fault of the post-office employees if any subscriber fails to receive any number. If a number does not reach a subscriber by the middle of the month for which the number is issued, I would take it as a favor to be immediately notified of the fact, so as to send at once another copy of that number. And if still the number is not received, and I am informed of it by the first of the following month, I will register another copy of the number and send it. Thus the subscribers shall be the only ones to blame if they do not receive every number of THE GOSPEL MESSENGER.

S. H.

## STANDING REQUEST.

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In remitting for THE GOSPEL MESSENGER, please always give the name and the post-office of the person to whom the MESSENGER is sent and for whom the remittance is made. Please do not send checks or drafts or stamps

(though stamps may be sent when the amount is less than a dollar); but please send by postal order or express order or in a registered letter. Make postal orders and express orders payable simply to S. HASSELL, WILLIAMSTON, N. C.; do not make, and do not allow postmasters or express agents to make money orders payable in *Wilmington, N. C., Wilmington, Del., or Williamston, S. C.*, but make them payable in WILLIAMSTON, N. C. Attention to this request will benefit the remitter, and will save me a great deal of time and trouble.

S. H.

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### PLEASE WRITE SHORT ARTICLES.

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I desire to inform those who write for THE GOSPEL MESSENGER that every page of the magazine costs me about Two Dollars and Fifty Cents, and that it is, therefore, very desirable for them to express what they have to say in as few words as they can. In my school-boy days I used to read, in the Third North Carolina Reader, the following stanza:—

"If thou wouldst be an author sage,  
Think a volume, write a page,  
And from every page of thine  
Publish but a single line."

I do not ask our contributors to condense their thoughts into so small a compass as this, because then their meaning would probably be obscure; but I do request them to make some effort to be as brief as is consistent with clearness. As the space in the MESSENGER is quite limited, short articles are much more likely to be printed than long ones. I have had on hand several months some long articles, which are worthy of publication; but I have not been able to find room for them.

I am obliged, because both of limited space and the actual cost, to especially request those who write obituaries for THE GOSPEL MESSENGER to make them as short and expressive as they well can. Few obituaries should contain more than two hundred words.

S. H.

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It is impossible for that man to despair who remembers that his helper is Omnipotent.—*Jeremy Taylor.*

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 THE MESSENGER OF TRUTH.
 

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This is a new Primitive Baptist paper published at Hillsville, Carroll County, Va., by Elder F. P. Branscome, whose post-office is Laurel Fork, Carroll County, Va. The price is One Dollar per year. S. H.

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 THE STANDARD OF TRUTH.
 

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This is the title of a monthly periodical, just started by Elder Wm. R. Welborn, at State Road, Surry County, N. C. Price, \$1 a year. S. H.

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 QUESTIONS AND ANSWERS.
 

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1.—Q. Who was the father of Mary, the mother of Christ?  
 A. No human being on earth knows. The so-called Apocryphal Gospels give Joachim and Anna as the parents of Mary; but even the Roman Catholics do not believe the lying legends in these pretended Gospels. Both Matthew (i.) and Luke (iii.) seem to give the genealogy of Joseph, the husband of Mary and the reputed father of Christ, as the Jews, in their genealogical tables, reckoned descent and inheritance by males; and it is inferred from the law in Numbers xxxvi. 6–12 that Mary belonged to the same tribe (of Judah) as her husband; we know from Psalm cxxxii. 11; Luke i. 32; Rom. i. 3; 2 Tim. ii. 8; Heb. vii. 14; Acts xiii. 23, that Mary was descended from David, and therefore from Judah. It seems probable that *Matthan* in Matt. i. 15 was the same person as *Matthat* in Luke iii. 24, and that Jacob in Matt. i. 15, 16, and Heli in Luke iii. 23, were brothers, and that Jacob was the father of Mary, and Heli was the father of Joseph, so that Joseph and Mary were first cousins, and Joseph, by marrying Mary, became the adopted son and heir of Jacob. The bitterest enemies of Christ living during His earthly ministry did not deny His descent from David, and saw nothing contradictory in these genealogies, when the genealogical tables were all extant in Jerusalem before the destruction of that city by Titus in A. D. 70.

2.—Q. Is it right for an unmarried man to be made a deacon? A. The directions of Paul, in 1 Timothy iii., as

much require a bishop (or elder or pastor) to be married, as they do a deacon; and, if marriage were essential to either office, a bishop or deacon who lost his wife would lose his office. Polygamy was at that time a common practice of the Jews; but Christians are nowhere in the New Testament allowed to have more than one wife at a time; and it would be especially scandalous for an officer and pattern of the church, as a bishop or deacon, to have more than one wife at once, and the Apostle therefore particularly mentions monogamy as a qualification of a bishop or deacon.

3.—Q. Do the Scriptures require the laying on of hands in all ordinations? A. There is no command for the laying on of hands in the Scriptures. It was practiced among the Jews as a sign of spiritual blessing (by Jacob on Ephraim and Manasseh, Gen. xlviii. 14; and by Moses on Joshua, Numb. xxvii. 18, Deut. xxxiv. 9); and was also done by Christ in blessing children (Matt. xix. 13), and healing the blind man (Mark viii. 23); and by the Apostles in healing the sick (Mark xvi. 18; Acts ix. 17; xxviii. 8), and in ordaining elders 1 Tim. iv. 14; 2 Tim. i. 6, and in ordaining deacons, if the seven men mentioned in Acts vi. were deacons, which is generally admitted; and, in indicating the conferring of miraculous gifts, the hands of the Apostles were sometimes laid upon persons (Acts viii. 17-19), but not always (Acts x. 44-46); and this was sometimes, if not generally, practiced after baptism (Acts viii. 14-17; xix. 5, 6; Heb. vi. 2). The Philadelphia Baptist Confession added to the London Confession a chapter on the Laying on of Hands, requiring the minister to lay his hands, with prayer, upon the heads of all baptized persons; this practice became common, but not universal among the Baptist churches in England and America during the 17th century, and its observance or non-observance caused bitter controversies, and even rent churches, but it is now almost entirely abandoned. The words translated *ordain* in the New Testament mean to make, choose, appoint, or set apart. I have been informed that our Northern brethren, in ordaining deacons, do not practice the laying on of hands; and that the Strict Baptists in England do not practice the laying on of hands in the ordination of either deacons or elders. Mr. C. H. Spurgeon called it "a laying of empty hands on empty heads."

4.—Q. Is the Bible testimony conclusive that the office of bishop is the same as that of presbyter or elder? A. Nothing is more certain. Presbyter or elder is the Jewish name, and episcopos or bishop or overseer is the Greek name of the same officer in the church, without the slightest difference of order or rank. There is not a particle of Scripture authority for the man-made custom of distinguishing the bishop from the elder, much less for elevating the bishop over the elder, and still less for elevating one bishop, as the Bishop of Rome or Constantinople, over all other bishops to the blasphemous position, distinctly predicted and denounced by Paul, of the sole and supreme and infallible vicegerency of God on earth. (2 Thess. ii. 3, 4.)

5.—Q. Are the books of Scripture placed in the Bible to correspond with the order of time in which they were written? A. As a general thing, they are; but there are some exceptions. It is probable that Job is the oldest book in the Bible; then come Genesis, Exodus, etc. The Psalms were written by different authors, from 1450 to 440 B. C. Hosea, Joel, Amos, Jonah, and Micah probably lived and wrote before Isaiah. In the New Testament the Gospels of Matthew, Mark, and Luke, and the Acts of the Apostles were probably written first; then Paul's letters to the Thessalonians, Corinthians, Galatians, Romans Philemon, Colossians, Ephesians, Philippians, Hebrews, Titus, and Timothy; then the Epistles of James, Peter, and Jude; then the Gospel and Epistles of John and Revelation.

6.—Q. Is it true, as is often said, that that the words in the Bible printed in *italics* were not in the original text? A. It is. The translators supplied the words which they thought necessary to express in English the meaning of the original; but they may at times have supplied the wrong words.

7.—Q. Do you suppose the Michael referred to in Daniel, Jude, and Revelation to be the same person? A. I do. It is uncertain whether he is an angel or the Son of God. The name Michael means "who is like unto God?"

8.—Q. What is the meaning of the expression in Hebrews xiii. 12, that Jesus "suffered without the gate"? A. That, as the bodies of the bullock and goat, sacrificed on the Day of Atonement, were burnt (not with holy altar-fire, but) as polluted and cursed things outside the camp of Israel in the wilderness (Lev. xvi. 27), so Jesus, the true

anti-typical sin-offering suffered the reproach of being put to death, as a curse for His people, outside the gate of Jerusalem, as though unworthy even to die in the Holy City.

9.—Q. Are there any special reasons why our churches uniformly set apart, for meeting days, one Saturday and Sunday of each month? How long has it been so? Is it the custom in European countries? A. The custom seems to have originated among the Apostles after the resurrection of Christ. They still met with the Jews in their synagogues on the Jewish Sabbath, which was Saturday, in order to preach to the Jews; and they then began to meet also on Sunday, the first day of the week, called the Lord's Day, because Christ rose from the dead on that day. One reason why the Baptists have kept up the practice is because, having more churches than pastors, and the pastor, coming from a distance and being able to be with the church only one Sunday in the month, preaches for the church two days instead of one. Where a minister preaches for the same church every Sunday, it is not customary to hold a meeting on Saturday, unless it be an experience or business meeting. I do not think that Saturday meetings are usual in European countries.

10.—Q. Are there any old Baptist churches in Rome or Italy or Greece? A. I do not know of any Primitive Baptist churches outside of the United States, Canada, England, and Australia.

11.—Q. Does a travelling preacher have a scriptural right, on a preaching tour, to baptize a subject for church fellowship, where there is no church to receive or reject the applicant? A. A minister is not a church, and has no right to usurp the functions of a church. In the New Testament, no other power on earth but a church has any right to receive, retain, discipline, or exclude her members. If a minister is travelling in a distant foreign country, where no church or arm of a church can go, he no doubt has the right to baptize a gospel subject on a profession of his faith, as Phillip did the eunuch, and he might constitute a church in this way; but he cannot impose upon any church a baptism performed by no other authority than his own.

12.—Q. What are your views of Luke xi. 21-26? A. Luke xi. 21, 22, describes the true and permanent conversion of a sinner from nature to grace, from Satan to Christ; while Luke xi. 21-26, describes the dreadful end of what

is only an apparent and temporary conversion. In the first case, the stronger comes and overcomes the strong, and takes from him all his armor, and divides his spoils; the Spirit of Christ enters the soul of the elect vessel of mercy, conquers Satan and dwells there forever (Mark ix. 25, John x. 28). In the second case, an evil spirit of his own accord apparently leaves the soul; a transient outward reformation takes place; the evil spirit soon comes back and finds his house, the heart of the unregenerate sinner, empty of God (Matt. xii. 44), swept but not washed, and garnished with vain professions, forms, and ceremonies, and getting seven (a number denoting completeness) more wicked spirits, they all enter the poor soul and dwell there forever, and his last state is worse than his first. Assured that he has tried religion and found no reality in it, he becomes more hardened, desperate, and abandoned than ever before—like the sick dog and the washed sow, his nature was never truly changed by the grace of God (2 Pet. ii. 20-22). When the evil spirit goes out of the man, Christ says that "he walks through dry places, seeking rest and finding none." The "dry places" may be desert or desolate places, where there are no human beings for evil spirits to possess and destroy; or the souls of faithful saints who, through Divine grace, will not yield to the temptations of evil spirits. Wicked, envious, and malicious spirits find rest in disturbing, corrupting, and ruining other creatures (Prov. iv. 16, Ephes. ii. 2, 3).

S. H.

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### EXTRACTS.

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ROME, GEORGIA, December 22, 1896.

*Dear Elder Hassell—*

Enclosed please find one dollar to pay for the MESSENGER for the coming year. I have never read anything, except the Bible, that gives me more real comfort than the MESSENGER, and I hope every subscriber will be able to have the one dollar to send you for the coming year, and also those who have not heretofore felt that they could take it. Many of us live inconvenient to hear our preachers, and the MESSENGER can stir up the pure mind by way of remembrance.

As the year draws to a close I feel (if not deceived in my heart) more than ever the goodness of the blessed Lord. He has brought me (and mine) through many dangers both seen and unseen to us; but I can say, and most thankfully would I say, I can see the goodness

of God in all I have experienced, yes, there have been more blessing than sorrows. Thank God for the faith He gives me to trust Him. "Bless the Lord, Oh, my soul, and all that is within me, bless His holy name."

I only expected to write a short note to accompany the remittance, but the note has lapsed into a letter. I wish to ask that you remember me to your dear Christian mother, whose writings I have so enjoyed.

Our dear Elder Mitchell is one of my special favorites, and his dear aged companion, though I have never seen them in the flesh.

I often think of the many dear ones who have gone home, and many who are yet on the voyage, and wonder if I will be so blessed as to enjoy their society and join with them in praises to our God, when my life's journey is over. If Jesus has prayed for me as in the 17th chapter of John, faith leads me to believe I will. I am so glad it is not by my own works that I must be saved; and, yet, if we are saved, there will be fruits to show, and there comes the sorrow to me, I feel that my life is so imperfect, I often doubt.

Remember me and mine,

Sincerely your sister in hope,

MRS. J. H. KING.

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STINSON, RUSSELL CO., VA., December 5, 1896.

*Elder S. Hassell—*

DEAR BROTHER: Please find one dollar enclosed to pay my subscription to your valuable paper, the GOSPEL MESSENGER, for '97. I hope the brethren will be prompt in holding up your hands in this noble cause. It does me so much good to know that we have able brethren that are so highly gifted of God, who are laboring for the peace and welfare of Zion, and not striving about words to no profit. May you long live to wield the sword of the Lord and of Gideon through the columns of the GOSPEL MESSENGER, that it may continue, as in the past, a GOSPEL MESSENGER indeed and in truth. In reading your able communications, my heart has wept for joy.

J. T. STINSON.

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NOVICE, COLEMAN CO., TEXAS, October 21, 1896.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER IN CHRIST: The MESSENGER for November was received on yesterday, and it is such a feast to my poor starving soul I cannot be content without writing you a few lines. I am truly glad, my dear and precious brother, that we have such able defenders of the truth as yourself, Elders Mitchell and Henderson, to comfort God's poor and afflicted people. Yes, many times while reading the precious letters of God's dear children, have I shed tears of joy, and could say, "Bless the Lord, Oh, my soul, and all that is within me bless His holy name!" I would like to mention the names of some of the dear brethren that write so sweetly to me through the dear MESSENGER, but especially Elder Lee Hanks. I would be so glad if some of the preaching brethren

could visit this country and preach for us here. There are but few Baptists in this part of the country, and some of us seem to be very worldly-minded, and hence do not have "the mind of Christ." We learn that where there are envy and strife, there are contention and "every evil work."

Dear brother, pray for us.

J. F. CAMP.

SPARKS, GA., December 9, 1896.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER: I like the MESSENGER *so much*, and feel it is a great blessing to God's people, and upbuilding to Zion. It has improved so much in appearance and sweet comforting literature since you have edited it. I do most sincerely wish and pray you great prosperity with it.

Often its coming has cheered and revived me. I am yet a sufferer confined to my room and bed. But it will not always be so, for some sweet day the call will come for me to go "Home." Then my aching heart will be at rest, and my weary limbs be at ease; my hands folded in "peace," and mine eyes behold the beauty and sweetness—the richness and glory of God's power and Divine presence in the land of "Beulah"—the "Land of Eternal Rest." Yes, I will be free from pain forever, if I am one of His little ones.

I often think of your visit to my humble home, and the sweet and glorious sermon you preached; and, even yet, I can go back and gather many basket fulls of rich crumbs that fell from your lips that night—yes, as the disciples did after Jesus fed them and the multitude with seven loaves and a few fishes; after all were filled they took up seven baskets full.

So it has been with me on your discourse here in my room of affliction. I have gathered many basket fulls from what you said that night. It is a sweet memory to me, and the pleasure and comfort I reaped from your godly conversation. For fear I weary you, I will close. The family holds you in high regard, and my dear mother and my unworthy self often speak of you and the love we bear you for Christ sake.

If you feel that you *can*, remember me in your prayers and my aged parents also. I am very weak and nervous, so please excuse this scribble.

Your little afflicted sister,

FANNIE C. SHUMAN.

ROYAL, ALA., January 6, 1897.

*Elder S. Hassell—*

DEAR FRIEND AND BROTHER: You will please find enclosed postal order for one dollar for one year's subscription to GOSPEL MESSENGER. Hope that you may live long, if it is the Lord's will, and edit the paper successfully. I think the MESSENGER the best paper I ever read.

Truly yours,

ALBERT HONEA.

FULLER, MISS., December 29, 1896.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD: We are wonderfully well pleased with the MESSENGER, and it always meets a cordial welcome at our homes. We are glad to know that you have purchased the MESSENGER, and trust it will ever be a marked success under your efficient supervision. Much success to you and your work.

Very truly your brother, S. V. FORD.

DAISY, ARK., December 26, 1896.

*Mr. S. Hassell—*

MY DEAR BROTHER: Enclosed find one dollar for the MESSENGER. I am well pleased with THE GOSPEL MESSENGER. I like it better and better and better. Yours in Christ, R. A. COX.

GEORGIA, November 4, 1896.

*Dear Bro. Mitchell—*

Allow me to write you of a little visit I enjoyed a short time since. I went to the house of a brother and sister in Christ, and without any previous understanding of a meeting, it so happened that there were eleven present and none others, except children. They were all the parents of grown children, and nine of them were grandparents. All were Primitive Baptists. The ages of five of them, in the aggregate, amounted to near four hundred years. Four of the eleven were widows; the oldest one near eighty-four years old, and has raised two families and has been a widow more than fifty years, and was the first grandchild born unto her grandmother Montgomery, with whom you were acquainted in your youthful days. And still more remarkable, there were in this little group of aged disciples two sisters in the flesh who, at the advanced age of seventy, had recently become totally blind, as to natural vision. And what I wish now to state is, that, notwithstanding all the adversities of a long life and the present diversified circumstances of this little company of aged disciples, the entire and all-absorbing theme of conversation was to speak of the Kingdom of God and His righteousness, and to talk of the goodness, mercy, and grace of God through the merits of the atonement by our Lord Jesus Christ, the only Redeemer of poor sinners.

All were of one mind, one soul, and one judgment as concerning this blessed plan of grace, and all were thus with one accord in one place, magnifying the Lord in soul and spirit.

In taking a brief retrospect of the past trials through which the Lord had brought them, they seemed to take comfort in the blessed truth of Jesus: "In the world ye shall have tribulation,

but be of good cheer, I have overcome the world." "*In Me ye shall have peace.*"

These are exceeding great and precious promises by an exceeding great and precious Saviour, and all this little company of aged pilgrims seemed personally to realize their force in causing peace and cheerfulness to abound in giving them grace to hope and patiently wait for an early deliverance from this body of death, and finally to enter "that house not made with hands, eternal in the heavens."

All of these aged and beloved mothers in Israel have, in a remarkable degree, been very useful in their day, and we do feel that the promise of God is to them and their children, and to all that are afar off, "even as many as the Lord our God shall call."

Bless the Lord, O my soul. May the Lord bless you and yours, my brother, as heretofore, is my prayer.

JOHN N. HURST.

REMARKS: In addition to what Bro. Hurst has written in the interesting extract given above, I wish to say that I first became acquainted with the "Grand-mother Montgomery," mentioned by Bro. Hurst, about sixty-two years ago. She was then an aged widow and a member of the church at Emmaus, Troup County, Ga., together with her two sons-in-law, Cyrus R. Jenkins and Jephtha Wilkerson and their wives, Susan Jenkins and Annie Wilkerson.

In 1837, when the Baptists divided on the modern missionary question, Emmaus Church, of which the aged Sister Montgomery and her children were members, remained steadfast on original principles and were enabled thereby to retain their large and commodious house as well as to maintain the doctrine and order of the Gospel.

The little group of aged Christians mentioned by Bro. Hurst were no doubt enabled to recount many incidents of the past and dwell upon them with such peculiar delight as to make them feel, for a time, as though they were living over again the days of their youth. How I would delight to be thrown in such company! There is a peculiar companionship among old people of the same faith and order, which they cannot find everywhere nor every day. And how blessedly cheering it is for aged Christians to be thrown together, to recount the goodness and mercies of God that have followed them all their journey of life, and to lift up their feeble voices together in joyful praises and thanksgivings unto God in the heavens!

And now, we say to both old and young Christians, "Gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. i. 13.

W. M. M.

## STUDY TO BE APPROVED.

"Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."—2 Tim. ii. 15.

To be ignorant of the contents of the revealed Word, trying to preach without a careful study of it, is most inexcusable, and is enough to mantle the cheek with shame. Some say, and seem to think, that in the call to preach, the minister gets all the knowledge that is necessary to preach the gospel freely and fully. But it would appear that the Apostle did not think so. It is true that no one can preach the truth by simply studying the Bible; he must be imbued with the spirit of the matter, having his mind opened by the Divine power to understand divine things; but no one can declare all that God has given to His people without studying the Word of Truth, and any minister is very short of his duty when he tries to preach without a careful study of the revealed Word.

*Rightly dividing the word of truth.* This part of the text would indicate that the Apostle thought it a matter of much concern that the word preached should be rightly applied. Authorities have suggested that the word "dividing" here may have the significance of a carver, issuing food, to teach one just what was needed. One thing is certain, it was the word of truth that was to be handled. This should engage our attention. No minister has a right to hand out his own opinions—it must be the *word of truth*. Should every one who tries to preach the Word realize that it is God's Word of Truth, there might not be so much careless handling of it, nor so many liberties taken with it. It should be held sacred as the Word of God. How serious a matter it is to misapply the Word of God! The little ones are misled, the object in giving that special Scripture is not served, and God is not honored, nor His people benefited.

Rightly dividing the word of truth is rightly preaching the Word of Truth, not perverting it, but giving out the truth contained in it plainly and faithfully. Whenever it seems necessary to strain the Word to uphold any idea, then the idea is wrong, or the wrong passage is being used to support it, which should never be done.

There is but little doubt in our mind but that most of the differences that have sprung up among the Baptists have had their origin in thus trying to get something out of a text that the writer never intended to teach. Some preachers seem to be led into this wrong habit by trying to seem smart, or able to solve mysteries.

We sometimes hear a brother or sister say of a preacher, "He is a very deep man." Upon becoming acquainted with the preacher referred to, it may seem plain to our mind that his ideas are far-fetched and quite different from the simplicity of the gospel of Christ. He evolves wonderful revelations from simple statements that other brethren see but little in.

We would not be understood as claiming that all brethren see and understand to the same degree, but only as protesting against this drawing something out of the Scriptures that is not in them. When rightly preached, the Scriptures do not divide God's people, but rather serve to unite and edify them.

The purpose for which the Scriptures were given was evidently to instruct and comfort. Now, when a preacher does not do this, he is not handling them properly. This seems to be overlooked by some, and they will preach the same sermons over and over again, forgetting, it seems, that their hearers will not be instructed nor comforted by such a course. Such a preacher does not *study* to show himself approved unto God, for God would never approve such a course. He gave us the great storehouse of information called the Bible, in which a preacher may find new illustrations and subjects for every appointment he will be called on to fill, and all these given with the special purpose of interesting, instructing, and comforting. Now, a preacher who cannot find more than material enough for one or two discourses, and is obliged to repeat these over and over to his congregations, certainly *does not study*. This cannot be called declaring the whole counsel—it is only a part, and a very small part at that.—*Messenger of Peace*.

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#### “DID FELIX TREMBLE?”

The *fear* of the Lord and the *wrath* of the Lord are very unpopular subjects, and are not often proclaimed to the people. And yet the Bible is full of passages which speak of wrath, of judgment, and of destruction for the ungodly. There are two dangers: one is that men will draw on fancy and human tradition, and preach things that God has not said concerning these subjects; and another is, that, revolting from such extreme and exaggerated statements, men will drop the subject altogether, hush the testimony of Scripture, and preach a one-sided gospel.

“Preach love,” says one. “PREACH THE WORD,” says Paul; and that preaching comprehends both love and wrath, mercy and judgment, righteousness and truth.

A story is told of a Mr. Kidwell, who delivered a very eloquent sermon from the text, “On earth peace; good-will toward men.” The drift of the sermon was that the gospel was peace, good-will; not terror, nor fear, nor hell-fire.

At the close he invited any one to ask questions, or make any reply he might wish. A young man rose and said:

“Mr. Kidwell, will you answer me two questions?”

“Most certainly,” was the reply.

“Well, sir, did Paul preach the gospel before Felix?”

“Yes, sir.”

“And *did Felix tremble?*”

“He did.”

The young man took his hat, bowed politely, and saying, “Good-night, Mr. Kidwell,” stepped out. The audience immediately followed him, most of the gentlemen bidding Mr. Kidwell “Good-night.”

Does the gospel of gush, which is preached now-a-days make Felix *tremble?* or does the *preacher tremble* himself, while Felix sits in a high-priced pew and criticises the sermon, or presides in the

“official board,” and discusses the question of a change of pastors? Not so did Paul, the prisoner of Christ: “And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.” Acts xxiv. 25.

“That awful day will surely come,  
The appointed hour makes haste  
When I must stand before my Judge,  
And pass the solemn test.”

—*The Christian.*

STATE ROAD, DEL., December, 1896.

MESSRS. EDITORS: It is recorded of the people of Israel in old times that they were admonished to remember all the way that they had been led. I presume that would mean, to recount the events to each other and to their posterity, to thus revive and cherish the recollection of important events, and profit by the lessons thus taught them. There are events occurring in the travail of the church in this day that we do well to remember and rehearse occasionally; that we profit now and in future by lessons of the past. There were events during the exodus of the Israelites that they could never forget, so they rehearsed them again and again for the instruction and guidance of others. I have been sufficiently identified with the church for the last half a century to become quite familiar with all the way in which she has been led. I do not propose to speak now of my own travail, or the strange pathway in which I myself have been led, any further than it may appear by my being identified with others. In the section of country where my lot in early life was cast, the Baptists were a leading denomination. They were numerically strong and commanded the highest respect. But they were separate from the world and entirely without worldly attractions. Their preachers were plain and, quite generally, laboring people. I remember distinctly when it first began to be talked, that theological training was necessary to success in the gospel ministry. But instrumental music in Baptist churches, for the purpose of attracting the world, was a thing unheard of. That there should have been some occupying a place in the ministry that should have been ambitious to increase their membership, and so increase their temporalities, and also their standing and influence, may not seem strange. It is not for me to say whether they had been called of God, or only of men. But men that could be unscrupulous with regard to the end would be unscrupulous with regard to the means. The minister goes on, introducing one new thing after another, without recognizing the church at all in the matter. The Lord has provided His people with clothing, which it should be their pride and joy to preserve in their spotless beauty and purity. These garments

of salvation are also called garments of praise, and may be very readily recognized by those who have ever seen them. There were a few names in some of the churches that stood aloof from all the innovations, and kept those sacred garments from defilement; and a very few churches, that I knew, suffered no inroads. The majority of the churches bearing the Baptist name drifted with the current almost bodily, and have ceased to be recognized in the faith once delivered to the saints. What is now known, and so common, as protracted meetings, artificial revivals, and the manufacturing of converts to order and in any amount, were things unknown among the Baptists at the time of which I speak. These innovations grew up from small beginnings, and were believed, upon their appearance, to be quite innocent. The preacher would sometimes (especially when a pretty good singer) close his regular services by singing some pathetic song, going about through his congregation, giving each an affectionate grasp of the hand, and so sometimes singing them all into tears. This kept up awhile, the excitement increasing; it soon seemed to warrant a continuation of meetings for several days. Efforts that have produced excitement, will, if persevered in, continue and increase the excitement. So the meeting is protracted, and the efforts are protracted, until many of the victims of this artificial work are pressed into a profession. Events proved that many might thus be lured into a profession who had never shown any seriousness, and in whom there was no evidence whatever of a work of grace. Where these things were tolerated the organization was soon filled up with worldly material, and experimental gospel preaching was not wanted where the bulk of the membership knew nothing of the work of the Spirit. I would not say but what in the gathering in of scores at a time, some among them very probably were experienced people, but they were so few as not to be heard or regarded. There was a time when it is said that Satan desired to have the twelve disciples to sift them. And eventually the time came for the Baptist denomination to be sifted—but I am minded to think it was not Satan, but that Angel of the Covenant who once cleansed the temple at Jerusalem with a scourge, who desired this sifting. One cause of all this mischief was a gradual departure on the part of the ministry, from preaching Christ, and bearing witness of Him in the salvation of His people, to *preaching to sinners*, as it was called. I might go back of all this and find the wrong in the utter lack of discipline on the part of churches over their ministers. I will not call them pastors, for when the Lord gave pastors, they were men after His own heart, who would feed the people with knowledge and understanding; but

these, rather as lords than servants, evidently were looking out for themselves. The teaching of that woman Jezebel was tolerated, and she countenanced the eating of things sacrificed to idols, and anything and everything that would gather into their coffers the kind of goods, the love of which is the root of all evil—

“Rich fairs and shows in the halls were held,  
And the world and his children were there,  
While music and dancing and feasts prevailed  
In the place that was meant for prayer.”

In thus remembering all the way, there is much cause for sorrow. Very few who came out of Egypt withstood the temptations of the wilderness. As we lament the drifting away of so many from the old landmarks, we may say of the matter as was said of Israel of old: “Now all these happened unto them for ensamples, and they are written for our admonition; upon whom the ends of the world are come.”

There was nothing to be feared on the part of those who escaped the contamination, and were recognized by the Redeemer as worthy to walk with Him in white; but another generation has grown up who have not had the experience of which I speak; and have not had a chance to know personally of the confusion and disorder that are thus brought in gradually, but insidiously into the churches. It has seemed to me that the time was near, if not already, upon us, when a voice of warning should be raised to the churches lest the same influences, that wrought such mischief and ruin in the Baptist denomination a generation ago, should find footing among us, and all those things that were written aforetime for our learning prove vain. If churches knew at what hour the thief would come, they would watch. Artificial excitements gotten up among us produce no better fruit than they do among other folks, and if material are gathered into our churches that neither know nor love the truth, they will do us no good, and we shall do them no good. If the faithful ministry of the word cannot be trusted to do its own work, and find out and call out its own subjects, we do not act wisely to devise other means. It is my faith that the voice of the Shepherd may be trusted to call His people by name and lead them out. I know a number of churches, who have, from the first, been favored with a sound ministry; and, maintaining a consistent course in accordance with their ministry have enjoyed uninterrupted peace and prosperity. I have no particular case or circumstance in mind that I thus write. Still I will not deny that intimations have come within my reach that have awakened some anxiety in my mind. I hope it will not be altogether in vain, either for myself personally or

for the fulfillment of a faithful ministry, that I remember many lessons learned in a travel with the church of three-score years. Those that tempted Christ were destroyed of serpents. I suppose the Apostle was apprehensive that even a gospel minister might attempt at some time to build in some wood and hay and stubble to increase the apparent size of the building. The ultimate loss of all such material will not be all that he will lose. He certainly will forfeit his reputation as a faithful gospel minister. A letter like this will not admit of but a few of the recollections of the way.

E. RITTENHOUSE.

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#### CHANGE OF RESIDENCE.

Elder J. C. Williams has removed from Tanner, Appling County, Ga., to Patterson, Pierce County, Ga.

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#### LONGING FOR A PLACE AT THE RIGHT HAND OF THE JUDGE.

When Thou, my righteous Judge, shalt come,  
 To fetch Thy ransomed people home,  
 Shall I among them stand?  
 Shall such a worthless worm as I,  
 Who sometimes am afraid to die,  
 Be found at Thy right hand?

I love to meet among them now,  
 Before Thy gracious feet to bow,  
 Though vilest of them all:  
 But can I bear the piercing thought?  
 What if my name should be left out,  
 When Thou for them shalt call!

Prevent, prevent it by Thy grace;  
 Be Thou, dear Lord, my hiding-place,  
 In that most solemn day;  
 Thy pardoning voice, O let me hear,  
 And still my unbelieving fear;  
 Nor let me fall, I pray.

Let me among Thy saints be found  
 Whene'er the archangel's trump shall sound,  
 To see Thy smiling face:  
 Then loudest of the crowd I'll sing,  
 While heaven's resounding mansions ring  
 With shouts of sovereign grace.

\*—No. 1265 in *Elder Gilbert Beebe's Hymn Book*.

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 OBITUARIES.
 

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"I know that he shall rise again in the resurrection at the last day." John xi. 24.

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 ANDREW D. WORTHAM
 

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Was born in Meriwether county, Georgia, August 13, 1829, died in Columbiana, Alabama, January 6, 1897, in his 68th year. He was married to Georgia Ann Stamps, in Coweta County, Ga., July 17, 1855; received into the fellowship of the Primitive Baptist Church at Mt. Olive, Shelby County, Alabama, October 1, 1870, and there remained an orderly and useful member till his death.

He died at his home in Columbiana, Alabama, after a long and lingering affliction of many years. Funeral services were conducted in the Presbyterian church house by Elder S. S. Crumpton, the pastor of Mt. Olive Church.

From our limited acquaintance with him, we regarded him as a sound, upright, honorable, and orderly church member, and we hope never to forget and always to appreciate the kind hospitality given us and others of our family by him and sister Wortham.

Last November he wrote the following epitaph, to be put upon his tomb-stone, requesting not to change a word :

"A. D. WORTHAM

Was born Aug. 13th, 1829, in Meriwether Co., Ga. Died .....  
A sinner; if saved, by grace alone."

The blank, as to time of his death, January 6, 1897, was filled out, and the inscription on tomb-stone will appear accordingly.

W. M. MITCHELL.

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 HENDERSON ALLEN.
 

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Henderson Allen died in Newman, Ga., January 11, 1897, at the advanced age of 82. He had long been a citizen of Alabama, having lived for many years within a few miles of Opelika. He and sister Allen, his wife (who has been dead for nearly four years), raised a large family of sons and daughters, and at his death his children, grandchildren, and great-grandchildren were quite numerous. His earthly remains were brought from Newman, Ga., to Opelika, Ala., and to-day (January 13th) he was decently buried in the cemetery at Mt. Olive. By request we conducted the burial services, speaking a little from a few verses in 14th chapter of John.

W. M. M.

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 MRS. MAGGIE E. CAMPBELL.
 

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Maggie E. McColl was born January 14, 1865, in the county of Elgin, near Wallacetown, Ontario. She was the youngest daughter of Duncan T. and Euphemia McColl, and lived at home with her parents until her marriage, on October 23, 1895, to John C.

Campbell, of Wallacetown. A little more than a year of happy married life passed speedily by, but on Tuesday evening, December 23d, she was taken suddenly ill. A doctor was promptly in attendance, but she never rallied after her first severe attack. In spite of all that medical skill and loving hands could do, all efforts proved futile, and on the following morning our dear Maggie passed peacefully away. The funeral took place from her late home near Wallacetown. Prayer was offered by the Rev. Mr. Kelso, and an appropriate discourse was given by Elder Wm. Pollard, from the words, "Verily, verily, 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." After singing the beautiful hymn, beginning with the lines:

" What though no flowers the fig-tree clothe,  
 Though vines their fruit deny,  
 The labor of the olive fail,  
 And fields no meat supply ? "

The very large and mournful procession started for Black's Cemetery, where she was laid to rest in the family burying ground.

She leaves behind her a disconsolate husband, an aged father and mother, two brothers and one sister, to mourn her untimely end. Being of an especially happy and buoyant disposition, her presence always had a cheering effect upon all whom she met, and her thus being cut off in the prime of life makes her death especially sad. In this our great bereavement may we be submissive to the Divine will, and may we be enabled to say from our hearts, "Thy will be done."

D. T. McCOLL.

Wallacetown, Ont., January 4, 1896.

#### ALMA MAYBELL LAZENBY.

This lovely little daughter of Brother A. L. and Sister E. V. Lazenby died at their home in Lee county, Alabama, December 2, 1896, aged three years, one month, and twenty-three days. She was a sweet and affectionate child, greatly loved by all who knew her. Her lovely ways and songs are missed so much, and remembered daily by her parents, when they see her little toys and remember her sweet little songs and the many tokens of love to her parents and to her little brother Willie of six years. She had been dangerously sick once before this last spell, and her father said his prayer then was that she might be spared a little longer, but in this last sickness he prayed for reconciliation to the will of God.

It is a solemn thing to see one, especially a child, grappling with the monster, death. Her heart-broken parents exclaimed, She "has paid the debt." She can never return to them, but, through grace, they can go to her. The promise is to even as many as the Lord our God shall call. Acts ii. 39.

Funeral services were conducted by Elder W. M. Mitchell, who spoke very comforting words to the writer and friends, as well as to the bereaved parents, from 2 Kings iv. 26: "Is it well with thee?"

Is it well with thy husband? Is it well with the child? And she answered, it is well." Also Elders Harris and Nix, being present, spoke very appropriately and comfortingly to us, after which this lovely child was buried at Mt. Olive by the side of her infant sister, who died last April.

We trust that the only surviving child, the dear little son, Willie, may live to read these lines of remembrance of his dear little sister, who so greatly loved him, and that, by the grace of God, he may be enabled to live a useful and righteous life in the fear of God, and be a pleasure and comfort to his parents.

T. A. WHATLEY.

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MRS. FANNIE C. WATSON.

My dear wife, Fannie, daughter of Elder R. D. White, was born in Twiggs County, Ga., May 24, 1848, and fell asleep in Jesus May 15, 1896. A short time after her birth her father moved to Houston County, Ga., where she lived until she and I were married, October, 1867. We lived together in love and happiness twenty-nine years. I desire to feel devoutly thankful to the Lord for so long a period of wedded life with such a lovely and excellent Christian woman, and for the spirit of resignation that He has wonderfully given me in His removal of my dear companion from me, and for the touching sympathy of many brethren and sisters for me in my sad bereavement. It is, indeed, most sad to look at my little children, and to think that they will never hear the sweet voice nor know the love of a mother again. Fannie received a hope in Jesus in 1871, and soon related the dealings of the Lord with her to Pleasant Hill Church, Houston County, Ga., and was baptized by Elder R. E. Story. She had great liberty in relating her experience, and was highly esteemed by the members of the church and by all who knew her. She took great pleasure in visiting and ministering to the sick, and in having the brethren and sisters, and especially travelling preachers, to visit her, often speaking of you, Brother Hassell; since you took dinner with us when you preached at Pleasant Hill. She was blessed with a fine spirit of forgiveness, and was always ready to look over the faults of others. She left me with eight children to mourn over our great loss. We have two who have passed over the river, and are resting in the shade of the trees with "mamma," where I hope and believe we will soon join them, and not have to part any more. Yes, dear brother, and Jesus will be there, bless His holy name. I ask all the saints to pray for me and my children.

Yours in great tribulation,

R. H. WATSON.

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W. H. THORNTON

was born March 22, 1841, and died October 28, 1896, aged fifty-five years, seven months, and six days. He joined the Primitive Baptist Church of Christ at Bethlehem, near Martindale, in Caldwell County, Texas, on Saturday before the second Sunday in September, 1896. Brother Thornton was confined to his bed five weeks

and four days with what is known as Bright's Disease. He was baptized with his wife, by the writer, on Saturday evening, being the same day they united with the church. It became my duty to try to speak words of comfort in regard to our dear departed brother, which I did to the best of my ability on the second Sunday in December, 1896.

I feel that our dear brother had received a foretaste of eternal life, which was promised him in Christ before the foundation of the world. We would say, "Rest on, dear brother, with our blessed Jesus." May God in His tender love and mercy comfort our dear sister in her sad bereavement, and save us, is the prayer of the unworthy writer.

J. G. GRANT.

Edgar, Texas.

### MRS. CAROLINE WEBSTER.

Caroline Webster was born in Alabama, February 17, 1824. Her parents moved to Monroe County, Miss., when she was three weeks old. Her father's name was John Nicholson. She was married to John Webster in September, 1841. To this union was born twelve children, six sons and six daughters, eight of whom preceded her to the final home of the blest, four still live to mourn their loss.

Sister Webster professed a hope in Christ and joined the church at Ebenezer, in Monroe County, Miss., in 1848; was baptized by Elder Sam Johnson. She moved her membership to Sulphur Springs Church (same county) in 1871. She was left a widow in 1882; came to Texas in December, 1887, with her only living daughter and son-in-law, F. L. Patterson, and united with the church at Providence, Calhoun county, Texas, in 1890, and was in the constitution of Hopewell Church in 1893, and then united with the church at Cross Roads, Taylor County, Texas, in 1896, where her membership was at her death. She was a devoted Christian, and strong in the faith, and a very strong defender of the doctrine of our Lord and Saviour Jesus Christ; always filled her seat at conference. She was sick two weeks, and suffered very much, but said she was ready to go. She departed this life December 19, 1896. We feel that our loss is her eternal gain. May the Lord bless us all and give us as strong faith when we come to cross the river of death as Mother Webster had, is the prayer of the unworthy writer.

F. L. PATTERSON.

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This Bible is in clear minion type, and has every proper name (the name of every person and place) divided into syllables, and accented, and the quantity of each vowel marked, so that any reader can correctly pronounce every proper name at once, and it contains numerous important aids to the study of the Bible, including instructive illustrations and maps, articles on the canon, the versions, and each of the books of the Bible and of the apocrypha of both the Old and New Testaments, the chronology, geography, geology, and mineralogy, animals and plants, poetry, music, ethnology, antiquities, and customs of the Bible, the light thrown on the Bible by the ancient monuments, Jewish history, sects, festivals, calendars, weights, money, and measures, the Tabernacle and Temple, Messianic prophecies, New Testament quotations from the Old, proper names and their meaning, glossary of obsolete and obscure words in the English Bible, index to persons, places, and subjects of the Bible, concordance and Biblical gazetteer. This Bible is handsomely and durably bound in French Morocco, with overlapping covers, round corners, and red and gold edges, contains 1,400 pages, measures  $13\frac{1}{4} \times 8\frac{3}{4}$  inches when open, and is  $1\frac{1}{2}$  inches thick when closed, and weighs one pound and fourteen ounces. The publishers' price by mail, postpaid, is *Three Dollars and Eighteen Cents*, but by a special arrangement with the publishers, this beautiful and valuable Bible will be sent by mail at once with THE GOSPEL MESSENGER one year to any subscriber, either old or new, for *Two Dollars and Sixty Cents*. Parents should give a copy of this Bible to each of their children. I will mail the Bible without the MESSENGER, postage prepaid, to anyone for *Two Dollars*.

2d. William Smith's Dictionary of the Bible, which contains 1,024 large octavo pages, is finely illustrated, and well bound in cloth. It gives every name in the Bible and Apocrypha, of which anything can be said, and explains each of the books of the Bible, the civil and religious institutions and manners and customs of the Jews and other nations mentioned in the Scriptures, and embraces the results of the most successful and approved Biblical labors and research. It is the best work of its kind in the English language. The Dictionary will be mailed, post paid, with THE GOSPEL MESSENGER, one year, for \$2.25; or without the MESSENGER, for \$1.50. Thousands of this Dictionary have been sold at \$1.50 apiece.

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SYLVESTER HASSELL,

Williamston, Martin County, North Carolina.

*W. A. Worsham*

Vol. 19.

*Apr 97*

No. 4.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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# The Gospel Messenger.

APRIL, 1897.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 19.

WILLIAMSTON, N. C., APRIL, 1897.

No. 4.

## I AM CHRIST'S AND CHRIST IS MINE.

Long did I toil, and knew no earthly rest;  
Far did I rove, and found no certain home,  
At last I sought them in His sheltering breast  
Who opes His arms, and bids the weary come.  
With Him I found a home, a rest divine;  
And I since then am His, and He is mine.

Yes, He is mine! and naught of earthly things,  
Not all the charms of pleasure, wealth, or power,  
The fame of heroes, or the pomp of kings,  
Could tempt me to forego His love an hour;  
Go, worthless world, I cry, with all that's thine!  
Go! I my Saviour's am, and He is mine.

The good I have is from His stores supplied;  
The ill is only what He deems the best;  
He, for my Friend, I'm rich with naught beside,  
And poor without Him, though of all possessed.  
Changes may come; I take, or I resign;  
Content while I am His, while He is mine.

What'er may change, in Him no change is seen;  
A glorious sun, that wanes not nor declines;  
Above the clouds and storms He walks serene,  
And sweetly on His people's darkness shines;  
All may depart; I fret not, nor repine  
While I my Saviour's am, while He is mine.

He stays me falling, lifts me up when down,  
Reclaims me wandering, guards from every foe,  
Plants on my worthless brow the victor's crown,  
Which, in return, before His feet I throw;  
Grieved that I cannot better grace His shrine,  
Who deigns to own me His, as He is mine.

While here, alas! I know but half His love  
 But half discern Him, and but half adore;  
 But when I meet Him in the realms above  
 I hope to love Him better, praise Him more.  
 And feel, and tell, amid the choir divine,  
 How fully I am His, and He is mine.

HENRY F. LYTE.

ALBION, IND., Jan. 19, 1897.

*Elder S. Hassell—*

VERY DEAR BROTHER: I am more than ever pleased with THE GOSPEL MESSENGER. The pages of the January number overflow with rich things. To your views regarding wrangling over words to no profit, my heart responds with a hearty "amen." Oh that our dear, few people be kept in sweet union while they journey here to "a better country."

You have a warfare before you, but "the sword of the Lord and of Gideon" is mightier than all the sophisms, speculations, and skepticisms of the flesh. May God graciously grant unto you an abundance of His good Spirit and prolong your life to contend for the "faith of God's elect." And while you are valiantly using the "sword of the Spirit," may the saints far and near rally to the support of the truth and follow you as long as you follow Christ. While, as brother Hanks says, "you will have opposers," yet truth will stand when all else fails.

Your brother, in tribulation,

GEO. A. BRETZ.

MILLERSPORT, FAIRFIELD CO., OHIO,

February 10, 1897.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER IN THE LORD: Yours acknowledging receipt of remittances duly received. I appreciate your kindness in offering to continue the MESSENGER. But, my dear brother, I shall not receive it for nothing, as you have more, no doubt, now who are receiving it free than you are able to carry, and as soon as convenient, shall remit. I was so well pleased with the last number, and enjoyed the question corner very much, and was pleased

with the answers. All the brethren that I have spoken to with regard to the improvement in the MESSENGER are delighted with it. I do hope I may be able to get some new subscribers for you; for I assure you, my dear brother, I do want to see the MESSENGER sustained, and am glad its columns will be free from vain jangling about words to no profit. Elder Potter has just made us a visit, and (by the way), preached much to our edification, instruction, and comfort, and I spoke to him with regard to the division (on account of differences in views on the subject of predestination) in the Hartford Church, of which I wrote you, and he thinks the division is final, and there is no hope, at present, at least, of any reconciliation, and thinks if the matter is not agitated on either side it is as large as it will ever get. I sent the extra copies of the GOSPEL MESSENGER to be distributed among the contending parties, and hope they may result in bringing about good. Would the dear Lord might touch and tender their hearts, that they might remember the pit from which they were digged and the rock from whence they were hewn, and thus be constrained to throw the mantle of charity over each other's imperfections, and forgive one another even as God for Christ's sake has forgiven them. How sad I feel to see good brethren, who once walked hand in hand, and whose hearts beat as one, knit together in love, now divided and almost at swords' points. Oh, Lord, have mercy upon us, poor weak frail creatures. "What is man, that thou art mindful of him?" How frail, corrupt, and sinful, and prone to wander from, and rebel against God, the best of all beings—so forbearing, long-suffering, and kind. He has not rewarded us according to our iniquities, nor dealt with us according to our sins, but has been merciful to our unrighteousness. How glad I am that He has said in His New Covenant: "I will be merciful to their unrighteousness, and their sins and iniquities, I will remember no more." Bless the Lord for His goodness and mercy—for His everlasting covenant ordered in all things and sure. May the dear Lord abundantly bless you that you may be enabled to preach and write for the Lord's humble poor. Visit us if God in providence should open a way. One was added to the church at Pleasant Run at their last meeting by baptism. Many of our churches seem to be passing through a very dark time.

We sometimes wonder if we ever will see them as prosperous as they have been in days that are gone. We know the Lord is able, and except He keep the city the watchmen waketh in vain; except the Lord build the city they labor in vain that build it. May He remember Zion. The Lord bless, guide, and lead you, my dear brother.

Yours in love,

L. T. RUFFNER.

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AILY, VA., December 8, 1896.

*Dear Brother Hassell—*

As at times I seem to have a mind to write something for the consideration of those that fear God, I will now try to indite a short epistle for the GOSPEL MESSENGER, letting my experience be the guide of my mind, for by experience and suffering we learn obedience. Then I affirm, at the beginning, that all sins and transgressions are the act of the creature, not in the remotest degree even tempted to sin by the "Holy One of Israel," but God is the avenger of sin, in all times, in all nations, and in all people. And this brings to my mind the predestination and election of God. God predestinated to save His people from their sins, and elected them heirs of salvation by His sovereign grace, and He predestinated "that the wicked shall be turned into hell, and all the nations that forget God." He has all power over all the universe, and His omniscient eye sees, and His infinite mind comprehends, and His omnipotent hand will reward every one according to their works; and He predestinated "that in every nation he that feareth Him, and worketh righteousness should be accepted with Him," and that those that work iniquity shall depart from Him into everlasting fire, prepared for the Devil and his angels.

"Known unto God are all His works from the beginning of the world," and hence God predestinated all His works, which are justice and truth, righteousness and holiness; but the wicked work iniquity and were not known in His works or predestination of righteousness. The primeval sin was the act of the creature, tempted by the serpent, and the "mother of all living" told the truth and acknowledged her transgression, and all the children of God, in the light of the Spirit, will say like Job, "I abhor myself, and repent in dust and ashes." Visitations of evil are manifestations of

judgment, brought or sent upon the creature for his sinful acts. My mind and my heart revolt against the imputation that my God, who dwells in the most high and holy place, is the author of sin, and hence, dear brother, I infer, with you, "that no church in duty will for a moment tolerate such heretical doctrine or faith in any of its members."

Yours in gospel bonds, E. S. COUNTS.

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### THE UNIVERSAL OBLIGATION OF THE MORAL LAW.

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It certainly is the duty of every rational creature to obey the decalogue, or ten moral precepts, or Ten Commandments. 1st. Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Now would it be right for every rational creature to do this? If so, is it not their duty to do so? and if it is their duty to do so, does not the law of God require it of them? And if the law require it of them, are they not under it, or bound by it, till death? 2d. Thou shalt love thy neighbour as thyself. Now is it not right for both saint and sinner to do this? And if it is right, does not the law of God require it of them? And if the law require it of them, is it not their duty to obey it? And if it is their duty to obey it, are they not under this law, or bound by it, till death? 3d. Remember the Sabbath day to keep it holy. Now is it not right for both saint and sinner to rest one day in seven and abstain from physical labor, only in case of necessity and mercy, and try to devote this day to the service of God as best they know? Then if this would be right, is it not their duty to do so? And if it is their duty to do so, does not the law require it of them? And if the law require it of them, is it not binding on them? 4th. Honor thy father and thy mother. Is it right for children to honor or obey their father and mother? If so, is it not their duty to do so? And if it is their duty to do so, does not God's law make it binding on them? 5th. Thou shalt not kill. Is it not the indispensable duty of both saint and sinner to refrain from maliciously murdering their fellow-being, and does not God, in His law, positively demand it of them? Surely no one would conclude that God's law does not bind

both saint and sinner to refrain from murder. 6th. Thou shalt not commit adultery. Surely every rational creature is bound, by this law of God, not to do this deed of wickedness. 7th. Thou shalt not steal. I feel sure God, by His law, requires of every rational creature to refrain from stealing. 8th. Thou shalt not bear false witness. Surely God's law requires of both saint and sinner not to tell lies, but to tell the truth. 9th. Thou shalt not covet. It certainly is a grievous sin in the sight of God, and against His law, for one to covet his neighbor's property or his wife. 10th. Thou shalt not take the name of the Lord thy God in vain. Who would say it is not a sin against God and His law for the worst heathen on earth to take God's name in vain? Every rational creature has a knowledge of this moral law in his heart, to some extent at least; that is, they feel it is wrong to do these things forbidden in God's law. Cain transgressed one precept of this law, which God had made known to him when he killed his brother Abel. No doubt the flood was sent on the earth for the transgression of these Ten Commandments, which God had put in their hearts or made known to them otherwise. No doubt Sodom was destroyed for this same wickedness against the moral law of God. And this world will be burned up and the wicked sent to hell for their sins against God's law, which is in substance contained in the decalogue or ten moral precepts or Ten Commandments.

W. S. BROOM.

Taylorville, Texas.

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OPELIKA, ALA., Jan. 14, 1897.

Dear Bro. Hassell—

Enclosed I send copy of a private letter to an aged and greatly afflicted minister, L. B. Porter, of Girard, Ala., who is now hopelessly prostrated with cancer on the face. His grandson, W. H. Tucker, editor of the *Russell Register*, has copied my letter and returns it, with request of himself and other relatives that it be published in the MESSENGER. Please give this note of explanation a place also in connection with my letter to Elder Porter.

W. M. MITCHELL.

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It requires great strength, as well as great faith, to trust God utterly, and to know that what He does is best.—*Selected.*

OPELIKA, ALA., Jan. 3, 1897.

*Elder L. B. Porter—*

DEARLY BELOVED BROTHER IN THE LORD: As I have been thinking of you almost daily for some time past, greatly desiring to see you once more on earth, and believing now that owing to our advanced age and ever daily increasing infirmities, we shall not be likely to see each other any more in this mortal life, I will try to write a few lines as a token of my loving remembrance of you.

Well do I remember, my dear brother, that you have often spoken words of gospel comfort to me in my many afflictions, and not only words of comfort, but kind deeds. I remember how often you have come twenty or thirty miles on horseback to visit us at Mt. Olive when we were in trouble; and when I was too feeble to sit as moderator, you would so kindly assist me, and tell us that you were willing to do anything for my assistance and relief. And not only at our church conference, but also in our associations, when brethren insisted that I should serve them, even when I felt too feeble to do so, you always came kindly to my assistance whenever I requested you to do so.

I tell you, my dear, aged, and greatly afflicted brother, that I still have these things in kind remembrance, and I hope never to forget them as long as memory lasts. And greater still, I trust that our gracious and merciful Heavenly Father has them in remembrance, as saith the apostle, that "God is not unrighteous to forget your work and labor of love, in that ye have ministered to the saints, and do minister." See Heb. vi. 10.

And now, brother Porter, as you have, by the grace of God, been enabled to minister gospel comfort to God's people in the past, I do hope and pray that the God of all grace and of all comfort may give you comfort in believing His blessed promises to the poor, to the needy, and to the helpless and destitute. We are, indeed, weak and poor and helpless in ourselves, but our "Redeemer is strong." "The Lord of Hosts is His name." "Hope thou in God, for we shall yet praise Him for the help of His countenance." Well did the apostle say that the Christian hope is a "good hope through grace," and also well did he call it "an anchor of the soul, both sure and steadfast, and entering into that within the veil, whither Jesus the forerunner hath for us entered."

Surely, this is well described as a "blessed hope" in the 2d chapter of Titus, and we may confidently look for the "glorious appearing of the great God and our Saviour, Jesus Christ, who gave Himself for us that He might redeem us from all iniquity." I trust that He may manifest Himself to you in this your last affliction.

I do not expect you to write to me, but if any of the family can write I would appreciate it. I want to hear from you.

Yours in love,

W. M. MITCHELL.

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## SACRIFICES.

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### *Brethren Beloved—*

The sacrifices which are acceptable unto God is a subject worthy of the earnest attention of the true worshippers; therefore I submit some thoughts upon it, trusting you will find them according to the testimony of the Lord.

The Bible is a wonderful book in the history it gives of *sacrifices*. This is, indeed, one of its most prominent features. Both in the Old and New Testaments divine sacrifices stand out in bold relief, and enter very largely into the worship of God. Take them away, and the worshippers could have no access to Him. Yet how casually and lightly the general readers of the Bible pass over its sacrifices, as of minor importance and little interest. What a misapprehension! For sacrifices are the only way of approach unto God, and they underlie and support all worship, giving it its acceptance and virtue. We cannot, therefore, too well understand their nature, design, and meaning.

In the infancy of our race sacrifices began, yet not until man had sinned. This is significant, and is an index to the need and design of sacrifices. They are needed because man is a *sinner*, and they are offered *for his sins*. If God accepts the sacrifice He also accepts the worshipper who makes the offering. This indicates that the sacrifice bears the sin and takes it away, and through it the sinner who brings the offering is justified and accepted with God as righteous. This is awe-inspiring and wonderful, and it is the only way of a sinner's approach unto God. Thus is it seen how supremely important it is that we come to Him with an acceptable sacrifice with which He is well pleased.

The sacrifice that takes away and covers sin must be sinless, and must give its blood and life for the sinner. This done, it becomes a covering and robe of righteousness to the sinner. It has made him free from sin and death; therefore he lives a *new* life in righteousness, and thus worships God in holiness. In no other way can God be worshipped. Sacrifices for sin mean all this, and every true worshipper must approach unto God with a sacrifice that possesses all this infinite merit and efficacy in His sight.

From this we understand that every acceptable sacrifice must be of God's own appointing, that He has ordained and sanctified. All other sacrifices will be rejected, as unholy and unfit. This was the fatal error of Cain, the first-born, and the first to make a sacrifice unto God for his sins. He offered of the fruit of the ground, which was cursed for man's sake after he sinned. His sacrifice carried in it no confession of sin and merited death, thus lacking the elements and nature of *atonement* or reconciliation for sin, and thereby denying the justice of God in requiring such a sacrifice and atonement to redeem him from sin and death. But his brother Abel offered in sacrifice the firstling of his flock, a far more excellent sacrifice than Cain's, which God accepted, because it was a lively symbol of a full and perfect atonement for his sin, removing sin and death from him; and by it he obtained witness that he was righteous. His lamb of sacrifice represented his earnest desire to be sinless, and was a touching confession of his merited death as a sinner, and expression of his faith in God's mercy in ordaining for him a sacrifice to take away his sin.

The offerings of Cain and Abel fitly represent the opposite principles of all later sacrifices, by which the children of men seek to obtain the favor and blessing of God and be saved. Both admit the need of a sacrifice, while they differ as to what God righteously requires of those who approach unto Him, as sufficient unto their salvation in His holy presence. It behooves us, then, to carefully investigate *our* way of approach unto God as His worshippers, and know whether we bring the offering of Cain only, or the more excellent sacrifice of Abel, remembering that, while Abel and his offering were accepted, Cain and his were rejected. This should be of the greatest concern to each one of us, and we should not be deceived or rest in an uncertainty, but

examine and prove our own selves, whether we be in the faith with Abel, or reprobates with Cain. In the holy Scriptures we have the more sure word of prophecy, and they are a lamp to our feet and a light to our path.

It is both instructive and wonderful, that the *first* sacrifice of innocent life for sinful man God Himself made! He thus clothed our sinful parents by the death of the innocent for them. And this was because of their sin and shame. Must He not as well clothe us, their sinful children? Will any sacrifice less than that, that He provides for an offering for our sin, take away our guilty stains and clothe us in the garments of salvation? The strong faith of Abraham assured his questioning son that God would provide Himself with a lamb for an offering—and it was so. No other offering will God accept at the hand of any, whoever may bring it. Though it were the consecrated priests of God, the sons of the favored high priest, yet they and their offering were rejected and they died before the Lord, because God had not appointed and sanctified it.

But because God provided the believing and trusting Abraham with a lamb for a burnt-offering, his son Isaac lived, as one received back from the dead. So it was, too, with the children of Abraham, as the stars for multitude, when they offered the lamb which the Lord provided in Egypt, and God accepted and saved them. In themselves they were sinners, as others; but they believed God and His servant Moses, and sacrificed the "lamb without blemish," sanctified of God, and He accepted and saved them.

The offering to God, in worship, of this sacrificial lamb was perpetuated and observed by this people of the covenant, as He ordained, until the awful night of its final fulfillment, when Jesus ate the last passover with His disciples, and was then led away as a lamb to the slaughter to be crucified, and the next day "Christ our Passover is sacrificed for us."

All other divine sacrifices but pointed to Him, and in Him they were all forever perfected and ended. Pointing to Him, John said, "Behold the *Lamb of God*, which taketh away the sin of the world!" This is the Lamb that God provided for an offering, who gave Himself for our sins as a sacrifice and sweet smelling savor unto God. His death put away sins, as a debt which is paid and covered, and His

resurrection abolished death for all whose sins He atoned for. This is the one and only sacrifice for our sins that God will accept, and every true worshipper must approach unto Him in the name and faith of Jesus the Crucified, and find pardon and salvation and life through Him and by His death.

Abel's lamb represented his faith in the holy Lamb of God. And so did Abraham rejoice to see the day of God's Anointed Son, when his own son was saved from death, and the ram which God provided was sacrificed instead of Isaac: It was so in all the offerings of all who sacrificed in faith in God—they all pointed and looked away to the One sacrifice for sin, when our glorious High Priest should offer Himself without spot unto God, for all who shall ever come unto God by Him—*Himself* our righteousness, our salvation, our *life*. God accepts us in His *Son*. Blessed God!

D. BARTLEY.

FALMOUTH, ILL, Feb. 12, 1897.

*Very Dear Bro. Hassell—*

As the time is passed that my subscription should have been paid, I ask you to excuse my delay. Please find enclosed one dollar for the present year, with a fond hope that the brethren everywhere will pay all back dues and assist in getting as many new subscribers as they can. I know times are hard, yet we cannot afford to do without the MESSENGER, for it comes as good news from a far country, laden with the blessed truths of the gospel. Oh, how wonderful, how glorious the plan by which sinners are saved from their guilt and thrall, and saved with an everlasting salvation through Christ, the once humbled, but now risen and exalted Saviour! Oh, what love! He who was rich, for man's sake became poor, that His children might be rich. He loved them with an everlasting love, therefore with loving kindness He draws them. They sit down under His shadow with great delight, and His fruit is sweet to their taste:

“For love like this let rocks and hills,  
Their lasting silence break,  
And all harmonious human tongues  
Their Saviour's praises speak.”

The subject of the creation, development, and final destiny of man has engaged the minds of men and angels ever since the creation of the world. Why God created man and for what purpose, Oh, what a mystery! I know of no better answer than this: "Even so, Father, for so it seemed good in Thy sight." "For God so loved the world that He gave His only begotten son that whosoever believeth in Him might have everlasting life, and should not come into condemnation." Oh, how cheering and sublime the thought that when our sorrows and cares, fears and doubts shall come to an end, we have an abiding hope that we have a building of God, a house not made with hands, eternal in the heavens! Then, dear brethren, let us run with patience the race set before us, ever looking to Jesus, who is the author of our salvation.

Now, dear brother Hassell, my hope and prayer to God is that you may succeed in your work and labor of love, that the MESSENGER may find a welcome home in every house in this broad land of ours. Oh, how sad the death of our dear old brother Respass; but we take pleasure in the thought that our loss is his eternal gain.

Your unworthy brother, if one so little as I might claim that endearing appellation. A. P. BRODERICK.

---

CRAWFORDSVILLE, IND., Feb., 1897.

DEAR KINDRED IN CHRIST: I often think how much I am blessed in having the sweet love and fellowship of the Lord's family on earth. It is the greatest blessing of my life—a privilege that seems almost too good to be true—to have a home with the children of God. I hope it is not strange that I feel like talking to you and telling how good and gracious the dear Saviour has been to me in all the past, and the abiding hope I have that He will be my helper till life shall close, and guide me and bear me over the billows where many loved ones have gone before. I know of nothing but the power of grace that has given me this fellowship which is dearer than all earthly good, leading me often to exclaim:

"How good to my soul is communion with saints."

Many years was I tempest-tossed and afflicted, and though the most undeserving of all that ever hoped in His mercy,

I cannot help but think that the Lord has given me a hope in Himself, the only refuge in time, the only power of deliverance when time shall end. How often have I prayed in years gone by for a brighter manifestation of His mercy, while having a yearning desire to be at home in His church on earth. The hope I had was very small, but more precious than rubies, and while I desired to tell how God has led me, I have felt too little and too sinful to do so. I know that I was prone to wander and had darkness and gloom for months. I could tell you much, both of sorrow and of joy. In my unworthiness I could sometimes dimly see that the merit was in Jesus, so if I am saved it will be a poor sinner saved by grace. I see and feel more of my nothingness each day. Doubts and fears arise with me and I have to mourn with many tears. In the midst of this experience the assurance comes that all things work together for good to them that love God, and so I cling to my feeble hope, knowing that He has said "whom He loveth He chasteneth." This gives confidence in Him in fulfilling the words which He spake, saying, "I will bring the blind by a way they knew not, and lead them in paths they have not known." I hope this is true of my unworthy self. I know that I was blind and wandering and knew not how to go. I cried often in my sorrow and anguish, and found relief only as I found it in the Lord. It seems amazing that so poor a creature as the writer of this can be comforted as I am sometimes. Oh, if I could be assured that I am not deceived in the ground of my hope, and could be free from all doubt. I know that I am less than nothing, and vanity, and do not deserve any sweet assurance from the Lord, and yet I have received some dear evidences of His love as I journeyed along. The apostle has said, "We know that we have passed from death unto life, because we love the brethren." If I can know anything, I think I know that I love my brethren and sisters, and think kindly and gratefully of them, and desire, above all things, to remain in their fellowship the few days that yet remain. Remember me a poor one at the throne of grace, that the dear Lord will keep me lowly and lift me up. We draw nearer and nearer to the Jordan of death with each setting sun. The day is far spent and the evening shadows are gathering round us. What is this poor world compared to a home

with our Saviour, where there is neither sin, sickness, 'nor death? May the God of grace guide you and shield you from the evils of this world. I wish I was blessed with the pen of a ready writer—which I am not—and the ability to express the comfort I have enjoyed in reading the precious communications from so many brethren and sisters that I love in the truth. Weary not, my spiritual kindred, in magnifying the name of the dear Lord Jesus, for unto Him shall the gathering of the people be.

“Oh, for a thousand tongues to sing  
My dear Redeemer's praise—  
The glories of my God and King,  
The triumphs of his grace.”

I remain, unworthily, your sister in hope,  
(MRS.) SARAH A. LONG.

STATE HOSPITAL, TUSCALOOSA, ALA.,

February 4, 1897.

DEAR BRETHREN AND SISTERS: I feel a propelling power to return to my work, for I have realized that God works in us to will and to do of His own good pleasure. If I could open bare to you all my bleeding heart, I could make you all understand me. My pencil will fail to paint to you my feelings. I was brought here two months ago for treatment, but have taken but little medicine. I have felt all the time that, if God had a work for me to do, He would make me able to do it. I have been in great trouble, of late. It seems so strange the way the Lord has led me. Surely His goodness has followed me all the days of my life. I was so rebellious to the will of my husband in sending me here for treatment; I felt all the time that I would have to come here the third time. Our ways are not always the ways of God. Instead of taking revenge upon those that spitefully treat us, we are commanded to stand still and see the salvation of the Lord, for “vengeance is Mine, and I will repay, saith the Lord of hosts.” I am blessed with the society of God's poor and afflicted people in this place. I have met Bro. Wilde C. Cleveland's sister. I find in her a companion in tribulation. I have wondered how she could hold up under all she has to bear. I felt like I was called upon to bear more than any woman; but

when I sit and listen to her bitter experience, I wonder no longer, for it is by grace we are saved—not by works, for then grace would be no grace. We are given strength to bear all that is put upon us. My object in writing this is to relieve my mind. I want some kind brother or sister to send Bro. Cleveland's sister our dear GOSPEL MESSENGER. She is afflicted and, according to the late account from her family, everything they had of this world's goods was consumed by fire. Her address is at present, Box 149, Tuscaloosa Insane Hospital, Alabama. I am well once more, and expect to return to Fleta, Alabama. Please send me the MESSENGER also.

L. E. SELLERS.

P. S.—Send THE GOSPEL MESSENGER to Mrs. Orlena Lamar, Tuscaloosa (Alabama) Hospital, Box 149.

L. E. S.

ELORA, LINCOLN CO., TENN., Jan. 31, 1897.

*Dear Brother Hassell—*

I take this opportunity to inform you that I have not forgotten you. I have read your writings. We agree in everything that I ever read. Brother Respass and brother Mitchell are the same. I was born the 16th day of September, 1824. My father moved from the State of Georgia to Tennessee when I was about four years old. I am in my seventy-third year—ever since September. I was born in Oglethorpe County, Georgia. My father and mother were not members of the church, but they were strong believers in the Baptists. My grandmother and one of her sons were all the Baptists I knew. There were born unto my father and mother fourteen children, eight boys and six girls. I am the only one that belongs to the Primitive Baptist Church. My grandmother Robertson was a sister to Jesse Mercer, of the State of Georgia; he was the author of a hymn book. I will have been confined to my room, the second day of next month, seven weeks with paralysis and la grippe. In my early days I had curious thoughts about death and judgment. I would go to meeting, and thought I would do better. I thought that I could merit salvation by what I could do; but after six long months I was shown that I could do nothing to cause the Lord to save me from my sins, but I thought that I would try to pray one more

time, and when I got up on my feet I saw myself a justly condemned sinner as I never had before. I lost all confidence in myself. I saw the Lord was just and right in His ways. I know there was a change. I don't know whether it was the right one or not. I was made to look to the Lord ever since then. I walked down the road about one hundred yards, and there was a light feeling that sprang up in my mind or soul, and I was made to rejoice. I went on my way rejoicing to my school. I never said anything to anybody about it. I would not that anybody should have seen me for anything. When I got up on my feet and saw my condemnation so plainly, I was very sad and speechless for awhile; but when my mind returned I could say, "Lord, if am lost, let it be for what I have already done." This was in the year 1843. I lived out of the church about sixteen years, and joined in 1858, the 16th of June, and was baptized the next day. I have had many doubts and fears. I was baptized by Elder Jacks, one that no man could say anything against; one that was liked by everybody. When I was about sixty years of age, if I am not mistaken, I was called to preach the unsearchable riches of Christ, which I tried to do after two years' opposing it—something that I could not do unless the Lord enabled me to do it.

I have been taking the MESSENGER since June, 1884. I like it very much. I find something that is consoling to me every time it comes to hand.

I must quit now. Brother Hassell, do as you think best with this scribble, and it will be all right with me. This is the first communication I ever wrote for any paper.

JESSE MERCER ROBERTSON.

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OWENSBYVILLE, GA., Dec. 4, 1896.

*Elder S. H. Hassell—*

DEAR BROTHER IN THE LORD: Enclosed you will find a letter that I received from your dear mother. Will you please publish it in the MESSENGER? I think it one of the sweetest letters I ever read. I enclose a stamp also, with a request that you return her letter after using it for publication, as I prize her autograph so highly I want to keep it, and have told my little girl that it is another treasure added to the legacy (which is a large package of letters) that I will leave her.

Brother Hassell, I enjoy reading your articles so much, and greatly desire an interest in your prayers.

My husband heard you preach once at Zion's Rest in Alabama, and often speaks of you now.

Please remember me and my precious little family at a throne of grace.

Yours unworthily,

NANNIE B. EDWARDS.

WILLIAMSTON, Oct. 7, 1896.

*Mrs. Nannie B. Edwards—*

MY DEAR PRECIOUS SISTER IN CHRIST: Your welcome and most precious letter of August 30th came duly to hand, and I cannot tell you with what deep emotions I did hear it read. The dimness of my sight is so poor that it is with great difficulty I can read writing at all, although I try to write, but with great difficulty and imperfection. My heart was filled with tender emotions to think you should remember a poor old pilgrim while you are lying on the bed of affliction. Truly, it is a wondrous grace and love that binds the hearts of God's dear people together. When that silken cord is touched, no matter where the individual may be, even at the end of the earth or the far isles of the sea, the echo will come back in the sweetest tokens of peace and love and holy fellowship, as it is the Spirit of Jesus that makes all one in Christ. The love of God shed abroad in the heart of a poor sinner by the renewing power of the Holy Ghost brings about that union that can be found only in the Church of the living God; here is a knitting together in love a three-fold cord that cannot be broken.

"Love is the golden chain that binds the happy souls above,

And he is an heir of heaven who finds his bosom glow with love."

I trace all through your letter, my precious sister, the wonderful work of Jesus in bringing you into His fold in tender years, like myself, causing us rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season. I do not know how to write or talk about Jesus—His love is so great and wonderful. I am lost. And I am led to inquire, "Can it be that I know anything about Jesus and the power of His love?" How precious to be brought to know and love the truth, the gospel of the blessed Son of God, which the world derides and hates.

Everything connected with the cross of Christ and His holy religion is not in harmony with the world. And all who follow Jesus in the narrow way must expect persecution and tribulation. This is the only road to an entrance into the portals of eternal glory, forever to dwell with Jesus. How sweet and blessed to believe the doctrine of God's choice! In this golden chain are linked all the wonders of redemption. How wondrous is the dying love of Jesus! Let us cling to His cross and nowhere else and plead His precious blood. How dear is His name to my poor heart! He is a precious Saviour, able to save even unto the uttermost all that come unto Him. He has been to me a great Saviour, an all-conquering Redeemer. He has led me through deep waters of affliction, and sustained me in every danger, every strait.

I have been a pilgrim a long time, and long for rest in that pure land of sinless perfection. The world has lost its charms to me. All the works of our God in nature are beautiful and wonderful. When we contemplate the starry heavens and the sun and moon, we are lost in silence and can only adore and wonder when the dear Lord and Saviour is pleased by the sweet influences of His Spirit to give His dear children some faint glimpses of that sinless land where He dwells with all His holy angels, and His ransomed children that have reached their eternal home. I say when such faint glimpses are given, how does the soul long to reach that blest place and be forever blest! How glorious and blessed will be that day when all the ransomed church of God get home! With what strains of rapture will they sing, "Worthy the Lamb that was slain, that hath died to redeem us unto God by His blood!" What a glorious day when the blessed Jesus will come with ten thousand of His angels to awake the pale nations of the dead and take His ransomed people home! How glorious is the doctrine of the resurrection, yet incomprehensible to mortal and finite minds!

I see that the dear Lord has been very near you, my dear sister, these many years while on your bed of affliction. He has been your comfort and support, and is very evidently ripening you for glory. You write beautifully of His precious work and His wondrous grace toward you in resigning you to His precious will, making you willing to wait

His heavenly call. May the abounding of His grace still comfort and cheer your heart in all of your afflictions, and, although you may realize that they are painful at present, yet they will cease before long. Your song will then be glorious. He by His blessed presence makes up all the losses of our dear ones, for He gives us Himself. Trials, afflictions, are the heritage of the righteous. May you be sustained in all your afflictions and tribulations.

I am glad to hear that your dear companion is with you in the hope of the gospel. May the dear Lord early bring your dear child to rejoice in the precious Saviour, who suffers little children to come unto Him and forbids them not.

Your letter, dear sister, was very precious and comforting to me. I feel that I send you a very imperfect scroll in return, a dry morsel. My mind seems at this time like a barren heath; my soul thirsteth for God, for the living God, in a dry and thirsty land where no water is. All my hope, all my righteousness and perfection are in Jesus, who is the Bright and Morning Star, the King of glory, the Redeemer of His people. Our dear, dying, risen Saviour is a brother born for adversity; in all of the afflictions of His people He is afflicted, and the angel of His presence sustains them through all their pilgrimage here below.

The dear Lord has blest me in all my pilgrimage here below, and I have often realized my afflictions to be my richest blessings. I do not know how to praise and bless His holy name. My dear afflicted sister, we will never meet on earth, but I trust we will ere long meet in that sinless land and range the fields of immortal glory, and drink full draughts from the ocean of eternal love, and be made like Jesus in all His perfection and glory. His ransomed Bride will be one with Him. She will not only be heir but joint heir in all His riches in the fulness of glory, which it has never entered into the heart of man to conceive.

"What heights of rapture shall we know  
When round His throne we meet!"

Truly we may trials well endure when we remember what the dear Saviour suffered that we might live.

I hope, my dear sister, you will pardon this imperfect scroll. I see but very dimly, and I am rather feeble, have such shortness of breath, so that I am not able to do but little or go much. I feel that I am nearing the shore. If we can realize that Jesus is with us, all will be well.

Will you remember me in your prayers as a weary pilgrim? May grace abound to you and yours. In Christian love to you and yours I close this hasty and imperfect letter.

Your unworthy sister and companion in affliction and tribulation,  
M. M. HASSELL.

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### THE COMING "MAN OF SIN."

MADISONVILLE, TEXAS, Feb. 1, 1897.

Dear Bro. Hassell—

With many others I have become more interested of late than ever before on the subject of prophecy, and I have read your article in the MESSENGER for November, 1895, on Eschatology; or, The Doctrine of Last Things, Cox's Exposition of Revelations, Graves' Seven Dispensations, and some other writings, and it seems that The Anti-Christ, or Man of Sin of the last days is to be a man, an individual human being. Milyneux, as quoted by Graves, seems to prove this. He says: "Taking the Bible as our guide, it really seems strange that any other idea should be entertained of him. All the passages referring to the Man of Sin, his character, his acting and his end, with one accord proclaim him to be an *individual man*. All the attributes, circumstances, as well as appellations of individual humanity, are addressed and ascribed to him. He is distinctly called and declared to be a man, 'that Man of Sin' (2 Thess. ii. 3), which of itself, and in the absence of any positive contradiction to it elsewhere in Scripture, ought to be conclusive; or, if not, it is difficult to know on what principle we are to understand the Bible, and arrive at fixed conclusions at all about its meaning. "In Rev. xiii. 18, again he is called a *man*": Here is wisdom; let Him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six. Also he is called 'the son of perdition,' (2 Thess. ii. 3); and so was Judas, but Judas was a man, and the natural inference is, that such also will be his anti-type. John says (1 John ii. 18), 'Ye have heard that antichrist (or, as it ought to be rendered, the antichrist) shall come; even now there are many antichrists.' But who were these many antichrists? Who, but men—Christ-denying, ungodly men—but *men!* And who, then, or what would be

*The Antichrist yet to come, but a man too?* "But, the fact that Antichrist would be an individual man was never questioned in the first and purer ages of the church; no other opinion then obtained or existed on the matter. The idea of a power or system, or even a series of individuals, being symbolized by '*The Man of Sin*' was utterly unknown. This sprang up in after ages, not from clearer understanding or closer investigation of the prophetic word, but from straining circumstances of the times."

"He" (says Graves) "is to be *one* man, and the imperial head of the ten kingdoms of Europe—able to amass immense armies, make and break compacts and covenants."

"He is styled in prophecy, Gog, "chief of Rosh, Mesech and Tubal, and the King of the North," which I (Graves) claim is some future autocrat of all the Russias, and his antagonist the Tarshish of the West, whose emblem is a lion—which clearly points to England," etc.

"England has been active in attempting to checkmate, and defend her interests against, this "wild beast" of insatiable appetite for territory. She has annexed all India to her empire, with an eye upon a "scientific frontier," which means one offering the most material defenses against the increasingly threatening attitude of Russia. While Gog of the north quarter is thus strengthening himself on the east, he is by no means inactive on the west," etc.

This was written eighteen or twenty years ago, I suppose, and does it not seem that subsequent and current events are in harmony, to some, if not a great extent, with the view expressed? Both Cox and Graves agree in the view that we are about now entering into the perilous times of the last days; and you, Bro. Hassell, expressed that belief (or fear) a few years ago. Will you give us the benefit of such light as you may now have on this important subject?

J. C. DENTON.

[See Editorial Reply,]

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#### NEODOXY.

The New, Progressive, Speculative Christianity, discarding the fundamental beliefs of the Church in past ages, and adopting new and ever-changing theories, is as weak as it is false. The old-fashioned Gospel of Christ is the only balm for aching hearts and sin-burdened consciences.—*Selected.*

## 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.—January remittances and orders committed to my agency concerning the MESSENGER are as follows: Mrs. L. B. Mays, Mrs. Eunice Williams, Mrs. M. E. Daughtry, J. H. Higgins, S. M. Puckett, Mrs. N. R. Roslin, Alabama; Mrs. M. V. Branam, Georgia; Mrs. S. A. Richards, Louisiana; Mrs. Nora Gibson, Florida.

W. M. MITCHELL.

## THE COMING "MAN OF SIN."

[Reply to Elder J. C. Denton.]

All unfulfilled prophecy is intentionally obscure. It was a wise remark of Sir Isaac Newton, that the prophecies were not given us to make us prophets, but to prove, when they are fulfilled, that the Scriptures, which contain these prophecies, are the Word of God. The immediate object of prophecy is to comfort the tried and afflicted people of God with the assurance of their final, complete, Divine deliverance from all their enemies; and the literal and spiritual fulfillment of prophecy will glorify the infinite wisdom, power, truth, justice, and mercy of the High and Holy One that inhabiteth Eternity.

One leading purpose of God in all His dealings with the human race seems to be to prove to them that man, left to himself, even with the greatest natural advantages, is a wretched failure; and that God is all the Hope and Salvation of His creatures, and should be all their Desire.

In the beauties and delights of the Garden of Eden, man, though made in the sinless image of God, voluntarily

yielded to the tempter, deliberately preferred the creature to the Creator, wilfully disobeyed the wise and holy commandment of God, and justly involved not only himself, but all his unborn posterity in ruin. The ante-diluvians, though allowed to live nearly a thousand years, instead of growing better and better, grew worse and worse, and all of them, except one righteous family, had to be swept from the earth by a deluge of water. The Jews, the chosen people of God, after having been miraculously delivered from Egyptian bondage, and supported for forty years in the wilderness, were planted in Canaan, the goodliest land under the canopy of heaven, and were favored with priests and prophets, with special ministrations and revelations and mercies from God, and yet ungratefully and presumptuously renounced His authority, indulged in the idolatries and corruptions of their heathen neighbors, were chastened by seventy years' exile in Babylon, and then restored to their own land, rebuilt the temple and revived the worship of God, were taught by additional prophets, studied the Old Testament Scriptures, looked for the Messiah whom they promised, but expected Him to establish, not a spiritual but a splendid temporal kingdom, and make them the rulers of the world, and they degenerated into formalism and hypocrisy and skepticism and pride and covetousness, and, when the holy and loving and lowly Saviour came, they despised and persecuted and murdered Him, and, in righteous vengeance, they were visited with war, pestilence, and famine, their fair city and temple were destroyed, and they themselves were driven from their own land, and have now been scattered for nearly eighteen hundred years over the face of the globe, hated and oppressed by the Gentile nations. And the Gentiles, upon whom God's special blessings have been showered for eighteen centuries, who have had both the Old and the New Testament Scriptures, and to whom the pure Gospel has been preached by ministers endowed with the Holy Ghost sent down from heaven, not only utterly fell away from the truth into the abominable Roman Catholic falsehoods, idolatries, superstitions, sensualities, and martyrdoms of the saints of Jesus in the Dark Ages, but have, Protestants as well as Catholics, in all the blaze of modern science and civilization, plunged into almost open infidelity, and will wax worse and worse until the

Man of Sin, Antichrist, shall be fully developed and manifested, when he will be destroyed by the brightness of the coming of the Lord Jesus Christ—Gentile times ending, as Jewish times ended, with righteous and overwhelming judgment. And even when Satan has been bound a thousand years, and men have lived on earth all that time, untempted and undeceived by the Devil, they will again yield to Satan when loosed out of his prison, and organize the greatest rebellion against God ever known in human history, and be swept forever from the face of the earth by a final deluge of fire. To unregenerate men increasing light and privilege lead to increasing sin and disaster; and thus the children of God will learn that man is in himself, even at his best estate, an utter failure, and that God is all in all.

The period between the destruction of Jerusalem by Titus, A. D. 70, to the Second Coming of Christ, which it is generally thought will be about A. D. 2000, but which date no one but God knows (Mark xiii. 32), is called, in the Scriptures, "the times of the Gentiles" (Luke xxi. 24); and near the close of this period the Man of Sin, the Antichrist, the Second Lamb-like Beast, the False Prophet, is to be fully revealed, and to be cast, not annihilated, but alive, with the First Beast, by the King of kings, at His Second Coming, into the lake of fire and brimstone (Rev. xix. 20), where also the Dragon, or Satan, after his final deception of mankind at the end of the Thousand Years, and his final defeat, is to be cast, and to be tormented day and night for ever and ever (Rev. xx. 10). The "times of the Gentiles," in which we live, are the times of special and abundant Gentile blessings and Gentile supremacy—the times when God visits the Gentiles, not to convert them all, but "to take out from them a people for His name" (Acts xv. 14), to save His elect Gentile people from their sins (Matt. i. 21), to bring in His sheep, for whom Jesus laid down His life, from the other, that is, the Gentile fold (John x. 15, 16). These times of the Gentiles are set forth in the description of "the Day of the Lord" in Joel ii. 28-32; iii.; and in Zech. xiv., and in the striking of the Stone cut without hands upon the feet of the image in Nebuchadnezzar's dream in Dan. ii. 34, 35, and in the actions of the fourth beast and the little horn and the Son of Man coming in judgment in Dan. vii. 7-14, 19-27; and in the

Parable of the Wheat and Tares in Matt. xiii., x: 24-43; and in the Parable of the Pounds in Luke xix. 11-27; and in Paul's prophecy of the coming and destruction of the Man of Sin in 2 Thess. ii. 1-12, and in his fearful characterization of the latter and last evil and perilous times in 1 Tim. iv. 1-3, and 2 Tim. iii. 1-9; iv. 3, 4, and in Rev. xiii.—xix. The tares of false doctrine and practice were sown by Satan even in the Apostolic Age; even then the mystery of iniquity or lawlessness was working; and these evils will remain and be deepened and intensified, until they will be developed in the Man of Sin, who will be destroyed by the Lord from heaven. While, during this dispensation, all who were ordained to eternal life (Acts xiii. 48) truly and savingly believe the gospel, *nominal* Christianity conquered the Roman Empire and the Northern Barbarians and Europe and America, and is now attempting the conquest of Africa and Asia, but really hates God and His truth and His people, and, when not restrained by law-power, persecutes the saints. "The present outward Christianity is to give place for a time to an almost universal apostasy under the Man of Sin, the last Antichrist (Luke xviii. 8; 2 Thess. ii.). As the first, or Old Testament Antichrist, Antiochus Epiphanes, king of Syria B. C. 176-164, who did his utmost to exterminate the ancient Jews and their religion from the face of the earth, and whose career is circumstantially predicted by Daniel in the 8th, 11th, and 12th chapters of his prophecy, was the product of the highest ancient Greek civilization, so the last New Testament Antichrist is to be the product of the highest modern civilization, ignoring and despising God and vital religion, and substituting therefor a false liberalism in faith and practice, a growing laxity of morals, and a worship of money and of human science and art and invention, degenerating into avowed atheism and an unholy alliance with the Pope of Rome for the extermination of the Church of Christ. The Second Apocalyptic Beast is the same as the False Prophet (Rev. xiii. 11-18; xix. 20; xx. 10); and also seems, in most respects, identified with the great, richly-dressed, blasphemous, murderous whore, Mystery Babylon, who rides upon the First Apocalyptic Beast of worldly power (Rev. xiii: 1-10; xvii.) and is drunken with the blood of the martyrs of Jesus; the same as 'the little horn' on the fourth beast in Dan. vii., and the 'Man of Sin,' or 'Son

of Perdition,' predicted by Paul in 2 Thess. ii; and, in its full development, is the chief and last of the 'Antichrists,' foretold by John in his first epistle (ii. 18). He rises out of the earth—that is, out of civilized and consolidated and peaceful society—and is of the earth, earthy, worshipping earthly idols and not the God of heaven; it is a *beast* all the time, notwithstanding it has two horns like a lamb, mocking Christ, and appearing mild and innocent, yet really having the spirit of the dragon, and, out of the abundance of its heart, speaking and acting like the dragon. While the first beast was a political power, the second beast adds to the features of the first beast hypocrisy and deceivableness, and is a pseudo (false) spiritual power, prophesying and working deceptive miracles for the first beast, and making an image to the first beast and commanding all to worship the image, and killing those that refuse, and setting a mark in the right hands or foreheads of the idolatrous worshippers, and letting none buy or sell except such as have the mark or name of the beast, or the number of his name. The second beast (or false prophet), although assuming the garb of religion (Matt. vii. 17), is more oppressive than the first. The dragon, beast, and false prophet, the mystery of iniquity, form a hellish anti-trinity, counterfeit of the mystery of godliness, God manifest in Christ, witnessed to by the Spirit. The dragon personates the Father, assigning his authority to his representative, the beast, as the Father assigns His to the Son; while the false prophet, like the Holy Ghost, speaks not of himself, but tells all men to worship the beast, and confirms his testimony by miracles, as the Holy Ghost attested Christ's divine mission." *Church History, pages 144, 254, and 255.*

From a careful study of the exact language of the Scriptures and of church history, I believe that the Antichrist, the Man of Sin, the Son of Perdition, is not only a principle and system of enmity to God, but will be, like Antiochus Epiphanes, a human being fully inspired of Satan (Rev. xl. 7; xvii. 8; xiii. 2), endowed by the Devil with super-human power, malignity, craft, and pride, who will attempt self-deification as the vice-christ, the rival and adversary of the Son of God, far surpassing all other men "in intellectual brilliancy, military genius, executive capacity, towering ambition, colossal egotism, defiant self-assertion, and

savage ferocity, the supreme head of the God-opposed world power in its final form," who will "come, according to the working of Satan, with all power, and signs, and lying wonders, bringing fire down from heaven, and deceiving all men except those whose names are written in the Lamb's Book of Life, and who will be wondered at and worshipped by the world, and will attempt the extermination of the people of God, and will himself be destroyed by Christ at His second personal coming.

Materialism, agnosticism, skepticism, and socialism have already nearly engulfed the Protestant as well as the Catholic world. When Divine Providence removes the restraining barrier (2 Thess. ii. 7, 8), the flood of godlessness will sweep over the world; the man of sin, the world-deceiver, will be revealed, whom the Lord shall consume with the breath of his mouth, and shall destroy with the brightness of His coming (2 Thess. ii. 8). And then will follow the resurrection of the dead and the eternal judgment (1 Thess. iv. 14-18; John v. 28, 29; Heb. vi. 2). S. H.

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### RICHES.

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Riches of various kinds are frequently mentioned in the Scriptures. In their most literal and general sense they signify abundance, great fruitfulness, or abounding in plenty of whatever kind it may be.

Some riches are commended and highly approved of the Lord, and some are censured and condemned as base and corrupt, because of the methods by which they are obtained, or of the bad use that is made of them by those who have them.

"Abraham was very rich in cattle, silver, and gold" (Gen. xiii. 2), but he was honest and humble, and would not take unjustly so much as a "thread or shoe latchet" of the wealth of Sodom, when he might have done so even without censure (Gen. xiv. 23). It is often in little things that men show what they are and what they would do in things of greater importance.

It is in accord with the divine standard that "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." Luke xvi. 10. If a man delays the payment of a little debt of

one hundred cents or less, or neglects entirely to pay because it is so small that he presumes the creditor can do without it, or that he will be ashamed to dun him for it, that man is unjust in that which is little, and need not be surprised if he should have to give "ironclad" security some day to secure the payment of a much greater amount. When a man forfeits his honor to wrong his creditor in little things, he forfeits confidence, and who then can feel safe to confide in his word of promise without security?

The Bible speaks of two kinds of rich men, both of whom are actuated by selfish motives and love of money. One oppresses the poor and unjustly takes from him his hard earnings to increase his own riches; and the other gives liberally to the rich of that which of right ought to have been given to the poor. Both of them are wrong in the disposal which they make of their riches, and "both of them shall surely come to want," as saith the Word of the Lord in Prov. xxii. 16: "He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want."

The riches of this world are a very tempting thing, and hence the apostle assures us, that "they that will be rich, fall into temptation and a snare," both of which are very bad things, but the apostle goes on to say that such an one falls also "into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. vi. 8.

What a sad spectacle it is to see a man professing godliness so denying every principle of true godliness as to yield to the temptation to cheat, defraud, wrong, or oppress the poor and needy to increase his riches! And when he once begins to yield to these sinful temptations, he is in the Devil's snare as securely as a bird in the snare of the fowler. He may flutter and think at times he will make his escape from the evil net into which he is fallen, but he finds he cannot. He is subjugated to the lust of accumulation and wealth, and he cannot resist the surrounding allurements to engage in many "foolish and hurtful lusts which drown men in destruction and perdition."

Perhaps the reader may have in his mind some good brother who once was useful as a Baptist; useful to his brethren, to his family, to the community, and to the church and ministry; but perhaps now he has fallen from

his steadfastness in the faith of Christ. He has fallen into the temptation to increase his earthly riches even at the sacrifice of honesty and fair dealing, and at the sacrifice of the peace and fellowship of his brethren and of the church of which he is, or has been a member. He has yielded to the temptation to become popular with the world in order to secure its honors and its wealth. He has scattered his money freely and given to the rich that which should have been given to the needy. All this has been done to obtain some worldly position, and frequently money thus spent has taken wings and flew away so far that neither it nor the thing sought to be obtained by it has ever been seen or realized by him or his family.

There are many foolish and hurtful things with which we, as Primitive Baptists, are liable to be tempted in this dark and cloudy day of worldly conformity. And some of these allurements of the world may not be regarded as dishonest, or in any other light than a regular and legitimate business transaction. The Christian character of those engaged in them may never have been questioned, and the church of which they are members may never have investigated the particular allurements of the world into which they have been decoyed. But still these things are hurtful to brethren engaged in them and hurtful to many of the church.

They become as an eye-sore, or a fretting scab, easily irritated, but difficult to heal, yet not considered of such malignity as to require amputation of a limb, or even to apply any soothing salve or healing medicine. And among these alluring things of the world concerning which brethren differ in their conclusions of propriety, may be mentioned the taking of "a life insurance policy." Regarding it, as some say they do, merely in the light of an ordinary and legitimate business transaction, they engage in it with no compunctions of conscience as having done anything morally wrong or hurtful to the church or to the Christian character and profession. Other good brethren, equally candid, regard it as a worldly spot and a defilement of the beautiful garment of the Christian profession, which, if unchecked, will eventually defile the whole body or church where such a worldly lust is practiced. Yet, as such cases as the taking of a life policy in a life insurance company have not been generally investigated by Primitive Baptist

churches or any definite expression given, many of our brethren are bearing with such things in the hope that those entangled therein will eventually see and confess their error and forsake it.

But it may be observed here that no truly humble and spiritual-minded brother in the church would be likely to desire any of his brethren to carry him or his misdeeds as a continual burden, when he could so easily, and without sacrifice of any worldly interest, avoid that which his brethren generally consider improper or doubtful. We may sometimes bear with our brethren in certain things which we cannot justify, nor justify them in the doing of them.

But though we may "suffer long and still be kind," no one should desire to heap such things upon us and then refuse to remove the burden even with one of their little fingers.

"We that are strong (says the Apostle), ought to bear the infirmities of the weak, and not to please ourselves." In these worldly lusts such as the love of money and love of the world and the things of the world, we are apt to think more of self-pleasure than self-denial. Some have said, it is generally weak brethren, weak in faith, who oppose life insurance. Well, if that be so, those strong in faith, who regard it as a legitimate business, with no defiling or immoral tendencies, ought to let it alone and bear with the infirmities of their weak brethren. Rom. xv. 1.

"Let every one of us please his neighbor (or brother) for his good to edification." If we have the grace of self-denial to please one another for good to edification, we will never wrangle or quarrel, nor do anything to cause parting assunder from each other.

To edify each other is to instruct, to feed, comfort, and build each other up in the faith of Christ, and thereby bind the brotherhood in stronger and stronger ties of love and fellowship in the gospel of Christ.

If there are any in the Church in whom the love of the world and the things of the world predominate to such extent that they will mar the peace of churches or break forever the fellowship of brethren, rather than deny themselves the visionary prospect of acquiring "*uncertain riches*" for their family after their death, then it might become a question for the church to know how to free herself from re-

sponsibility without some definite action in the matter. One of the "sore evils" mentioned in the Scriptures are "riches kept for the owners thereof to their hurt." Eccl. v. 13. And we are also told in the same connection that riches of this class "perish by evil travail, and the man that has them, "begetteth a son and there is nothing in his hand."

But, in concluding this article, perhaps it would be well for us to turn our attention to another class of riches mentioned in the Scriptures. There are the riches of faith, riches of love, riches of grace, riches of the glory of God's inheritance in the saints. And mention is made also of the deep poverty and affliction of Christians abounding to the *riches* of their liberality in supplying the necessities of their destitute brethren. 2 Cor. viii. 2. And, finally, the Apostle of Jesus lays a special injunction upon the gospel minister to "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us *richly* all things to enjoy; that they do good, that they be *rich in good works*, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 2 Tim. vi. 17-19. May the Lord grant unto all to be rich in faith and rich in good works, which God hath ordained that we should walk in.

W. M. M.

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### SINGLE GOLD STANDARD.

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The Church of Christ stands upon the principles symbolized by this precious and much coveted metal. Men love gold; they toil and dig for it, and hoard it up as a foundation and protection against poverty and want. Gold is prized above other metals, because of its intrinsic worth, its purity, and its power. So the church is presented under the symbol of gold, and none are accounted rich in a Bible sense who do not possess in a measure, the spiritual graces that adorn, sustain, and fortify the Church of the Lord Jesus Christ. Gold is first mentioned in Gen. ii. 11, 12, and last in Rev. iii. 18. I wish to call special attention to those passages, where the term, gold, is used with direct reference to the Church, or people of God, and to show them up in

their perfect and holy character, as they stand in and related to the Son of God. In Zech. iv. 2, the building of the temple is encouraged by the vision of a candlestick, *all of gold*, and this candlestick is accompanied, supported, and supplied by two anointed ones, with which the candlestick is connected by golden pipes through which they (the olive branches) empty the golden oil out of themselves, answering to the two witnesses mentioned in Rev. xi. 4. Thus we see that the candlestick, the pipes, and the oil are alike gold; the nature and quality, the character and resources of the church are herein beautifully and forcibly symbolized.

The candlestick and the two anointed ones that stand by the God of the whole earth are connected by the two golden pipes through which the golden oil is communicated to the candlestick, which bears a light, a glory that can never be extinguished; because the supply of God's grace can never be exhausted, nor can the pipes, the principles of holy relationship, be broken or destroyed.

This divine institution is spiritual, and therefore supplied and sustained by holy, divine, and spiritual ministrations, which preclude the intervention of an earthly, carnal priesthood to officiate in the support of the Church of Christ.

In Rev. i., the same character is presented in her organization at seven different localities in Asia under the type of seven *golden candlesticks*. This instance points to the children of God, as they then existed in that country, organized in church or worshipping capacity at the seven different localities named in said chapter.

But it is not said of those seven candlesticks, or churches, in this capacity that they were *all of gold*; for we notice that perfect organic purity is not accorded them, for the Lord found fault with nearly all of them, and testified that their communion was corrupted by the admission of base men and false doctrine; evil men had crept in unawares to them, and constituted spots in their feasts of charity. Jude 4, 12; 2 Pet. ii. 1. Yet notwithstanding all this lack of outward obedience to Christ, He owned them all, and counselled them all as churches, which, though in varied conditions with respect to the outer world, all bore the same relation to Himself, and were all alike subjects of His counsel and objects of His love and mercy, commanding to each

several churches a message of instruction, reproving their faults and approving their virtuous conduct so far as it extended. See Rev. ii. and iii. chapters.

We notice, furthermore, that the entire seven churches were represented, each, by a golden candlestick—no difference appears in the character when viewed as a whole—and although such irregularities did exist in some of the churches, Christ, the Head of the Church, was seen in the midst of the candlesticks, and declared Himself to be the once dead, but now ever-living Head over all things to the Church, which is His body, the fulness of Him that filleth all in all. Eph. i. 22, 23.

Dear brethren, is it too much for us to say, and to believe, that Jesus is still in the midst of the golden candlesticks, and that He is still speaking to them by the stars which He holds in His right hand? It is a great mercy that all the ministering angels and messengers are under His divine control, and that He holds them in His hand and uses them for and in the interest of His people. For, as the Saviour is divine and the children partake of Him, they combine both the human and divine natures, and the one is fed on the elements of earth, the other is sustained by the gift and communication of divine or spiritual food, the golden oil which flows into them through the golden pipes from the olive trees or branches.

The church of the Laodiceans was as much a golden candlestick as the church at Ephesus, or at Pergamos, although it was in a lukewarm condition and lacked more of the active outward exhibition of the golden virtues of vital Christianity. The message to that church is very forcible, and points directly to the true source of relief from a state of poverty and nakedness. "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." This tried gold proceeds only from the tried Stone, which is Christ. Isa. xxviii. 16. And the white raiment is furnished from the same source, and therefore the church is counselled to resort thither for her supply. Exhaustless riches abound in Christ, and the church is "complete in Him, rooted and built up in Him."

This is the never-failing Bank for all true "gold-bugs," who desire a stable and unchanging currency. This mine will never exhaust, this Bank will never fail, this gold will never depreciate.

Submitted in love to all the saints, J. E. W. H.

## WORDS AND DEEDS.

“And why call ye me, Lord, Lord, and do not the things which I say?”—Luke vi. 46.

Many idle words escape our lips, for which we will be held to account in the day of judgment. Matt. xii. 36. Solomon says, “There is a time to speak, and a time to refrain from speaking;” but few, perhaps, are careful to know when and what to speak. It is easy to say good words, but they are not always accompanied by corresponding deeds. The Saviour said to His disciples, “The Scribes and Pharisees sit in Moses’ seat; whatsoever therefore they say unto you, do, but do ye not after their works; for they say, and do not.” It is well to speak a good word in the right spirit and at the proper time; but it is far better to let our works testify of our virtues, as our Saviour said, “The *works* which I do testify of Me.” His wonderful works bore such testimony of His power and godness that His adversaries were confounded, so that they could say nothing against the good deeds which He had done to the impotent and afflicted poor.

The text at the head of this article shows the inconsistency of a mere profession of Christianity without corresponding obedience to Christ; for if we call Him Lord, we thereby acknowledge our subjection to His laws and commandments, and therefore our humble and constant obedience to the same should follow as proof that we are His “disciples in deed” and not in word only. Those who say and do not, and have heard the sayings of the Divine Teacher, are compared to a foolish man who built his house upon the sand—his house fell, his time and labor lost forever, because he did not build according to the pattern shown in the mount, or did not live and act by the Divine rule given in the New Testament. For God’s children are not left without a specific rule to regulate their conduct in each and every relation of life; nor will the Lord accept any substitute for the order of service and of worship which He hath once delivered to the saints. But we should not forget that this order of Divine service is delivered to the children of the New Covenant, and therefore belongs to them exclusively; for the Lord writes His laws in their hearts and minds, and thus seals them subjects of the Kingdom of Jesus Christ, and works in them by

the power of His Spirit both to will and to do of His good pleasure. None can enter into the true worship of God by the power of their natural will; because all that enter in have to "become as a little child"—helpless and dependent upon the mercy and grace of God, as Paul has said, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Finally, let us remember the words of Jesus, viz.: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." J. E. W. H.

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### A WORTHY EXAMPLE.

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During the terrible cold weather of January, 1897, it is said that one whole-souled, big-hearted man of wealth, in the city of Anniston, Ala., instructed a certain local coal dealer to supply all the destitute poor of the city with coal at his expense. We fully agree with the editor of the *Hot Blast*, that "Happy is that city that has such noble men of wealth in her borders."

Abraham entreated the Lord to spare Sodom if fifty righteous men could be found in it, and the Lord promised that if even ten could be found there He would spare the whole city for their sake.

But even one righteous man that administers to the destitution of the poor and needy is a great blessing. M.

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### MARDI-GRAS.

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This is a French phrase, and means *Fat Tuesday*, and is the day before "Ash Wednesday," which is the beginning of "Lent," the forty days' partial fast before "Easter," observed by Roman Catholics and Romanizing Protestants. "Easter" is the Catholic festival in commemoration of the resurrection of Christ, and occurs on Sunday, the second day after "Good Friday," the anniversary of the crucifixion of Christ; Easter is the Sunday which comes next after the first full moon that falls on or next after the 21st day of March, and is the 18th of April this year. "Ash Wednesday" is so called because the Roman Catholics on that day

put ashes on the foreheads of penitents. "Lent" is from an Anglo-Saxon word meaning Spring, and is probably from the same root as length, because the days then perceptibly lengthen. The day before "Ash Wednesday" is called not only Mardi Gras, Fat Tuesday, but also Shrove Tuesday, because on that day, especially, Catholic priests, formerly in England, *shrove* penitents, that is, heard their confession of sin, and declared the absolution or pardon of their sins.

This Tuesday, in Roman Catholic countries, is the last day of what is called the "Carnival," a period, lasting from three to ten days, of feasting, masquerading, dancing, racing, and all sorts of worldly merriment. The word "Carnival" is supposed to be derived from two words meaning "Farewell to Flesh," as the fast of "Lent," which especially consists in a prohibition of meat, immediately follows the "Carnival." There is no doubt that the extravagant and sinful follies of the Roman Catholic Carnival and Mardi-Gras originated in the heathen spring-time festivals, the Lupercalia, and Bacchanalia of the Romans, and the Yule-Feasts of the Germans, in accordance with the well-known Catholic custom of blending their religion with paganism, so as more readily to convert the pagans to Catholicism. Mardi-Gras is celebrated more gorgeously in the French and Roman Catholic city of New Orleans than anywhere else in the world. It is a combination of extravagance, folly, heathenism, and Catholicism, with which professing Christians should have nothing to do. S. H.

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#### JAMIESON, FAUSSET & BROWN'S COMMENTARY ON THE SCRIPTURES.

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Some of the most esteemed Primitive Baptist ministers, North and South, have this Commentary, and value it highly. I have had the original English edition, in six volumes, fifteen years, and it cost me Fifteen Dollars. It is Critical, Experimental, and Practical, and while no work of man is perfect, it abounds in reliable and important information in regard to the precise meaning of the Scriptures, and ignorant perversions of the Scriptures would be avoided by a proper use of it. While Matthew Henry's Commentary is mainly devotional, this is mainly critical, so that each supplements the other. I am glad to announce

that, by special arrangements with the Publishers, I can send Jamieson, Fausset & Brown's Commentary, complete in one volume, super-royal octavo, of about 1,400 double-column, closely printed pages, bound in sheep-skin, by mail or express, *prepaid*, for \$3.25. No minister can spend \$3.25 to better advantage than by purchasing this work. The price charged by the Publishers is Six Dollars.

SYLVESTER HASSELL.

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### LLOYD'S HYMN-BOOK BUSINESS REMOVED TO TEMPLE, TEXAS.

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Elder A. V. Atkins has removed from Belton, Texas, to Temple, Bell County, Texas. His wife is the proprietor of Lloyd's Hymn Book, and will hereafter supply those books from Temple, Texas.

S. H.

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### STANDING REQUEST.

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In remitting for THE GOSPEL MESSENGER, please always give the name and the post-office of the person to whom the MESSENGER is sent and for whom the remittance is made. Please do not send checks or drafts or stamps (though stamps may be sent when the amount is less than a dollar); but please send by postal order or express order or in a registered letter. Make postal orders and express orders payable simply to S. HASSELL, WILLIAMSTON, N. C.; do not make, and do not allow postmasters or express agents to make money orders payable in *Wilmington, N. C., Wilmington, Del., or Williamston, S. C.*, but make them payable in WILLIAMSTON, N. C. Attention to this request will benefit the remitter, and will save me a great deal of time and trouble.

S. H.

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### CROWDED OUT.

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"Questions and Answers" and several other editorials are crowded out of this number.

I am obliged again to request those who write obituaries for THE GOSPEL MESSENGER, unless the notice be of persons widely known, to try to condense the account in a compass of about two hundred words.

S. H.

## AT SEVENTY.

Tell me about the Master !  
 I am weary and worn to-night ;  
 The day lies behind me in shadow,  
 And only the evening is light !  
 Light with a radiant glory  
 That lingers about the west,  
 For my heart is weary, weary,  
 And longs, like a child, for rest.

Tell me about the Master !  
 Of the hills in loneliness trod,  
 When the tears and blood of His anguish  
 Dropped down on Judea's sod ;  
 For, to me, life's seventy milestones  
 But a sorrowful journey mark ;  
 Rough lies the hill country before me,  
 The mountains behind me are dark.

Tell me about the Master !  
 Of the wrongs He so freely forgave ;  
 Of His love and tender compassion,  
 Of His love that was mighty to save.  
 For my heart is weary, weary  
 Of the woes and temptations of life,  
 Of the error that stalks in the noon-day,  
 Of falsehood, malice, and strife.

Yes, I know whatever of sorrow  
 Or pain or temptation befall,  
 The Infinite Master has suffered,  
 And knoweth and pitieth all.  
 So tell me the sweet, old story,  
 That falls on each wound like a balm,  
 And my heart that was bruised and broken,  
 Shall grow patient, and strong, and calm.

—Anon.

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Prof. W. H. Green, of Princeton, N. J., is not afraid to say his soul is his own in the presence of the so-called "higher critics." He says that the idea Moses did not write the Pentateuch, but it was the product of later times, is "demonstrably based on false and sophistical reasoning, which rests on unfounded assumptions and employs weak and inconclusive arguments."—*Selected.*

## EXTRACTS.

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ECONOMY, GA., Jan. 20, 1897.

*Elder Sylvester Hassell, Williamston, N. C.—*

MY DEAR BROTHER: I have ever been a friend to the MESSENGER, and appreciated it very highly during Bro. Respass' management of it. I feel glad to know that his worthy mantle, as editor, has fallen upon shoulders so worthy to wear it as yours. May Israel's God direct and sustain you to comfort His people with rich truths spread upon its pages many days to come, is the prayer of your brother in hope,

S. T. BENTLEY.

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YORKVILLE, TENN., Feb. 1, 1897.

*Elder S. Hassell—*

ESTEEMED BROTHER: I have taken the MESSENGER for quite a time; I have always regarded it as one of our best papers, and since you have bought it and become chief editor, I now think it the best Primitive Baptist paper in the United States. I have the February number before me; it is worth the \$1.00 itself. I do sincerely desire your success. The MESSENGER ought to be in every Baptist family.

Your unworthy brother, in hope of eternal life,

P. A. WALKER.

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MILNER, GA., Jan. 29, 1897.

DEAR BROTHER: Please accept my thanks and hearty approval of THE GOSPEL MESSENGER. Please observe change of my address from Milner, Ga., to Barnesville, Ga., and oblige yours to serve,

W. T. GODARD,  
*Editor and Publisher Towaliga Messenger.*

P. S.—February number of GOSPEL MESSENGER received; read and considered the best number of any religious periodical we have read. God bless and prosper you, dear servant of God. Amen.

W. T. G.

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ST. JOSEPH, MO., Feb. 12, 1897.

*Dear Elder Hassell—*

I enclose you money order in payment of your paper up to January 1, 1898. I would like to tell you that you have

built up one of the grandest benefits the Baptists have ever had amongst them. Of course I am sensibly aware that you have had excellent counsel and material assistance in the work from Him who only grants lasting gifts. I hope you may live long to promulgate such truly scriptural and comforting doctrine.

Assuring you that I am interested in your welfare as well as THE GOSPEL MESSENGER, I remain

Your little brother, if one at all,

ANDREW G. SAMUEL.

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LUTHERSVILLE, GA., Dec. 21, 1896.

*Dear Elder Mitchell—*

I resolved some years back that I would write you at least one letter a year as long as you lived, but I see now if I do not write soon this year will be gone.

The churches here seem to be in somewhat of a cold state, very much, I suppose, like I feel to be. Some of our young preachers say the churches would prosper more than they do if the churches would give the preachers more. May it not be that some measure church prosperity too much by the amount of money they receive?

Please excuse this scribble, as my mind is blank of anything good. Love to you and household.

GEORGE P. HURST.

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### THE MEETING PLACE.

Where the faded flower shall freshen,  
 Freshen never more to fade ;  
 Where the shaded sky shall brighten,  
 Brighten never more to shade ;  
 Where the sun-blaze never scorches,  
 Where the star-beams cease to chill ;  
 Where no tempest stirs the echoes  
 Of the wood, or wave, or hill ;  
 Where the morn shall wake in gladness,  
 And the noon the joy prolong ;  
 Where the daylight dies in fragrance  
 'Mid the burst of holy song—  
 Brother, we shall meet and rest  
 'Mid the holy and the blest.

Where no shadow shall bewilder,  
 Where life's vain parade is o'er,  
 Where the sleep of sin is broken,  
 And the dreamer dreams no more ;  
 Where the bond is never severed—  
 Partings, claspings, sobs and moans,  
 Midnight waking, twilight weeping,  
 Heavy noontide—all are done ;  
 Where a King, in kingly glory  
 Such as earth has never known,  
 Shall assume the righteous sceptre,  
 Claim and wear the heavenly crown—  
 Brother, we shall meet and rest  
 'Mid the holy and the blest.

—*Horatius Bonar.*

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## OBITUARIES.

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"O! death, where is thy sting?" 1 Cor. xv. 55

### ELDER SAMUEL BEENE.

By request, it is made my painful duty to record the death of our much and highly-esteemed brother, and also a father in Israel, to-wit, Elder Samuel Beene.

He was born in Franklin County, Tennessee, July 4, 1813, and departed this life in Jasper, Marion County, Tennessee, November 23, 1896, aged eighty-three years, four months, and nineteen days. He obtained a hope in Christ at the early age of thirteen years, but did not unite with the church till he was more than thirty years of age. He united with the Primitive Baptist Church at Sweeton's Cove, Marion County, Tennessee, about the year 1846, and was baptized by Elder John P. Walker.

Soon after he united with the church, he was made to feel that the Lord of the vineyard had an important work for him to perform in declaring the glorious truths of His blessed Gospel. Being, as he believed, and as we believe, impressed of the Lord to this great and responsible work, he soon began to preach, and his church, feeling satisfied that the hand of the Lord was in the work, called a presbytery consisting of Elders Thomas Hargis and Samuel McBee, which convened July 19, 1854, and, after a due consideration of his gift, set him apart to the full work of a Gospel minister; and I here feel to say, and believe that I voice the sentiment of all who knew him, that there have been but few, or perhaps none, who have proven more faithful to the charge committed to them than was our dear old father in Israel.

Almost all the time during his long ministerial life, he had the care of three or four churches at a time, some of which were at a considerable distance; yet the weather was never too bad for him to

be in attendance, going through rain, cold and heat, and with all the boldness and earnestness of a true soldier, ready to meet the enemy at all times and places. He was one that believed in practicing what he preached, and of him it can be truly said by those who have so often listened to his strong admonitions: "He gave us good advice."

Samuel Beene was married March 10, 1831, to Miss Polly Kirk, which union was blessed with twelve children, four of whom have long since been called to pay the last debt which nature owes, while eight children, with an aged companion with whom our departed brother and able counselor lived happily for upwards of sixty-five years, with a host of grandchildren and great-grandchildren, and many other near relatives and friends, are left to mourn our sad bereavement. Yet, why should we mourn, when we are reminded of the fact that we have so often heard him say in his declining years, that he only awaited the will of the Lord, and looked forward with bright anticipation to the time when he could change this world of trials, affliction, and trouble for one of perfect bliss and happiness, where our blessed Jesus will wipe away all tears, and where, in His glorious presence, we shall dwell for evermore.

We do not wish to say more than is due that we should say relative to our departed father in Israel, yet we feel that much might be said of the many good and commendable traits of character which he possessed, and still no violence be done. Among all the men we have ever known, there has been none more industrious, and who showed a stronger determination to be self-sustaining, while he believed and earnestly contended that it was the duty of the church to see after the needs of her pastor; yet he was willing, like Paul the Apostle, to labor with his own hands that he might not be chargeable to his brethren.

He spent almost his entire life as a citizen of Marion County, Tennessee, having moved to this county with his parents when a small boy. We feel to say that the community in which he lived is the better off by his having lived in it, as the good examples which he set, and the many kind admonitions which he gave, will still live, that those left behind may profit by them.

His remains were conveyed to the church where his membership had been the most of his pilgrimage here, and, after suitable and feeling remarks by Elders J. G. Woodfin and A. J. Willis, were conveyed to the family burying place and laid away to rest till Christ shall come the second time to awake His sleeping saints and gather them unto Himself.

To his dear companion, children, many friends and relatives, we would say: Let us take renewed courage, and put on the whole armor of God, and be found engaged in the glorious warfare in which our departed father in Israel so much delighted, that we, too, when we come to meet the last enemy, which is death, may fear no evil, but fall asleep in Jesus to awake in His likeness.

His nephew,

R. O. RAULSTON.

So, Pittsburg, Marion County, Tenn.

(*Primitive Baptist* and *Baptist Trumpet* please copy, as the deceased has many friends and relatives in Texas and other portions of the west.)

## MRS. WINNIFRED EXUM WOODARD.

Mrs. W. E. Woodard, daughter of John and Eleanor Exum, was born May 28, 1872, and died December 11, 1896. She married Calvin Woodard, of Wilson County, N. C., August 31, 1848. Of their seven children, five (three sons and two daughters) survive.

She was at first a "probationer" in the Methodist Church, but never fully united with the Methodists. She was told by one of their preachers that there were some people who could not be made Methodists out of, and that she was one of that sort. She could not believe in a doctrine of salvation conditioned upon the works of the creature, because it was contrary to her experience. Finding that her experience was preached by the Primitive Baptists, she united with White Oak Church, in Wilson County, N. C., and was baptized by Elder Jesse Baker, in October, 1862, eight years before her husband united with the same church. He died August 20, 1887, so that she was a widow more than nine years. As she was the mother of my second wife, I was well acquainted with her. She was a woman of extraordinary intelligence, and she was strongly devoted to the Primitive Baptist cause. She was an excellent house-keeper, and took delight in entertaining Primitive Baptist company and ministers. At one session of the Contentnea Association, held with her church, she fed and lodged a hundred people. She and her husband took care of their aged pastor, Elder Baker, during the last three or four years of her husband's life. Shortly before her last illness, she dreamed that she saw the Saviour, and awoke herself singing, "Asleep in Jesus, blessed sleep." She was much troubled, for several months, with short and difficult breathing, caused by a fatty degeneration of the heart. Confined, at last, to her bed two weeks, her sufferings were very great; but she was comforted with some blessed visitations of the Divine love. She died at her daughter's, Mrs. Mary E. Daniel's, and was buried next day beside her husband, in Maplewood Cemetery, in the town of Wilson, N. C.

SYLVESTER HASSELL.

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 MISS EXA M. WHATLEY.

Our beloved and afflicted sister, Exa M. Whatley, died January 17, 1897, at her father's home, Lee County, Ala., in the fortieth year of her age. Exa was afflicted from her birth and never had the natural and free use of herself to enjoy life as others. But she was wonderfully blessed to always have a kind father (Simeon Whatley), kind sisters and brothers and other relatives to tenderly care for her and minister to her wants. And though infirm and almost helpless, our sister was generally cheerful and loved company. She delighted in singing and hearing spiritual songs, and we have reason to hope and believe that, through the merits of Christ Jesus, singing the praises of Him will be her everlasting joy.

MRS. M. E. DRIVER.

## MRS. ELIZABETH ELLIS.

Mrs. Elizabeth Ellis was born in Kentucky, October 16, 1813; came to Montgomery County, Mo., in 1819, was there united in marriage with William Ellis, and they joined the Primitive Baptist Church. They moved to Vernon County, Mo., in 1842. Bro. Ellis died about 1880; Sister Ellis died January 22, 1897, with heart trouble. She was a beloved member of our church at Nevada. She died in faith and humble submission to God's will. We feel sad to know she will never meet with us again on earth, but we believe her spirit is with Christ in Paradise. The writer was called to the old homestead and tried to speak words of consolation to her children, grandchildren, and friends.

JACOB CLOUD.

February 8, 1897, Nevada, Mo.

## MRS. MARY E. LOARD.

Mrs. M. E. Loard was the oldest daughter of Samuel and Jane Hargrave, and was born in Appling County, Ga., April 23, 1853, and died January 23, 1897. She was married to F. M. Loard August 2, 1874, and was the mother of five children, of whom two preceded her to the grave. She was raised by Methodist parents, and joined that order in early life; and, when she and my son were married, she was a very zealous Methodist. But, after some years had passed, the Lord showed her her true condition, and brought her to the knowledge of the truth. She did not parly with flesh, but came to Beulah Church, at Graham, Ga., Saturday before the third Sunday in November, 1884, and related a bright experience, and was heartily received by the church, and baptized by the writer. She was faithful to discharge her duty as a church member and as an humble Christian. She was kind to every one; to know her was to love her. When there was sickness or distress anywhere near her, she was there, and did all she could to alleviate their sufferings. Those who knew her best loved her most. She was a good wife and kind mother, and good neighbor. My tongue or pen fails to express my love and respect for her and her noble traits. She was ever so kind to me in now my declining age, a true daughter to me, but alas! she is gone. She was at Macedonia church the first Sunday in January, 1897, for the last time, and was then complaining of not being well. She had the pneumonia, and was confined to her bed January 6th, and suffered intensely with pain, but bore it patiently; was never heard to complain, but seemed resigned to God's will; said she never would get well, and told her husband there was no use to get a doctor; but he did, and all was done for her that medical science and good nursing could do. All her connections and neighbors, even her colored neighbors, showed the greatest interest in her case, and did all that mortal hands could do for her; but alas! after twelve days' sufferings death relieved her at 25 minutes past 10 o'clock at night, January 23d. She told her husband not to grieve for her; that God does all things well, and would take care of him. She died in the triumph of a living faith.

Though she be dead, yet she liveth. Her kind deeds will live in our minds for years. We do not mourn for her without hope. She leaves a weeping husband and three sons, two brothers, three sisters, and all of her husband's family, together with her brothers and sisters and a host of friends, to mourn her loss. She was buried at the family burying ground at Bethel church, Graham, Ga., Monday, January 25th, after singing and prayer by Elder H. Hand, in the presence of a large assembly to see her laid to rest to await the call of the Great Judge. We would say to her relatives to mourn not, but try to imitate her good example, remembering she can't come to you, but by the grace of God you can go to her. Her funeral is appointed to be preached the third Sunday in April, by Elders H. Hand and T. E. Sikes. Written by the request of the bereaved husband.

J. W. LOARD.

Graham, Ga., January 29, 1897.

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#### J. A. AND CYNTHIA MARIA FAIRCLOTH.

My dear husband, J. A. Faircloth, died of typhoid fever August 25, 1896, aged 26 years, 7 months and 4 days. Oh, how heart-breaking it is to think that I never can see him again on earth; but I have a hope that he is at rest, for he said that the way was open. He left me and one little boy behind, with a good old father and step-mother, D. J. Lamb and wife.

My dear husband is gone—  
I'll meet him no more;  
But I hope to meet him on Cannan's shore,  
Where we will part no more.

My little daughter, Cynthia Maria Faircloth, died of measles and fever June 26, 1896, just fifty-nine days before her father's death. She was 3 years, 2 months, and 10 days old. Dear little Cynthia was loved by everybody that knew her. She was an idol in the family, dearly loving and dearly loved by both parents and grandparents. On Sunday night before she died Friday, I dreamed that she was better. I had her in my arms, and she looked at me and smiled the sweetest I ever saw, and stretched out her little feet as if they were wings, and seemed as though she was trying to fly. I could hardly stay on the floor. Oh, it seems that it is almost more than I can bear to think that they are both gone from me forevermore in this life.

ALICE FAIRCLOTH.

Nunez, Ga.

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#### MRS. LUNA E. DYKES.

Luna Dykes, daughter of Elder J. M. and Lavinia Christian, was born November 18, 1869; married Daniel Dykes February 24, 1892, and died in child-birth January 21, 1895. Luna obtained a hope in Christ about eight or ten years before her death, but as she did not live very near a Primitive Baptist church, and there was some trouble in the one nearest to her, she was over-persuaded by some

friends to join the Methodist church in two miles of her; but she often said she did not believe all they advocated, and said she expected some day to join the Primitive Baptists. She told a friend just before her death that she hoped soon that her husband and herself would join them. But alas! "Man proposes, but God disposes," and she was not permitted to do so. Luna, from a child, was very affectionate and obedient, and she had many warm friends. She was, indeed, a kind and loving wife; it seemed that she almost idolized her husband. Her death was indeed a shock to us. She sent word for her mother and myself to come from preaching, Sunday, and take dinner with her, and we did so, and left her an hour-by-sun, looking the picture of health; but before day Monday morning her husband came after my wife, and said she was sick, and my wife went, and about daylight she had a little boy, and in about three hours she quietly went to sleep in Jesus, as we hope.

Truly, her husband has lost an affectionate wife, we a kind and loving daughter, and the neighborhood a kind friend. She leaves a husband and little boy, father, mother, four sisters and four brothers, and a large number of relatives and friends to mourn her loss. She gave us her little boy, and, indeed, he is a bright little darling.

May our blessed Lord lead us all nearer to Himself, from whom came all the lovable traits of character which we witnessed in the exemplary life of the deceased, that we may bless the world as we move through it, and thereby glorify God, whose mercy is so great to usward. Sleep on, dear Luna, for we have faith to believe that, in the morning of the resurrection, thy mortal will put on immortality, and that death will be swallowed up in victory. Farewell, darling Luna; your home is so lonely, and we sadly miss you, and though "we cannot cease to yearn for the loved face gone away, we some time hope to meet you in that 'home beyond' where there is no night, no death, and where God shall wipe away all tears from our eyes."

Her father,

JOHN M. CHRISTIAN.

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#### MRS. A. W. SHIELDS.

My beloved wife, Anna, was born November 8, 1857, and died August 21, 1896, aged thirty-eight years, nine months, and thirteen days. She suffered a year or more with consumption. She was the daughter of Tyre and Elizabeth Walker. We were united in marriage January 10, 1878. We had eight children born to us; six are still living. One little son and one little daughter died before their mother. I thought it hard to part with the dear, sweet little children, but it was nothing like parting with a beloved wife that had stood by my side eighteen years, seven months, and eleven days, and was always so good and kind to me. She professed a hope in Christ when about sixteen years old, and joined the Missionary Baptists and remained with them until we were married. Then she soon fell in love with the Primitive Baptists and joined them, and claimed them as her people. She loved to read THE GOSPEL MES-

SENGER. Dear brother Hassell, I often thought of you since you lost your beloved wife, and now I feel so lonesome since my loved wife has gone to the spirit world. She said that there was nothing in her way, except that she hated to leave me and the children, and told us not to shed any tears over her, if we could help it. I rejoice to know that there is a brighter day to come, in which she will come forth clothed in the likeness of our blessed Saviour.

"O death, where is thy sting?  
O grave, where is thy victory?"

I long to see the day when the graves shall give up their dead; I long to see the time when all the redeemed host shall be gathered around God's throne. There I hope to meet my loved wife and little children who have gone before. A. W. SHIELDS.

Cade's Cove, Tenn.

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#### Miss LULA HIXIE BURKS

Died, at her mother's home, in Clay County, Alabama, April 6, 1896, in the eighteenth year of her age, of measles, sister Lula Hixie Burks, a daughter of James and E. H. Burks. She obtained a hope in 1894, and was baptized in 1895 by the writer. Though she be dead, her chaste character and Christian deportment yet live. Sad was the day that brought the news to us that Hixie was no more, for surely none could know her but to love her.

Ashland, Ala.

S. W. PRUET.

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#### Miss MARY PRITCHETT

Was the daughter of G. and Mary Ann Pritchett. She was born April 18, 1852, and died Sept. 15, 1896. She was confined to her bed the most of her time—thirty-three days with pains and typhoid fever. She bore her sufferings with the greatest of patience. She was afflicted several years with dyspepsia, and her sufferings were so great that they seemed sometimes almost unbearable. I often feared she would be taken from me, but it was the Lord's will to relieve her of that trouble, and afflicted her with her death sickness. No tongue can tell how badly she suffered, though she never murmured. I feel satisfied that she is at rest.

Mary was my dear twin sister, and it was so hard to give her up, for she was all her life with me. She has gone to her long home, and left me here to weep and mourn, though the Lord had a purpose in taking her and leaving me here in this world alone. She was not a member of any church but a believer in the Primitive Baptists. She often said that her greatest enjoyment was when she was with them and at their meetings, and hearing them talk and preach. She left many relatives and friends to await their appointed day. After preaching services by Elder W. T. Everitt, her remains were laid to rest at Mars Hill Church Cemetery to await the resurrection day.

Bluffton, Ga.

MARTHA PRITCHETT.

### ELDER LEE HANCK'S' 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.

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S. HASSELL, Williamston, N. C.

## 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.

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**SYLVESTER HASSELL,**  
WILLIAMSTON, N. C.

Vol. 19.

No. 5.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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MAY, 1897.



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# The Gospel Messenger.

MAY, 1897.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 19.

WILLIAMSTON, N. C., MAY, 1897.

No. 5.

## PRAYER FOR STRENGTH.

Father, before Thy footstool kneeling,  
Once more my heart goes up to Thee;  
For aid, for strength, to Thee appealing,  
Thou who alone canst succor me.

Help me to stem the tide of sorrow;  
Help me to bear Thy chastening rod;  
Give me endurance; let me borrow  
Strength from Thy promise, O my God!

Into my soul Thy might infusing,  
Strengthening my spirit by Thine own,  
Help me—all other aid refusing—  
To cling to Thee, and Thee alone.

Oh, let me feel that Thou art near me,  
Close to Thy side I shall not fear;  
Hear me, O Strength of Israel! hear me;  
Sustain and aid! in mercy hear!

MILPITAS, CAL., Feb. 26, 1897.

*Elder S. Hassell—*

DEAR BROTHER: If one so unworthy as I may be permitted to thus address you, I will try, in my weak and imperfect manner, to write you a few lines, giving you a brief history of our trip to the Pacific coast and description of this section of the State where we are stopping, thinking perhaps it might be of some interest to the readers of the MESSENGER.

My wife and I left our home in Crawfordsville, Ind., on the 4th of last June; arrived here at our son's house the 9th, which will make nine months the

4th of March since we left home, and we are feeling homesick, and think we will soon turn our faces homeward, as we have children and very dear brethren there. This is a small town we are in, seven miles from the county seat, San Jose, Santa Clara Valley, Santa Clara County, California. San Jose is a beautiful city of about 25,000 inhabitants, and forty miles south of San Francisco. This is a lovely valley and is said to be the garden spot of the State, and indeed it is a land of fruits and flowers. The flowers grow in profusion and bloom in the open air the year around. We made a trip in August to the coast, which is about forty miles from here. We passed over the Santa Cruz Mountains and it was with awe, wonder, and astonishment that we viewed the wonderful works of nature, the mighty Pacific Ocean, the handiwork of the great God, of Him who created all things and spoke them into existence by the word of His power. We have found and got acquainted with one Old School or Primitive Baptist since we have been in the State, by name Henry S. Stipp. He lives seventeen miles from this place, in the town of Los Gatos. Elder Geo. Y. Stipp, of Illinois, was his brother, and Elder John Stipp, of Oregon, was his uncle, both of whom have ceased from their labors, and their bodies have been laid to rest in their mother earth to await the resurrection morn. There are but very few of our people in this State, and but one Elder, and that is A. H. Hagan, who lives at South Pasadena, near Los Angeles. Through the intervention of brother Stipp we are in correspondence with him. We have received several comforting letters from him and enjoyed them very much. The MESSENGER comes to us regularly each month richly laden with precious truths of the Gospel of our Saviour, and we peruse the contents with much comfort to our hungry souls. We hear from our home church often through our dearly beloved brother, S. B. Luckett, and occasionally from other brethren. Our hearts are often made glad and comforted, when we feel lonely

and despondent and cast down and oppressed with worldly cares, and in darkness spiritually, to get their good letters filled with kind words of sympathy and love for us, and we often ask ourselves the questions: Are we worthy of their love and confidence? Are we worthy of a name and place among that dear people? We are such sinful mortals, sin is so mixed with all we do, that we cannot think one good thought or do one good deed. We are continually doing the things we ought not to do, and leaving undone the things we ought to do, and are made to realize our depravity, and that in us—that is, our flesh—dwells no good thing. But the great God who knoweth all things, who is infinite in wisdom and power, knoweth our weakness, how poor and needy and helpless we are, and without Him we can do nothing, for beside Him there is no Saviour, there is no other name given under heaven or among men whereby we must be saved, and we are made to exclaim in the language of the poet:

“Where must a weary sinner go but to the sinner’s Friend?  
He only can relieve our woes and bid our sorrows end.”

Bear brother, may the God of all grace abundantly bless you in your labors in the cause of Zion. I remain your brother, I hope, in Christian love and fellowship,

O. M. WILSON.

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### A FATHER’S LETTER TO HIS SON.

---

*Dear Brother Mitchell—*

In answer to a letter I received from my son, who resides in LaFayette, Ala., age twenty-two years, informing me that he had united with the Missionary Baptists, and a request that I attend his baptism, stating as his reason for joining the Mission Baptists that he believed in Sunday-schools and Secret Societies, I penned him the following letter, and have been requested to send it to you for publication in the MESSENGER. If you think it would be of any general in-

terest, you can publish it. The following is the letter in full:

DEAR NEEDHAM: Your letter received, containing the pleasing statement of your profession of faith in the Lord Jesus Christ. Rest assured that it did my poor heart good to hear of your passage from "death unto life"—glorious news indeed. Like the Apostle's letter to one of the churches to which he wrote, it made me both glad and sorry—glad you had experienced a change of heart—sorry you had joined a people that I believe to be organically wrong.

The church of Christ is not composed of parts or branches, but is one body, allied together in our common faith, and that faith that was first delivered to the saints, and that faith has been the same in all ages of the world, and will be the same until the final consummation of all things. Men and customs may change, kings may be dethroned, governments may rise and fall, but the eternal purpose of God will stand for all time without the least shadow of turning. The inflexible law of God is as immutable as He is, and it is base assumption in men to try to change it in order to suit the whims of a people, who desire more to glorify themselves than the God of their salvation. Now, my dear son, I do not expect your youthful mind to grasp the truths of the Bible in their fulness; but you do certainly know that the people with whom you have cast your lot boast of their wealth, numbers, finely educated ministry, and what they are doing for Christianizing the world.

Now, all these things are certainly condemned by Holy Writ. Yes, this vain boasting is excluded by the law of faith; and what is so astounding to me is, that there are so many good men and women infatuated by this misleading doctrine or theory.

This theory teaches for the doctrine of Christ the commandments of men.

I am not so very much surprised at you and other young people, whose judgments are not mature, and

who listen more to the oily tongued minister than to the plain word of God for their guide.

Search the Scriptures, is an injunction of Christ; and by a diligent search, carefully and prayerfully made, you will find no foundation in fact for Sunday-schools, mission societies, theological schools, and in fact no institution whatever, secret or otherwise, as helps to the church. The church of Christ is an institution of divine origin; and the person who unites with this institution, declares, by his act, that he has renounced all and everything forbidden by the law of Zion, and is not to conform to the world, or any of its institutions, but is to be transformed by the renewing of his mind, etc.

In the act of baptism you do certainly follow the example set by our blessed Saviour. But it is to be performed according to the prescribed law of the church; and that law enjoins that the administrator of this divine ordinance should be and should keep himself unspotted from all and everything forbidden in the Scriptures of eternal truth. I do *know*, and every other man knows, who has been born of the Spirit, and whose judgment is not warped, and whose eyes are not blinded by the popular religion of the day, that every institution founded upon the wisdom of men is condemned by the Scriptures, and that minister who is connected with any of them is in disorder, according to the Scriptures, and has no right to administer baptism, or any other ordinance of the church of God, and he who is baptized by such administrator is illegally baptized, and it amounts to no baptism at all, yea, worse than none.

I am perfectly cognizant of the wily arguments of those that oppose the doctrine I am trying to advocate with the fear of God before me, but, notwithstanding their logic, it does not make it true, but the more dangerous.

My dear son, it is with a heart burning with that parental love that a father should bear to his child

that I pen you these lines, not to dissuade you from your intention to be baptized, but as a faithful father, and one that has spent the manhood of his life in trying to arrive at the truth of the Bible, without reward, or the hope of it in this life. I feel that it would not be right for me, as a father, to attend your baptism, and thereby bid you God-speed in what I honestly and sincerely believe to be a wrong course, and I do think you are taking a wrong step. But when I take your environments into consideration, I can somewhat excuse you. You are young, and your judgment is not fully matured, and hence the flattering inducements thrown out are very readily accepted by the young Christian who desires to follow Christ.

You are made to believe that all the great wealth and numbers of a so-called church are so many evidences in their favor, when in fact these things are against them. "I have not chosen you because you are more than other people, but you are fewer than other people," says the inspired Word of God. In conclusion I will say that, according to my honest conviction, drawn from the Scriptures, after years of prayerful study, if the Primitive Baptist church is not the church of Christ, there is no organic church on earth. I repeat, there are, and can be, no parts or branches to this one body: "My dove, my love is but one," says the infallible Word. We acknowledge no head but Christ, no law but the New Testament, and we try to be governed by the same. Being but poor fallible creatures, we fail to come up to the full measure in our organic as well as in our individual capacity.

Again, I will say I am not trying to dissuade you, but, as a faithful father, I warn you. And now, may God bless you, my dear boy, and may you ever adorn the profession of your faith in Christ with an humble and upright walk.

In all things DO RIGHT.

Your father, W. R. AVERY.

Stroud, Ala.

OPELIKA, ALA., Sept. 16, 1896.

*Miss Emma Barfield—*

DEAR SISTER IN CHRIST: It has been so long since I received your precious letter I am almost ashamed to write in answer to it; but hoping you will pardon me for my negligence, I will try to write you, though I do not know that I can say anything that will be of any comfort to you. I feel low down and so poor in spirit; but I know that God who is rich in mercy, and rules all things, and works all things after the counsel of His own will, can and does bless the words spoken or written by His children to the comfort of one another. Oh, how we ought to praise Him for His goodness and mercy toward us; for it is in Him that we live and move and have our being. If I should say anything to the comfort of one of the dear saints, God be praised for it; for I am nothing within myself but a poor sinner, saved by grace, if saved at all. But we all have our trials and conflicts while travelling here below. Satan is always going about like a roaring lion seeking whom he may devour, and always makes his attacks on weak points. You know he tempted the Saviour after He had fasted forty days. And so it is with us, dear sister—when he finds us so far from God, then he makes his inroads, and tempts us every way that is possible to make us believe a lie; for he is a liar and was one from the beginning; but, thanks be to our blessed Lord, he cannot upset His (God's) works, for He says, "My counsel shall stand, and I will do all my pleasure." What a glorious thought that there is a God that reigns and rules and has all power over all things, and orders all things to His own glory, and makes the wrath of men to praise Him. Oh, who would be afraid to trust such a God? None but those who know Him not as their all-sufficient Saviour and God without any merit of their own. Oh, that we could always feel near to Him and feel His presence with us! But, dear sister, that would not be best for us;

we would soon begin to feel like we were something, and could do good. Our God knows our needs and supplies them and withdraws Himself from us for our good and His glory, that we may feel our need of Him. We would not know how to lay hold upon His mercies if we did not feel the need of them; but He will not suffer His children to be tempted above what they are able to bear.

My dear sister, I do not feel like I am deceived in you; for I know by the way you write that you did not learn what is taught you but by the Holy Spirit, and not by man, for man cannot teach the things of the Spirit, for they are spiritually discerned; and every one that is born of the Spirit hath the witness within himself, and does not have but one teacher, and that is God's Word opened up to us by His Spirit. In the beginning was the Word, and the Word was with God and the Word was God. St. John says the same was made flesh and dwelt among us. I understand that same flesh was crucified for our offences and rose again for our justification and became our law-giver, for He puts His law in the minds and writes it in the hearts of His people, so that every one may know Him, from the least to the greatest. So we need no other teacher, only as God places His ministers in our midst to unfold the Scriptures to our understanding.

I will close. Write soon and pardon errors. Your sister in hope of eternal life through Christ,

E. F. WORTHY.

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BANNER, MISS., Sept. 20, 1896.

*Mrs. E. F. Worthy—*

DEAR SISTER IN A PRECIOUS HOPE: I received your dear letter yesterday, and read it with sweet comfort and pleasure. I look forward to the coming of your letters as I would for a visit from a messenger that was sent to comfort and strengthen me in my journey through the wilderness. This has been a memorable

year with me; I have seen and experienced many things that I had not seen before. Some dark and stormy clouds have risen and swept over Zion where our membership is, and carried away thirteen of our members, in whom I have seen the image of Jesus, but now changed to the image of darkness; but, as God reigns and rules in the armies of Heaven and among the inhabitants of the earth, I must be still and know that He is God. While the storm was raging, it would seem at times that I would shrink and almost wish that I could leave the shores of time; but at other times I felt so strengthened that I could say, "I'll stand the storm, it won't be long—glory, hallelujah!" And now, dear sister, I feel that I can say, the Lord has been with us, though our bodies and minds have felt weighted down with the toil and anxiety for dear old Zion. The Lord, I believe, met with us in our Association (the Hopewell), and gave us a feast of joy and love, and as soon as I saw the dear Saints coming together, my heart leaped for joy with love for God and His people. Dear sister, I felt that it was good to be there and see the dear saints meet and greet each other in Christian love. It seemed that "love, in one delightful stream, through every bosom flowed, and union sweet and dear esteem in every action glowed." I can't find words to express how I enjoyed this Association; and I did not have my joy alone—it seemed to be so with all. The introductory sermon was preached by Elder W. W. Sammons, of Tennessee, a dear old father in Israel. It seemed that he set the table, and spread it with salvation by grace, both temporal and eternal, rightly dividing the word of truth, and each minister came forward in his time, and handed it out to the comfort and joy of the saints. How pleasant it is to see kindred and friends agree, and each in his proper station move, and each fulfill his part. I felt that this was a place where the Lord had appointed for His flock to rest, and feed upon the sweet waters of salvation. It was

like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore. There was no addition to the church at this place; but, while it is a joy to see God's children coming home to their friends, telling what great things the Lord has done for them, it does not always take that to constitute a good meeting; and, while it is joy to our soul to see the saints rejoice aloud and clap their hands in glory to God, it does not always take that to make a good meeting; but when love, union, and communion abound among the saints, it is always a good meeting. May the God of heaven and earth bless us with many such meetings. I thought of you many times during this Association, and would be so glad to meet you. I thought, as I had told you so much of my sorrows, that I should also tell you of my joy. I have been thinking to-day of what a contrast there is in some of my letters to you and I felt really ashamed of them—there are so many changes in my feeling. But I summed it all up in the words of the poet who say:

“Mixtures of joy and sorrow  
I daily do pass through;  
Sometimes I'm in the valley,  
Sinking down with woe:  
Sometimes I am exalted,  
On eagle's wings I fly,  
Rising above Mount Pisgah,  
I almost reach the sky.”

Your unworthy sister in hope,  
EMMA BARFIELD.

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#### THE JORDAN.

It is claimed that the river Jordan makes the greatest descent in the shortest distance of any river in the world. In a course of 120 miles it has twenty-seven falls and descends 3,000 feet. What a place that would be for water power and electric plants, if the country was peaceful and orderly!—*Selected.*

## WE SHALL SEE HIM AS HE IS.

Not as He was, a homeless stranger,  
 With no house to shield His head;  
 Not as seen in Bethlehem's manger,  
 Where the horned oxen fed.

Not as in the Garden groaning,  
 Plunged in deep, mysterious woe,  
 All His people's guilt bemoaning,  
 While the precious blood-sweats flow!

Not as seen on Calvary's mountain,  
 Where He offered up His soul,  
 Opening wide the sacred Fountain,  
 Which alone can make us whole.

When we pass o'er death's dark river,  
 We shall see Him as He is—  
 Resting in His love and favor,  
 Owning all the glory His.

There to cast our crowns before Him—  
 Oh, what bliss the thought affords!  
 There forever to adore Him—  
 King of kings and Lord of lords.

## HUMILITY..

Like Sir Isaac Newton (1642-1727), who had the greatest intellect of modern times, and who, just before his death, compared himself to a little child, playing on the sea-shore, finding now and then a smoother pebble and prettier shell than ordinary, while the great ocean of truth lay unexplored before him; so Sir William Thompson, of Scotland, the greatest living mathematician and electrician, says that his life seems to him to have been a failure; that he knows no more of electric and magnetic force, or of the relations between ether, electricity, and ponderable matter, or of chemical affinity, than he knew fifty years ago.—*Selected.*

## CHANGE IN PALESTINE.

A recent traveller says: "Whoever wishes to see Palestine in the garb it has worn for so many centuries must visit it soon. The people are adopting European dress and ways. Our inventions are coming. The telegraph is domiciled; and soon the crooked stick will give way to the plow, the camel stand aside or run bellowing to the field, as I have seen him do, while the engine rushes on, and the Palestine of Bible days will be no more.—*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.

## ASSOCIATIONS.

For no other purpose whatever, as far as I am conscious, but the glory of God and the good of His people both of the present and future generations, I desire to write scripturally, faithfully, clearly, and gently upon the increasingly interesting and important subject of Associations of Primitive Baptist churches.

I believe in the propriety of *scriptural*, but *not unscriptural*, Associations; that is to say, I believe in the propriety of simple annual meetings of the members of different churches for Divine worship and mutual edification—but I do not believe in the scripturalness or propriety of perpetual organic bodies *assuming to exercise the slightest authority over the churches composing the Association, much less over other Associations*. For such an authoritative body there is no more commandment or example in the Scriptures than there is for a Sunday-school, a Theological Seminary, or a Religious Money-based Society. It is a presumptuous and mischievous invention of men. An addition to, or a subtraction from, the Inspired Scriptures, in

doctrine or practice, is a reflection upon the wisdom of their Divine Author, and is just as certain to be condemned by the providence of God as that there is a God and that He is the Author of the Scriptures.

Associations, as now held by Primitive Baptists, originated in the seventeenth century, and are less than 250 years old; and they were at first strictly scriptural—were simple annual meetings of members of different churches for Divine worship and mutual edification, sometimes not even choosing a Moderator, and for many years they had no written Constitution, they did not sit as Advisory Councils, they published no Minutes, issued no Circular or Corresponding Letter, exercised no sort of authority over the churches composing them, and had no formal correspondence with other Associations. The Association, as thus held, was no organic union or consolidation of churches, nor any infringement upon the scriptural individuality and independence of the churches. The union between the churches of the same Association and of different Associations was no mechanical, outward, worldly, usurping, oppressive, unscriptural bond of force, but an inward, heavenly, spiritual, emancipating, purifying, elevating, scriptural bond of Divine love and peace and fellowship, such as the Lord Jesus Christ, their ever-living, unchangeable, and omniscient Head, in the last solemn moments of His suffering earthly ministry, tenderly enjoined upon them, and earnestly besought His Father to grant them (John xiii. 34, 35; xv. 12, 13; xvii. 20-23). Each apostolic church, as divinely established and guided, and each Baptist church at first presented an insurmountable and indestructible breakwater against the countless tides of error, disorder, strife, and corruption setting in from every quarter; and the individuality and independence of the churches should be the same to-day. Of course the sisterly relations of all true churches involve sisterly obligations. They are all members

of the same mystical body of Christ, permeated by the same Divine Spirit, and should be sweetly constrained by the same heavenly love to maintain the same strict faith and order of the gospel, to have tender regards for one another's feelings, and to keep the unity of the Spirit in the bond of peace, having one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all (Ephes. iv. 1-6).

Meetings of the people of God, annually or oftener, for Divine worship and mutual edification are certainly scriptural (Heb. x. 25; xii. 23). And, in order to have all things done decently, peaceably, and orderly (1 Cor. xiv. 33, 40) it would seem scriptural, just as a church has a Church Covenant, for an Association to have an Associational Covenant or Constitution, expressing the mutual agreement of the churches as to what shall and what shall not be done by an Association, somewhat like the simple and careful Constitution written by Elder W. M. Mitchell, and adopted by his own (the Olive) and other Associations in Alabama and Georgia; and also scriptural, for the same purpose of decency, peace, and order, for an Association, like a church, to hold a Conference, in order to hear from the churches, make some arrangements as to who of the many ministers present shall preach at the meeting, and as to where the next Association shall be held; and for the Associational Conference, like a Church Conference, to have a Moderator to keep order, and a Clerk to record the proceedings, and, in order to avoid invidious distinctions, it would seem more simple and scriptural, as some of our Associations do, to have the Pastor and Clerk of the church with which the Association is held to serve as Moderator and Clerk of the Associational Conference (I think that any of our ministers are qualified to act as Moderators, and that the Clerk of the church could call the previous or usual Clerk of the Association to his

assistance); and for the purpose of letting all the members of the churches in the Association know of the proceedings, it would seem proper to publish the Minutes and send them to the churches (the greater part of the Scriptures is religious history); and there would seem to be no objection to the writing of a Corresponding Letter to the churches composing the Association and to all persons of like faith and order, telling of the meeting and where the next is appointed to be held, and inviting them to attend (though if the Minutes containing this information are published, such Corresponding Letter does not seem necessary). But there is certainly no scriptural authority for an Association, to sit as a disciplinary body or an Advisory Council or Supreme Court to decide questions of doctrine or order for the churches (the Olive Constitution wisely provides that every church in the Association retains all its New Testament rights, privileges, duties, and responsibilities, surrenders none of these to the Association, and that a church may be dropped from the Association only by request of two or more other churches in the Association, and that neither this nor any other act of the Association shall of itself be regarded as officially impairing or breaking church-fellowship among the churches of the Association or the members of the churches). And Circular Letters, which were adopted by some Associations long after their formation, were abandoned, as doing more harm than good, by the old Kehukee and other Associations, more than a half century ago. There is nothing like them issued by a church, much less an Association of churches, in the Scriptures, and the evils engendered by them have been great and lasting; they most nearly resemble the so-called "Encyclical (or Circular) Letters" of Roman Catholic Popes and Councils. But the most general, powerful, disastrous, and unscriptural evil in the machinery of modern Associations is developing to be the apparently

lamb-like and harmless *formal correspondence between Associations*, by which errors and troubles, otherwise local and transient, are spread and perpetuated, and by which a few brethren seem bent on ruling not only over other but over all other Associations. Associations themselves are unknown in the Scriptures, and correspondence between them is equally unknown; and such correspondence, instead of uniting, is now threatening to divide the people of God. The Kehukee Association unanimously declared at its last session (October 5, 1896) that "*it would be far better to abandon not only all correspondence but all Associations than to divide the body of Christ.*" She corresponds with twenty-five other Associations, and yet only eight of these visited her in person at her last session, and visitors from Associations not corresponding with her were just as welcome.

Let the dead unscriptural formality of Associational Correspondence, by which we are threatened with ruin, be abandoned, with a declaration, at the same time, of hearty fellowship and welcome for all our brethren everywhere; and let the living scriptural reality of loving personal visitation be practiced, not only at our Associations, but also at all our meetings, and peace and prosperity will abound in the beloved Zion of our God. If formal Associational Correspondence is retained, let each Association declare, as the Olive Association declares in regard to the dropping of its own churches, that the discontinuance of such correspondence shall not be regarded as impairing or breaking fellowship among the churches of the Associations or the members of those churches. Thus will Associations be effectually disarmed of their power for evil, and reduced to their original scriptural form as merely annual meetings of the people of God for Divine worship and mutual edification.

I am very glad to add that, in *Zion's Landmark* of March 1, 1897, Elders P. G. Lester and P. D. Gold

recommend, as I do in this article, the discontinuance or disarmament of formal Associational Correspondence. The churches of the saints desire peace and not war upon each other. We are too few, and have too many enemies, to be biting and devouring one another.

Some of the loveliest and warmest churches that I know of on earth either have never belonged to Associations, or have long since withdrawn from Associations and have never regretted this action.

A Church is not only the *highest* but the *only* religious body recognized in the New Testament.

Some of our Associations have felt, and others may not yet have felt, the unscriptural evils pointed out in this article. "An ounce of prevention is worth a pound of cure." "A prudent man foreseeeth the evil, and hideth himself: but the simple pass on, and are punished." Prov. xxii. 3.

Let us, in regard to Associations and all other non-essential things, endeavor, by the grace of God, to manifest the spirit of brotherly forbearance towards one another.

Of the 3,000 Primitive Baptist churches and 250 Primitive Baptist Associations in the United States, each one either has no formal correspondence with the others or formally corresponds with very few of the others; and yet they are all vitally and virtually united by the Spirit of God. If periodical formal correspondence, unknown in the Scriptures, is necessary to maintain this union, it is not worth maintaining. Let us return to the ancient landmarks, and make our Associations less formal and more simple, harmless, cordial, and scriptural, and thereby more beneficial and more permanent.

SYLVESTER HASSELL.

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Continual prosperity would make our souls as parched and dry as continual sunshine does the earth. Clouds are necessary for our growth in grace, poor fallen creatures as we are.—*Sel.*

## GOING OUT AND RETURNING OF THE UNCLEAN SPIRIT.

Matt. xii. 43.

When the unclean Spirit is gone out of a man, he walketh through dry places, seeking rest and finding none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other Spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.—Matt. xii. 43-45.

By a letter from Bro. S. L. Smith, of Butler county, Ala., December, 1896, I am requested to write upon the text given above, and though our reply has, unavoidably, been delayed, we trust it is not too late, even now, to say something on the subject.

In the connection of this text the Lord Jesus Christ shows that no amount of external show, or formal religious services, could possibly amount to anything before God in the way of an acceptable service of worship. "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit." The fruit of a tree shows the character of the tree that bears it, even as a man's works show the character of the man. And if the last state of a man's religious life is worse than the first, even worse than before he made any religious profession whatever, the evidence is that his religious profession has been nothing more than a temporary restraint upon his inward desires, and now in the end he gives full vent to the corruptions of his heart, and thus the last state is worse than the first. Thus our Lord speaks of the self-righteous, saying, "O, generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." If the heart is evil, it matters not what demonstrations persons make of piety and devotion, they will evidently bring forth that which is evil in the sight of God.

The text we are considering is a continued figure to illustrate, primarily, the increasing wickedness of

the Jewish nation as represented by the self-righteous Scribes and Pharisees, and to show that, notwithstanding all their high privileges and strict outward forms and ceremonies of worship, they were but filling up their measure of iniquity, and their last state would be worse than the first. It teaches us an important lesson by showing that, no matter what high privileges any man or nations of men may have above others, nor how much more they may have the temporal blessings of heaven lavished upon them, all these things will be abused and perverted without the sovereign power of God's love and saving grace in the heart. They may have superior advantages over many others for obtaining an accomplished education; their moral and religious training may have been of the very best character that men could invent or adopt; they may have read the Scriptures daily as the Jews did, and in their synagogues every Sabbath, as modern Sunday-schools now do; they may have learned the letter of the law, and also of the gospel itself—yet all this knowlege, and all this formal training and strict conformity to it, fail to stay their pride, or cause them to love God, or hate sin, and their last state of rebellion against God and His sovereign grace in the eternal salvation of His chosen people is even worse than it was before they ever had any of these advantages, or any such religious training. That this view of the subject is correct, we have abundant scriptural testimony, but the connection of the text itself is proof sufficient.

Those whose religious profession is represented by the man out of whom the unclean spirit voluntarily went and voluntarily returned, are denominated as "evil, adulterous, and wicked." They are not, therefore, true believers unto whom Christ and His atonement for sin are precious, and who are kept by the power of God through faith unto salvation. They are not those to whom the Lord Jesus has given eternal life, and of whom He says, "they shall never

perish," but shall come off more than conquerors through Him that loved them and gave Himself for them; but they are evil, adulterous, and wicked men and women, who are destitute of the true spirit of worship, having only a "form of godliness—a mere outward show of piety by conforming to the formal religious rites and ceremonies which they have learned from their blind teachers, but have not the inward life or principle of grace in the soul. We have thought that this kind of religion was somewhat spasmodic, coming and going periodically, such as "evil men and seducers" have when they "deceive others and are themselves deceived."

Those who believe in the power of men and devils to defeat the eternal purpose of God in the final salvation and glorification of His chosen people, sometimes assume an air of triumph, and say that the Old Order of Baptists can do nothing with this text, because, as they think, it so clearly conflicts with the doctrine of the final perseverance of the saints as held by them. But we will here say, that if it could be shown, scripturally, that the man out of whom the unclean spirit voluntarily went, and into whom he again returned at pleasure, represents a true believer in Christ, then there would be some force in the argument against the effectual working of God's mighty power in the eternal salvation of sinful men. But, to our mind, the text does not represent either the character or the condition of one who is truly born of God into the kingdom of Christ. In the whole narrative of the case there is not one word about the work of God, of Christ, or of the Holy Ghost, neither is there anything indicating that the man himself was, or ever had been annoyed or distressed by the indwelling of sin or of the unclean spirit; there never had been, so far as we know, any crying to God for relief or for the removal of this foul and hateful spirit; and after it had voluntarily gone out, there was not the least discomfort or opposition manifested

to its return even with seven other devils practically worse than himself. Not one word is said of this devil-possessed man's mourning over any sin, nor is there anything indicating that the Lord had given him a new heart, or put a right spirit in him. But, to the contrary, it is expressly said when the unclean spirit returned to *his* house, he found it "empty." And not only was the house empty, but to show that it was ready and waiting for such wicked spirits as accompanied the original inhabitant of the house on his return, it is expressly said, "he findeth it swept and garnished."

Those who are born of the Spirit are never represented as an empty house, but to the contrary they are said to be "filled with the fruits of righteousness which are by Jesus Christ," having the word of Christ dwelling richly in them by faith, and having God the Father working in them by His Spirit both to will and to do of His good pleasure. The house of God is not an empty house, for it is written that the "tabernacle of God is with men," and He saith, "I will dwell with them and walk in them." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16.

Surely, then, the house or that which is represented by it, is not empty if the Lord by His Spirit dwells there. No person that has ever been born of the Spirit is ever represented by an empty house waiting for a full delegation of devils to occupy it. The religious profession of a truly converted person is not a mere empty profession that floats about in the popular current; but it is a profession based upon an inward experience and a heart-felt principle which the Lord by His Spirit has wrought in them.

But, in distinction from all this, the man out of whom the unclean spirit has voluntarily gone, is still claimed as the property and house of the wicked Spirit, and he saith, "I will return into my house, and, taking seven other unclean spirits even more

wicked than himself, they all enter in and dwell there." It is a home for them and the goods of the house are in peace; and to make everything more congenial and attractive for such company, the house is beatifully garnished, that is, decorated and ornamented on the outside so as to appear attractive and beautiful to all who are "lovers of worldly pleasures more than lovers of God." "Even so ye, also," saith Christ, "outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. xxiii. 28.

These are the religious characters represented by the out-going and returning of the unclean spirit. Like all evil men and seducers, they wax worse and worse, deceiving and being deceived.

Those who believe in a conditional system of salvation, and in final apostacy, often refer to this text as strongly sustaining their theory, and we hope they will receive it kindly if we agree with them, that it does represent and illustrate their religious creed about as well as any text we know of in the Bible. It truly does represent that kind of religion in which the Lord's work is not known. But the man, the unclean spirit and seven other devils, have full credit for all that is done in the matter.

We do not now call to mind one solitary instance on record in the Scriptures where the Lord cast out an unclean spirit, or even a legion of devils, and then those devils could again return at pleasure. The poor devil-possessed Gadarene was certainly as bad a case as any could be, for he was not only under the power and dominion of one foul spirit, but a legion of devils had control of him, so that *no man* could tame him. It required a power superior to that of man or devils, and this power and grace is found alone in Jesus, who is able to save to the uttermost those who come to God by Him. By Him the poor devil-possessed Gadarene was liberated, clothed, put in his right mind, and sent forth to publish abroad what

great things Jesus had done for him. When our Lord Jesus Christ says, "Thou dumb and deaf spirit, I charge thee to come out and enter no more into the man," the command is at once obeyed. Mark ix.

In the immediate and primary application of the text, the crowning act of wickedness of that people who are represented by the figures used in the text, was to crucify the Son of God; and all whose religion is of the same character and spirit, will continue to persecute and hate the Lord's people, and set at naught the doctrine of Christ, and thus their last state of wickedness, which is done in pious devotion to their god, is even worse than their first state of sin, before making any religious profession at all.

W. M. M.

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### "OUR TIME SALVATION."

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With regard to the controversy that has been going on for some time in several Primitive Baptist papers concerning what is called our "time salvation," as to whether it is conditional or unconditional, I have not felt, as yet, inclined to engage in the contest.

But I will say this, that during nearly all my religious life I have been trying to learn two short lessons so perfectly that they might abide with me continually, by day or by night, in trouble or in joy. One is that "*salvation is of the Lord*," and the other is "that I can do all things through Christ which strengtheneth me." Phil. iv. 13. It strikes me at this moment, while I write, that these two texts clearly set forth the true principles embraced in the whole subject of controversy as to eternal and time salvation. That our eternal salvation is wholly and entirely of God from first to last, it seems to me, there can be no question among Primitive Baptists. The subjects of eternal salvation are entirely passive in that great and glorious work. They are "without strength." They are guilty, condemned, and dead in

sins. Salvation from all these things *is* of God. The revealed and written word of God declares this, and the experience of every one who is born of God testifies to the same truth.

But now, when one is born of God he is born into the kingdom of Christ and is under law to Christ in His kingdom, and he is commanded to "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." Our brethren all believe this, but some say here is a conditional salvation, or a conditional rest promised to the obedient one. Well, it is evident that the poor child of God has something to do here in the way of dutiful obedience to find rest, and he has the principle of that obedience written in his heart inclining him to do the very things he is commanded to do, and the very thing that he most desires to do. "To will is present with me," says one, "but how to perform that which is good, I find not." Rom. vii. What a terrible struggle there is here between right and wrong, good and evil, flesh and spirit!

But here comes in the other little short lesson that I have so ardently desired to learn in my every-day practical life: "I can do all things through Christ, which strengtheneth me." And here come in the blessed words of Jesus to His disciples, "without Me ye can do nothing." Ye can neither pray nor sing in the spirit of true worship, preach or do any other Christian duty, only as Christ strengthens you for the work. Salvation is by grace, and grace carries its own conditions and qualifications in itself; it demands nothing of its subjects but what it furnishes. It writes the law of the new covenant in the new heart, and puts it in the mind and gives the poor soul a will and desire to do the very things commanded to be done. And when he has done all that is commanded, he is taught by the Spirit and grace of God, as well as by the written word, to feel and say, "we

are unprofitable servants; we have done that which was our duty to do."

And now I feel inclined to say no more on this line at present. I have written in great haste. But let us ever try to keep in memory that "salvation is of the Lord," and also remember that "we can do all things" required of us, only as Christ the Lord shall strengthen us for the work assigned to us.

W. M. MITCHELL.

## QUESTIONS AND ANSWERS.

1.—Q. Modern science teaches that the earth moves round the sun; but do not such Scriptures as Gen. xxviii. 11, xxxii. 31, Josh. x. 12-14, and Isa. xxxvii. 8, teach that the sun moves round the earth? A. While the Scriptures were given us to teach religion, and not science, yet God, who inspired men to write the Scriptures, knows all things and cannot lie, and therefore no part of His word, when rightly understood, conflicts with true science. Few things are more wonderful, in modern times, than the new and constant proofs, afforded by scientific discoveries, of the truth of the Scriptures. But the Scriptures, being intended for the understanding of the people of God, who not only in ancient times were, but are even now, most of them, unlearned, were written, not in the language of science, but in the language of common life. Even modern astronomers, in order to be understood, speak, in their scientific books, of the sun's rising and setting, just as the inspired writers do. Joshua, no doubt moved by the Lord to do so, commands the sun and moon to stand still until he completes the overthrow of the Amorites, the enemies of Israel, in the battle of Beth-horon; and, by the Almighty power of the God of Israel, the sun and moon, the idols of the Canaanites, do stand still a whole day in their *apparent* daily journey round the earth. *How* the stupendous miracle was accomplished no human

being knows—whether by the sun and moon's *ceasing*, for a day, to exercise that attraction upon the earth that causes the earth to rotate on its axis, or by a temporary modification of the laws of the refraction and reflection of light, which ordinarily cause the sun and moon to appear above the horizon when they are really below it (which explanation is favored by the fact that the Hebrew words, here translated sun and moon, mean, not the *bodies* of those luminaries, but the *light* that emanates from them), or by some other method. Those who really believe in God are assured that He, with or without means, can do all things that He wills to do. A similar and additional proof of His power and His goodness to His people was given by His turning back the shadow on the dial of Ahaz ten degrees as a sign of the recovery of His servant, King Hezekiah.

2.—Q. Is the first day of the week called anywhere in the Scriptures the Sabbath? A. It is not. Such passages as Coloss. ii. 16, 17, and Heb. iv. 1–11 prove that the ancient Jewish Sabbaths (Sabbatical days, months, and years) were types of spiritual and eternal rest in Christ, who saves His people by His grace and not because of their works, though His grace produces in them the loving fruit of obedience to Him. Still the essence of the fourth commandment of the decalogue seems to be that we should work six days, and then rest one, just as God did in the creation. And Christ says that, while man was not made for the Sabbath, is not to idolize the Sabbath, yet the Sabbath was made (not for the Jews but) for man (Mark ii. 27). As shown in the Old Testament and in common experience, even land needs rest for its greatest productiveness, and beasts of burden need rest for their greatest and longest usefulness; even machinery lasts much longer when it rests one-seventh of the time; and human beings, who rest one day in seven, are healthier, happier, and longer-lived than those who do not. And sinful, toiling humanity

needs one day in seven to rise above the seen and the temporal and to meditate upon the unseen and the eternal, to think of and worship the real though invisible Creator and Redeemer, and to consider their relations and obligations to Him and to their fellow-creatures, and their eternal interests. Such a good thing as a day of rest is certainly a good gift, and is, therefore, from God; and it is a beautiful emblem of the spiritual and eternal rest of the believer in Christ, utterly ceasing from confidence in his own works, and trusting entirely in the perfect and finished atonement of the Lord Jesus Christ. The penalty of death for the violation of the Sabbath was not threatened at its institution in Eden, nor even written in the decalogue, or moral law, or the tables of stone, but it was a peculiar feature of the Hebrew judicial or civil law (Ex. xxxi. 14; Numb. xv. 31-36), typifying the spiritual death of those who, while professing to have entered into the true Sabbath or rest by believing in the finished redemption of Christ, yet really depend upon their own works for salvation (Heb. iii., iv.). The first day of the week has been honored by the Lord above all others; the Father raised His Son from the dead on that day; the Son, after His resurrection, specially visited His people on that day; and the Holy Ghost descended, at Pentecost, on that day; and it is, then, no wonder that the Apostles met specially with the churches on that day for worship, and that the people of God have ever since done the same. But our religion is not to consist in the observance of "days and months and times and years" (Gal. iv. 10); we are to exercise Christian forbearance towards our brethren as to the regarding of particular days (Rom. xiv. 5-13); and the children of God should at all times and places worship, reverence, and adore their Heavenly Father in spirit and in truth (John iv. 21-24; Luke xviii. 1; 1 Thess. v. 17, 18).

3.—Q. What is meant by the language of Christ,

“Many are called, but few are chosen” (Matt. xxii. 14)? A. This remark is at the close of the parable of the Marriage-Supper of the King’s Son, which represents the gospel-feast, to which all that hear the literal proclamation of the gospel are outwardly called, but only the chosen or elect, who are few in comparison with the others, really feel their need of the gospel, and eagerly come to Christ, and thankfully and joyfully partake of His broken body and shed blood. The non-elect, unregenerate multitude refuse the external call of the servants of God (Prov. i. 24-32; Hosea xi. 2, 7; Matt. xxii. 3-8; Luke xiii. 34; xiv. 18-20), and rush down the broad road to destruction, while the elect, the regenerate few, hear the internal, effectual call, enter the strait gate, and ascend the narrow way to everlasting life (Matt. vii. 13, 14; John iii. 3-17; v. 25; vi. 37-40; x. 27-30; Rom. viii. 28-39; 2 Thess. ii. 13, 14).

4. Q. What are your views of the prodigal and the home son in Luke xv. 11-32? A. Some think that the elder or home son represents the elect or holy angels, who never sinned, and that the younger or prodigal son represents mankind, who have sinned; but this view is inconsistent with the tenth verse of the same chapter, and such Scriptures as Heb. i. 14; Gen. xxviii. 12; Luke ii. 9-14, which prove that the angels of God delight to minister to His people, though sinners, and, therefore, are not angry, like the home son, at the returning prodigal. Others think that the home son represents the Jews; and the prodigal son the Gentiles. This view seems nearer the truth than the other, for the Jews had the Scriptures, and the priests and prophets and temple and ordinances of God, and they hated the Gentiles, and did not desire their salvation except through the narrow gate of Judaism, the ceremonial law, including circumcision; but the Gentiles had not yet been called by the preached word to repentance. The first two verses of Luke xv. show the true interpretation of all the

three parables in this chapter. The ninety-nine sheep and the nine pieces of silver not lost, and the elder or home son, all represent the Scribes and Pharisees, who trusted in their own righteousness for salvation, and despised others, especially the publicans and sinners; while the lost sheep, the lost piece of silver, and the lost son, all represent the publicans and sinners, the elect of God, all of whom are poor, lost sinners, and are born again, are convicted of sin by the Holy Spirit, and truly repent of and confess their sins, and cry to God for mercy, and are freely forgiven, for Jesus' sake, and are heartily welcomed to their Father's house, and richly clothed with the righteousness of Christ, and abundantly fed with the provisions of the gospel. Some esteemed expositors in other denominations, as well among our brethren, think that the home son represents the upright, unforgiving Christian; but I never read or heard of any true child of God boasting, like the home son, that he had not, at any time, transgressed a commandment of his Heavenly Father (Luke xv. 29); nor have I ever read or heard of any true child of God who did not *rejoice* to welcome home every humble, broken-hearted, returning prodigal, while the home son, in the parable, was angry at the return of his poor, penitent brother.

5.—Q. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again" (Rom. xi. 23). What does this mean? A. The Apostle Paul shows, in this chapter, not only the reasonable possibility and probability, but also the absolute certainty (from a direct revelation made to himself) that Israel, as a nation, would be relieved of their present spiritual blindness and would believe in Christ and be saved by God's unchangeable grace to His ancient people, and by His Almighty power. He had not cast them off fully and finally. Just as, in the period of great spiritual declension during the reign of the idolatrous Ahab, He had re-

served unto Himself seven thousand who did  
 the knee to the image of Baal, even so the  
 grace preserved, in the Apostolic Age, a re-  
 Jews who believed in Christ; and so, accord-  
 same covenant of election, after the fulne-  
 Gentiles comes in, their Divine Deliverer w  
 Israel again, and turn away ungodliness fr  
 remove the blindness from their minds and  
 ness from their hearts, pour out upon them  
 of grace and supplication, and cause them  
 upon Him whom they had pierced, and to  
 Him and believe in Him, and be cleansed fr  
 sins in His blood (Zech. xii., xiii.), and  
 branches would be again grafted in their  
 olive tree, and all Israel would be saved. G  
 no one else, was able to do this, and He w  
 according to His purpose and promises. In  
 to the Ephesians, Paul says that it takes  
 mighty power that raised Christ from the  
 cause a sinner, whether Jew or Gentile, to  
 Christ (Ephes. i. 19, 20), and that faith is  
 God (Ephes. ii. 8); and, in his letter to the  
 (v. 22), that faith is the fruit of the Spirit  
 his letter to the Philippians (i. 29) that  
 it is given in the behalf of Christ, not only  
 on His name, but also to suffer for His sake  
 in his letter to the Hebrews (xii. 2), that  
 the author and finisher of our faith."

#### STANDING REQUEST.

In remitting for THE GOSPEL MESSENGER, please  
 give the name and the post-office of the person to  
 the MESSENGER is sent and for whom the remittance  
 made. Please do not send checks or drafts or  
 (though stamps may be sent when the amount is less  
 a dollar); but please send by postal order or express  
 or in a registered letter. Make postal orders and  
 orders payable simply to S. HASSELL, WILLIAMSTON,  
 C.; do not make, and do not allow postmasters or

agents to make money orders payable in *Wilmington, N. C.*, *Wilmington, Del.*, or *Williamston, S. C.*, but make them payable in *WILLIAMSTON, N. C.* Attention to this request will benefit the remitter, and will save me a great deal of time and trouble. S. H.

No editorial received from Elder Henderson for this number. S. H.

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### EXTRACTS.

BRANTFORD, CANADA, CITY HALL,

February 14, 1897.

*Elder S. Hassell, Williamston, N. C.—*

MY DEAR FRIEND: I do hope that prosperity may follow the publication of *THE GOSPEL MESSENGER*, and that it may be the means of bringing together the many subdivisions of Old Baptists in your country, who are practically one and the same people. All Bible Baptists combined are not any too numerous, at most, and it is the height of folly for them to divide on non-essential points.

The Covenanted Baptists of this Province are in a prosperous condition at present, and although the old members whom I knew in my boyhood days are nearly all gone, it is pleasing to see the children taking their places. My wife and I attended the Yearly Meeting at Duart, about one hundred miles southwest of this city, on the 5th, 6th, and 7th days of this month. A new, large brick meeting-house has just lately been erected at this place, which, together with the extreme kindness and generosity of the friends there residing, to say nothing of the good preaching, made it a very pleasant and long-to-be-remembered meeting. Elders Durand and Eubanks were the ministers from abroad.

The Old Baptists of this country are noted for their hospitality, which, even in a Gospel sense, I believe, is all the more easily practiced by them, owing to their national highland Scotch character.

Affectionately yours, JOHN A. LEITCH.

PAVO, GA., March 1, 1897.

*Dear Brother Hassell—*

Elder Hanks and myself have bought *The Pilgrim's Banner* of Elder Simms, and will continue to run it, if the Lord will, and change it to pamphlet form.

I enjoy the MESSENGER, and feel that God has blessed you to send out the best paper in the United States.

Your brother in Jesus,

R. H. BARWICK.

WACO, GA., Feb. 26, 1897.

*Elder Sylvester Hassell—*

DEAR AND ESTEEMED BROTHER IN CHRIST: I want you to know that I am well pleased with the MESSENGER as it comes to me now; in fact, I have been well pleased with it the most of the time. The solid, sound Bible doctrine that each of the editors so earnestly contends for is very comforting to me. I think I see plainly that the wisdom of this world is as it has ever been, that is, it is trying to mystify and wrap up the plain, simple Gospel truths as taught in the Bible, and, as I believe, in THE GOSPEL MESSENGER also. I enjoy reading it, and have tried for many years to get our people to support it, and I do pray God that it may be liberally patronized, so that the editor may feel encouraged, and feel that he has the sanction of his brethren.

ENOCH PHILLIPS.

SOCIAL CIRCLE, GA., March 1, 1897.

*Elder S. Hassell—*

BELoved IN THE LORD: I am delighted and comforted in reading THE GOSPEL MESSENGER. I can witness with the dear brethren and sisters in their conflicts and trials, and also in their hopes of a better resurrection beyond this time state to share in the victories of Christ's death, to be conformed to His image, and see Him as he is and be like Him. I am now

seventy-five years old, and will be here but a short time now, and when I hear the summons, "Child, come home," I will be able, I hope, to say, "Come, welcome death, I will gladly go with thee." I want to say to the readers of the MESSENGER I humbly hope that thirty years ago I was enabled to rejoice in Christ Jesus as my Saviour, the chiefest among ten thousand and altogether lovely. And that is my only hope yet. But feeling so unworthy and fearing I might be wrong and mistaken, I never united with the church until last August, when I was baptized into the fellowship of Mt. Paran Primitive Baptist Church, Walton County, Georgia, and I can truthfully say that since that time I have enjoyed myself more than ever before, and have found that rest that is found in obedience, found in wearing the yoke of Christ and leaning on Him. In obedience we learn the application of some of the promises and can claim them as ours.

Dear brethren and sisters, you who are halting and hesitating, let me admonish you not to do as I have done, but labor to enter into that gospel rest that remaineth to the people of God, even in this time state; and again, take heed, lest a promise being left you of entering into that rest, any of you should seem to come short of it. I have come short, but thank God, as I hope, I now enjoy that rest. I desire to, and hope I do, feel grateful to God every day I live for His long suffering toward me and for the evidence He affords me that this now is gospel rest, and my constant prayer to God is that He restrain and sustain me through the few remaining days I may live here, and that I may honor His name and not bring reproach upon the sacred cause of our dear Redeemer, nor distress on His people.

I feel that I can adopt the language of the Psalmist as my own: "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all my life, that I may inquire in His temple, and behold the beauty of the Lord." Then,

with Ruth, I would say, "Entreat me not to leave thee," etc.

Then let us co-operate together, pay our dues to the MESSENGER, and continue its publication. It is both company and a comfort to me and my dear wife, as we have no one living with us. Remember us at a throne of grace, if you can feel it in your heart to do so. Your unworthy brother in hope.

F. M. HEARNDON.

WATTERSON, BASTROP CO., TEXAS,

Feb. 15, 1897.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST, AS I HOPE: I take my pen up this morning to write a few imperfect lines to you. I have just finished reading the February number of the MESSENGER, which is bound to be food to the hungry and drink to the thirsty and to every lover of truth. I hope that God will enable you and the household of faith to keep it up to the standard, and still improve it. I am fifty-six years of age, and my Bible and THE GOSPEL MESSENGER are all the preaching that I hear, and the MESSENGER is gladly received by me. There is no church of the Primitive Baptist faith in reach of me. There was one in reach of me some two years ago, but it got in trouble over Associations, and it burst up the church, and it went down entirely, and the members died out, and moved away until there is nothing left, no not even the church house. So this has left me, as it were, in Babylon. If I stumble and fall, I have no one to help me up. My path has been terribly beset with thorns and briars. But, God being my Shepherd, I shall not want. I know that the people of the living God are a praying people, and I feel that I am remembered by them; it gives me some consolation. Remember me in your prayers.

Yours in love of the truth,

W. S. Cox.

HOUSTON, GA., Feb. 13, 1897.

*Elder 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 my children, when I am gone. If they should fail to appreciate its contents, I trust some poor soul of a future generation may be made to rejoice. In reading the experiences of those gone before, I have been comforted and in reading letters and editorials from brethren and sisters. I am old and feeble now, in my eighty-ninth year. Enclosed find one dollar to pay for my MESSENGER another year. Love to you and your dear wife. Remember me, dear brother, at a throne of God's grace, that I may be submissive to the will of my Heavenly Father when He shall call me hence to be with Him.

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

I remain your poor old sister, the least of all,  
 M. C. WILDER.

HILLSBOROUGH, JASPER CO., GA.,  
 Feb. 15, 1897.

*Dear Brother Hassell—*

My health is not very good, and at times I am real feeble, but feel thankful that I am able to sit around the fire and read the dear old MESSENGER, which is and has been such a great comfort and blessing to me in my declining days. I will be eighty-two years old the 10th of August next. I am still spared to read and work for my grandchildren and great grandchildren, to help them all I can. May God bless you and all the brethren, who are working for the MESSENGER, and may peace, prosperity, and happiness ever be yours, is the desire and prayer of your aged sister,  
 ELIZABETH M. CONNER.

## THE KEHUKEE BAPTIST ASSOCIATION.

Mr. Maurice Thompson writes, in the *Independent*, of an old book which has come into his possession. It is "A Concise History of the Kehukee Baptist Association," written by Elders Lemuel Burkitt and Jesse Read, and published at Halifax, N. C., in the year 1803. The Association was organized in 1765, how many years before the united churches had existed is not stated.

Mr. Thompson writes with respect and reverence of the men who composed the Association, but he attempts feeble sneers at their creed, which he evidently does not understand. Their articles of faith were evidently, from what he writes, the London Confession of 1689, which is identical with the Philadelphia Confession, adopted by all our Southern Baptist Associations, except that the Philadelphia has two added articles. The fact that hundreds of thousands of earnest Baptists believe those doctrines to-day seems unknown to Mr. Thompson.

He says: "These Baptists were the Southern Puritans, grim dogmatists, unswerving opponents of 'liberal theology,'" and says they were wedded "to 'foreordination, eternal election, and the final perseverance of the saints,' whatever the words may mean." We hope some Baptist or Presbyterian friend will kindly explain to Mr. Thompson what those words may mean.

He says: "Certainly the 'Elders' who wrote of the Kehukee were men almost absurdly antique in their theology, yet how their golden integrity stamps every word they penned!" Their theology was indeed antique, being as old as the Apostle Paul, and not having changed its fashion in the least. But it was not absurd either in its doctrine or its age. Until we have a new dispensation and a new Bible, the Philadelphia Confession of Faith will never be antiquated.

The doctrines of the Baptists are indeed strong meat which dyspeptic stomachs cannot bear. But these are the doctrines which in all ages of the churches have made strong men. The golden integrity of those old elders was due, as they themselves would have asserted most vehemently, to their unshaken faith in their strong creed.

Besides the perils of the wilderness, our sturdy, God-fearing forefathers endured hardships from their persecutors. Elder John Tanner was shot by a man who objected to his baptizing; seventeen shot entered Elder Tanner's thigh, but he recovered. Another elder was seized by his enemies and dipped by them in derision of baptism till he was nearly drowned. Others were persecuted and imprisoned, and showed themselves heroes and soldiers of the cross through it all.

Mr. Thompson concludes by saying that throughout the West

and South these churches have been a factor of our civilization far too greatly overlooked. The elders trusted God, and took every risk offered by perilous journeys through savage wildernesses, going wherever the Spirit led them. They were men of iron, holding hard to an iron creed, believing themselves the elect of God, chosen before the foundation of the world, and never doubting for a moment that the Baptist church was the very Church of Christ, just as Christ himself had set it up. His tribute to the work done by these men of iron is just. But they would not have spoken of the Baptist Church, using a capital "C." Had Mr. Thompson studied his old book more carefully he would have seen that those Baptists thought the Baptist "churches" were the very churches of Christ.

Our forefathers were indeed men of iron in danger and in fighting evil. Their mental sinews were not made flabby by doubt. They delighted in a sovereign God who ruled the world He had made and who had numbered the very hairs of their head. But they are wronged when they are called the Puritans of the South. They were persecuted, but they never persecuted others. They never mistreated women whom they called "witches" as an excuse for the cruelty shown them. They never cut off the ears of Quakers.

And they were tender and true in all the relations of life. Mr. Thompson does justice to their humor, and to their "abounding optimism," a word which they would never have used. Their strong faith in a sovereign God made them cheerful, hopeful, and brave. Men who feared God as they did will fear neither man, nor death, nor devil. There were giants in those days.—*Western Recorder.*

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### MAN EXERCISES VOLITION.

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*Elder S. F. Cayce—*

DEAR BROTHER: The error of Arminianism is in making life conditional. In opposing error we should not run to opposite extremes. The absolute denial of any conditions antagonizes all the admonitions of the Bible. To blot out these would leave the Scriptures largely blank. Why should the Lord have sent His prophets to Israel of old, rising up early and sending them, saying, "O, do not this abominable wickedness," if their happiness did not depend on keeping His statutes? Why should He say, "Oh, that my people had diligently hearkened to my voice, for then their peace had been like a river," if their peace did not depend upon obeying His voice? Why should Christ say to His disciples, "if ye know these things, happy are you

if ye do them," if their doing them did not add to their happiness? But it is useless to multiply citations or quotations. How many chapters in the Bible fail, either directly or indirectly, to teach the great blessings to His people obtained by obedience, or rather through obedience? The brother's position, to my mind, clearly antagonizes all such Scriptures. I am a predestinarian, but let whatever may be said about predestination, it remains true, if it be fate, that in the very fields of fate men reap as they have sown.

Every atom of matter in this wide universe of ours is subject to the inexorable law of cause and effect. Nor can it escape the operation of such a law any more than it can the law of gravitation. A weight of twenty tons suspended by a trigger would fall just as quick and with as much destructive force upon the head of an innocent infant as upon the blackest thief or murderer.

The laws of nature are represented in the Bible as the covenants and decrees of God. The inexorable penalties are attached and inevitably follow. "He will render unto every man according to his works." He warns men not to transgress, pointing to the inexorable consequences. But all that pertains to receiving of life is infinitely beyond the reach of the subject of it. That which does not exist cannot do something in order that it may exist. That which is dead cannot perform conditions upon which life depends. He alone gives life. But after giving it unconditionally, He says, "Loose him and let him go." If he walks afterwards with wise men, he will be wise; if he chooses the company of fools, he will be destroyed. Man is not consulted as to when, where, how, or by whom he shall be born into the world. He is not consulted as to whether he will be an African or Caucasian, but being born he is given power to act or to refrain from acting, and is held responsible for the exercise of this power.

I believe that all things are predestinated. But I do not believe that any action of men or devils is so predestinated as to take place mechanically, or without the free exercise of creature volition. If any event ever was predestinated, the crucifixion of Christ certainly must have been. It was the one great event of the universe; the one around which all others cluster, and to which they were subordinate and subservient. The Bible clearly teaches that it was predestinated. The acts of those who did it were before determined, and yet Christ clearly tells Peter that He could have prevented it. I know this seems paradoxical, but He very clearly informs Peter that He could summon more than sixty thousand (twelve legions) of angels to prevent it. But He added, "How, then, should the Scrip-

tures be fulfilled, that thus it must be?" Here, this event clearly hinged upon the obedient will of the Son of God, and hence He is entitled to all the glory resulting as a consequence. If all had taken place mechanically, it would have been otherwise. This principle is likewise true of all the actions of all men. "By Him actions are weighed." He "looks narrowly into all the ways of the children of men to give unto every one according to his ways and according to the fruit of his doing."

In hope,

C. W. ANDERSON,

*In the Primitive Baptist.*

Dutton, Arkansas.

#### OH! TO BE READY.

Oh! to be ready when death shall come,  
Oh! to be ready to hasten home!  
No earthward clinging, no lingering gaze,  
No strife at parting, no sore amaze;  
No chains to sever that earth has twined,  
No spell to loosen that love would bind.

No flitting shadows to dim the light  
Of the angel-pinions winged for flight,  
No cloud like phantoms to fling a gloom  
'Twixt heaven's bright portals and earth's dark tomb;  
But sweetly, gently, to pass away  
From the world's dim twilight into day.

To list the music of angel lyres,  
To catch the rapture of seraph fires,  
To lean in trust on the Risen One;  
Till borne away to a fadeless throne!  
Oh! to be ready when death shall come!  
Oh! to be ready to hasten home!

#### OBITUARIES.

"O! death, where is thy sting?" 1 Cor. xv. 55.

#### JOHN T. WHITE.

My dear husband, John T. White, departed this life at his home, at O'Neal's Mills, Troup Co., Ga., February 7, 1897. He was born in Jasper Co., Ga., July 29, 1826, and when he was a small boy his parents, W. M. and Louisa S. White, moved to Meriwether Co., and a few years later they moved to Troup Co., where he spent the remainder of his days. In 1863 he was married to the unworthy writer, and moved to the home at which he died. He had la grippe

about six years ago, and never recovered from it—had been an invalid ever since. He has been a useful man in every relation of life. When a young man he had the responsibility of a widowed mother and twelve children left to his care. He battled along for them till they were all able to take care of themselves, always regarding their interests before his own; but by hard work and good management he succeeded in providing well for his own household and was spared to them till they were all of age. He leaves four children—two girls, both married, and two boys, both sober, steady young men. He was in his usual health—was able to sit up all day, and walk around the house and yard, and was sitting in his arm-chair, talking to a neighbor and friend to whom he had sent for to come and spend the day with him; said he was lonesome and wanted him to come and talk with him, and seemed better than usual. Suddenly he complained of feeling sick. We all rushed up to him—he was gone—never spoke or struggled at all. Oh! the horror of that moment. A lovely Sabbath it was. At first I felt that it was certainly unjust for him to be so suddenly snatched off, and that the Lord had been unkind to me, as I was so little expecting such a thing; but, after I had time to reflect, and knowing that He doeth all things well, and knowing, too, that He never afflicts us more than he gives us grace to bear, I felt that I should be thankful that He took him to Himself without much suffering, and spared me the great sorrow of witnessing his suffering in death.

It seemed that he was like the good man of old, "who was not, for God took him." His spirit was born over the river of death by angel wings—his feet scarcely touching the cold waters. What a happy and easy release of soul from body, from affliction and infirmity to eternal health and vigor! What a glorious and triumphant passage through the gates of death from mortality to immortality—what a triumph over the "King of Terrors"! For more than thirty years we have walked together, and how richly he has earned his well-deserved name—a faithful Christian husband, a loving father, a generous neighbor. More priceless than gold and silver is the record he has left behind. I have long since learned there is no abiding city here and that the Good Father has prepared a home for His children. Words are vain when I undertake to describe the anguish of my heart; and just such grief as now fills my desolate heart is like a heavy blow. A great sudden sorrow has fallen upon me, beneath which I stagger like one afflicted with blindness, for, indeed, I am blind for the present, not being able to see the wisdom of it all, but I hope that bye and bye the light will begin to stream into my saddened life, the bright, sweet light of divine consolation, that our tender, loving Father sheds on those who trust Him.

My noble husband never joined the church till last August. He was seventy years old in July, and was baptized the fourth Sunday in August into the fellowship of Flat Shoals Church (Primitive), Troup Co., Ga., by our highly esteemed pastor, Elder Rees Prather. He dated his experience back over forty years. I have been a member over twenty years, and he was ever ready to go with me to church and Associations or anywhere he thought he would hear the

Gospel preached. I could write a good deal of my feelings on seeing him baptized, but, as this is already too long, I will desist.

I desire an interest in your prayers, also all of my acquaintances who read this imperfect scribble; and my prayer is that, when all earthly things shall have passed away, our little family may be reunited in the realms of glory, with all the blood-washed throng.

Unworthily, MRS. NANNIE WHITE.

O'Neal's Mills, Ga.

#### JULIUS H. SANDERS

Was born in the State of Georgia, December 12, 1834, and died at his home in Tallapoosa County, Ala., February 18, 1897. He was baptized by Elder McClendon, having united with the church at Emmans, August 16, 1868; and he was ordained as deacon October 13, 1871, by Elders Wyle McClendon and H. R. McCoy. Bro. Sanders was a devout member, active and energetic in the duties assigned him as deacon, leaving an example worthy to be followed—ever mindful and ready to help in time of need. He bore his afflictions, praying to be reconciled to his lot. He leaves a tender and loving companion and children, together with many friends, to mourn his loss. May God bless the dear family.


D. M. JENKINS.

#### SAMUEL L. LAZENBY

Was born on September 14, 1857, and died February 2, 1897, in the fortieth year of his age. He married Miss Rebecca Marks in 1877, and to them were born five children. He joined the church at Shoal Creek, Newton County, Ga., March 4, 1875, and was baptized by Elder Wm. L. Beebe. "One of our best citizens has passed away," was the universal remark of the community. While we can but mourn his loss, we can but rejoice to feel that the restraining grace of God has enabled him to live a life clear of reproach, and to leave to his brethren a record of which they may be proud and thankful, and to his grief-stricken companion and dear little orphans a name they may esteem a legacy. The writer spoke at the burial from Job xiv. 14: "If a man die, shall he live again?" We desire to bow in humble submission to God's will, and humbly pray that He who tempers the wind to the shorn lambs may guard and direct the bereaved wife, and care for the orphans, and finally gather them all to Himself, where parting is unknown.

JOHN D. CURTIS.

Bob Lee, Newton County, Ga.

 *Signs of The Times* please copy.

#### JOHN P. O'KELLEY

Fell asleep sweetly and composedly in Jesus on the 25th January, 1897, at his residence near Social Circle, Ga. He was born November 14, 1830, in Habersham County, Ga. He was united in marriage to Miss Adeline J. Ford, August 31, 1857. There were

born to them seven children—five of whom are still living. He obtained a hope in Christ in the year 1881, and on the 15th of October, 1882, he was baptized into the Primitive Baptist Church at Mt. Paron, Walton County, Ga., by Elder W. M. Almand. He certainly lived an exemplary life. He was an humble church member, a kind neighbor and citizen, often visiting the afflicted and disconsolate, and filling his seat, when Providentially favored, at his church. While this dear brother made no great pretensions, he was loved for his quiet, humble walk. While he is missed elsewhere, none feel his loss so sensibly as the dear bereaved and heart-stricken wife and her children, who are remarkably kind, and will do what they can to make life as pleasant for their mother as they can until she, too, shall be called hence to unite with the dear departed one, to bask in eternal day, adoring and glorifying God, who giveth us the victory over sin and death through Jesus Christ our Lord. May God sustain the heart-stricken ones in this hour of their sad bereavement, is our prayer, for Christ's sake.

JOHN N. HURST.

#### DANIEL C. GOODE.

At his home near Moffat, Texas, our aged brother, Daniel C. Goode, died February 7, 1897, aged eighty-three years, ten months, and ten days. He was born in Virginia; was married to Miss Nancy McCoy in 1835. He lived in Campbell County, Ga.; also Randolph County, Ala. He lost his first wife by death, and was married the second time to Miss Martha C. Dabbs June 8, 1886.

It is written, "Blessed are the dead which die in the Lord: they do rest from their labors, and their works do follow them." Rev. xiv. 13.

It has been often said that when one dies more can be said than of them when living. This is true, for it is then their worth is more felt, and the power of their example is more fixed than before. The sun that is setting lends a gentle light to the vale; but, when it passes behind the distant mountain, it casts streams of light across the heavens, at which the lover of light will gaze with enraptured vision. So with our venerable brother Goode, who filled his sphere in the zenith of his life as a kind and devoted husband, father, brother and neighbor, and, true to his Lord, he ever desired to go to the house of God, and as long as he could get in his buggy he would assemble with the saints; but the summons came and he fell asleep to wake in the arms of Jesus.

A. V. ATKINS.

#### E. B. AND SINDY HART.

Brother Hart was born September 11, 1811, and his wife, sister Hart, was born about 1819; and they both departed this life the same week, sister Hart dying the 8th and brother Hart the 11th of February, 1897. They were married in 1832, and sister Hart joined the church before the war and brother Hart some time in 1865 or 1866. They had born to them eleven children, all of whom lived to

be grown; and they have fifty-two grandchildren and seventeen great-grandchildren. They were both faithful members of Flat Shoals Church, Troup County, Georgia. The dear old brother would attend his meeting and walk as long as he was able. A dear father and mother in Israel have passed away, and have gone to receive their "inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for" them. The church has lost faithful and good members, the children a loving and tender father and mother; but our loss is their rich gain. The writer tried to speak words of comfort at the grave of them both. They are now sleeping until the resurrection morning. REES PRATHER.

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MRS. ABBIE FULFORD.

Departed this life at her home on Fish River, Baldwin County, Ala., on September 7, 1896, of old age and general debility, sister Abbie, whose maiden name was Fulford; first married James Street. The fruits of this union were three children. After the death of her husband she again married a man by the name of Fulford, and the fruits of this union were ten children, five of whom are dead, and there are three boys and two girls living. She leaves a large number of grand and great-grandchildren. Sister Fulford was born December 28, 1806, so she only lacked a few months of being ninety years old. Our dear sister professed religion and joined the Baptist church at Jefferson, Morengo County, Alabama, and was baptized by Elder William Fluker before the split of the Baptists, and was a member of the Primitive Baptist church at the time of her death. She was an ornament of the church never giving her brethren and sisters any trouble, always filling her seat in the body as long as she was able. She was a Baptist not only in name, but in heart. A firm believer in the doctrine of salvation by grace, and grace alone, she never ran after the new-fangled schemes of men, and was not ashamed to be recorded among the Primitive Baptists. Sister Fulford was one of the plain, straightforward kind of women, not ashamed or afraid to speak in defense of the doctrine of her church. She seemed to feed upon and rejoice in the soul-comforting truth of the Sovereignty of God. "She brought up children, lodged strangers, and washed the saints' feet." After the death of her husband, and she became old and weak, she lived with her children and grandchildren. The writer had the pleasure of preaching for the dear sister only a short time before her death, and, indeed, it was a pleasure to talk with her. She told of many things that happened at and after the split of the Baptists. All these things seemed fresh in her mind, and she loved to talk of them, and of things pertaining to the kingdom; and from her conversation then I was fully assured that she felt perfectly resigned to the will of her Divine Master. Her life was an honor to the cause of Christ, and no doubt her rest is sweet. Her funeral was largely attended, and her body laid to rest where it will sleep until the morning of the resurrection, when it will come forth a spiritual body, and be wafted to the mansion prepared for it in the skies. Her children,

grandchildren and friends have the sympathy of all who knew her. But while they sorrow, yet it is not without hope. And now, may the God of all comfort grant to her children and friends every comfort, temporal and spiritual, for Christ's sake.

Written by request.  
Pierce, Ala.

JOHN M. CHRISTIAN.

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#### MRS. NANCY WIGGINS.

Sister Nancy Wiggins was born January 1, 1812, in Grene County, Ga. She was the daughter of James and Rebecca Atkinson. At an early age she obtained a hope in Christ and joined the Primitive Baptist church, and continued firm in the faith and practice of her profession through all the stormy clouds and seasons through which she was called to pass during her long pilgrimage in this life. She was ever true to her church and to her pastor—ready always to contribute of her temporal things to assist her minister to enable him to attend to the things of the house of God. She was a woman that always spoke her mind on any subject that came up before her. She was considered by some to be abrupt, but she was only positive, having no compromise to make with error—always ready to contend for the faith once delivered to the saints. She was spared to her church and friends as long as her health and strength would permit her to wait on them. She was married to Whittington Wiggins, at the age of eighteen, in December, 1830, with whom she lived a long and useful life. Her husband died January 5, 1869. There were seven children born to them, three dying in infancy, leaving one son and three daughters—the son dying just as he arrived at manhood. The three daughters are yet living to mourn the death of their mother. Sister Wiggins was a successful midwife, doing practice far and near. She was able to impart knowledge to many practicing physicians. She was a wonderful woman in many respects. But she is gone to the place from which no one ever returns. She died August 11, 1896. She was eighty-four years, seven months, and three days old at the time of her death. We miss "Aunt Whit," as we all called her—she was the attraction of many brethren, sisters, and friends—and we all mourn for her; but not without hope, for we believe she is at rest with Jesus, whom she loved and honored during her Christian life. I will say to the children, Weep not for her, but follow on in her foot-prints in the discharge of duty; and may the Lord bless you all with the choicest blessings.

W. T. EVERITT.

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#### Miss CAROLINE CHILDRESS

Died at her home at Shell Banks, Baldwin County, Ala., after a spell of three months, of dyspepsia. Sister Childress was born in Jackson County, Miss., June 26, 1830. Her father's name was Bartholomew, and her mother's Nancy Childress. In the year 1850 she moved with her family to Baldwin County, Ala. She was married the same year to James Lester, a man from Georgia. It

was not a happy marriage, as her husband soon left her, and she said, if he would not live with her she would not bear his name—so she took her maiden name again. She never applied for a divorce, and never wished to marry again. She was a dutiful daughter, and stayed at home and took care of her aged parents as long as they lived. Her mother died in 1876; her father in 1881. Sister Childress united with the Primitive Baptist church September 30, 1883, and was baptized by Elder W. N. Burk, and lived a consistent member till her death. She leaves three brothers, one sister, and many relatives and friends to mourn their loss. Sister Childress 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 of which she was a member, and especially by the bereaved family, and the writer feels that he has lost a warm personal friend. He preached at her house only a week or so before her death, which she enjoyed, and she seemed perfectly willing for the Lord's will to be done. Our consolation is the hope that she has gained the rest that remains to the people of God. A large concourse of relatives and friends followed her remains to Bon Secour graveyard. Elder Peter Hanson spoke words of comfort to the bereaved, and her body was laid in the silent tomb to await the resurrection morn. The entire family of relatives have my most profound sympathies in this their sad hour of bereavement, and may God bless them all, and at last may they all meet in heaven.

JOHN M. CHRISTIAN.

Pierce, Alabama.

Written by request.

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MRS. REBECCA DRAWHORN.

Mrs. R. Drawhorn, daughter of brother T. J. Millender, was born November 10, 1859, and died May 29, 1896. Though she never joined any church, we believe that she had a change. She was the best woman I ever saw. She lived in the same house with me a long time, and I never saw her mad. She was nearly always singing some good song. She was one of the best neighbors, and was always good and kind to the sick. I was sitting by her bed when she died. She said to her father, "Pa, is this death? If it is, I feel mighty good. I have always prayed for the Lord's will to be done; and, if this is death, I thank the Lord that His will will be done." She told her husband not to weep for her, but to try to raise their boys right. She leaves five fine boys, the youngest five years old. I feel confident that she knew Christ; so we have a good hope for her.

MRS. STELLA THOMPSON.

Cottondale, Ala.

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VERNA MAY KING.

My dear little niece, Verna May King, the daughter of W. H. and Mattie E. King, died at her father's home, in Crenshaw County, Ala., February 13, 1897, of scarlet fever, after an illness of five days. She received all medical attention necessary; but her work was

done—she had to go. She was just five years and ten days old. It was not my lot to visit her during her sickness, but I am told that her sufferings were great. She was a smart and sweet little girl, and a pet of her father and mother, and relatives, and beloved by all. She was a member of my little school last summer, and was unusually apt to learn, ready to obey the school discipline, and loving and kind among her school-mates. Little Verna will never answer to the roll-call on earth again, but will answer more sweetly at the throne of God. While it seems hard for us (especially the grief stricken parents) to give her up, to not hear her sweet prattling tongue, and to miss her in so many ways, we must not complain at the work of God, but, Oh! may we be prepared to meet her on that celestial shore where sad parting is known no more.

Glenwood, Ala.

JOHN T. KING.

#### MRS. ANNIE L. TUCKER

Was born Sept. 8, 1871, raised to womanhood in Irwin County, Ga., was married to L. R. Tucker, son of Deacon Daniel Tucker, Dec. 21, 1892, was mother of two little pledges of God's love to man, and died after a short illness of jaundice Nov. 17, 1896. She was a Methodist by profession and lived the life of the righteous, and was ready to meet the final summons and pass happily over to the other shore. She bore her last illness with great fortitude. She left many of us loving friends and relatives to mourn a painful loss, but hope and believe her eternal gain. May we all be prepared when the summons comes to meet her again in the sweet bye and bye. In this connection the following verses occurred to our mind:

"Blest be the tie that binds  
Our hearts in Christian love,  
The fellowship of kindred minds  
Is like to that above," etc.

May the Lord comfort all our grieved hearts and enable us to meet with dear Annie above.

Vic, Ga., Jan. 12, 1897.

WILLIAM PAULK.

#### JOHN ALLEN LUPTON.

It is with much grief that I try to write of the death of my bright little boy. He was born on the morning of the 24th of January at 2 o'clock, 1892, and died of lockjaw October 23d at 2 o'clock in the afternoon, 1896, one of the saddest and darkest days of my life. He stuck a stick in his foot on the 6th day of October, and on the 17th was taken with lockjaw. He lived seven days with untold misery. I never saw a case of the lockjaw before, and hope I will never see another. All was done for my precious little boy that could be by friends and physicians, but all failed. I tried to pray to the good Lord to spare my darling with me, but it was not so. It seems to me that my doubts and fears have arisen higher and higher since that time. He learned some verses of songs, and would sing a great deal of his time, and when he was dying he repeated, "Rock of ages, cleft for me." Oh, so many things I have to think of he said,

and did, it seems it will break my heart, but I must be still before the Lord and know that He is God. Oh the great drops of sweat that poured from my darling boy, but then to think about the great drops of blood our Saviour shed when He died to save His people, is the only thing I have to satisfy me any, and know he has gone to rest. Oh if it can only be the will of our Heavenly Father to take me when I leave this sinful world to rest with Jesus.

O, may I be prepared for that day,  
When Christ shall descend from above.

I want all of God's dear people to pray for me.  
Wit, N. C., Jan. 6, 1897.

ALICE LUPTON.

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### BRYAN GRANT.

Bryan, infant son of J. G. and Laura Grant, born Dec. 4, 1896, died Jan. 4, 1897. Oh how great was our anxiety to raise our darling little boy. He being one of twins, his little brother "Blake" will always look lonely to us without Bryan. But when God calls we must obey. The Lord giveth and the Lord taketh away.

So farewell precious baby!  
My eyes are dim with tears!  
It's little Bryan that mother misses,  
He will be missed for years.

HIS MAMA.

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### DEATH OF JOHN R. RESPESS.

John R. Respass, youngest son of Elder J. R. Respass, died of the grip, March 16, at his sister's, in Americus, Georgia. I hope that one of the family will soon prepare a suitable obituary.

S. H.

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## 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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S. HASSELL, Williamston, N. C.

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**SYLVESTER HASSELL,**

WILLIAMSTON, N. C.

Vol. 19.

No. 6.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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# The Gospel Messenger.

JUNE, 1897.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 19.

WILLIAMSTON, N. C., JUNE, 1897.

No. 6.

## MIGHTY TO SAVE.

Isaiah lxiii. 1.

The King of Glory standeth,  
Beside that heart of sin,  
His mighty voice commandeth  
The raging waves within.  
The floods of deepest anguish,  
Roll backward at His will  
As o'er the storm ariseth  
His mandate, "Peace be still."

At times, with *sudden* glory,  
He speaks, and all is done;  
Without one stroke of battle  
The victory is won.  
While we with joy beholding,  
Can scarce believe it true,  
That e'en our Kingly Jesus,  
Can form such hearts anew.

But sometimes in the stillness  
He gently draweth near,  
And whispers words of welcome  
Into the sinner's ear;  
He whispers through the portal,  
He woos us with His love;  
He calls us to His kingdom,  
That waits for us above.

O Christ, Thy love is mighty!  
Long suffering is Thy grace!  
And glorious is the splendor  
That beameth from Thy face!  
Our hearts up-leap in gladness,  
When we behold that love,  
As we go singing onward,  
To dwell with Thee above.

STINSON, VA., Jan. 11, 1897.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST: I feel, since reading the last number of the MESSENGER, impressed to write a few lines to the brethren, though I feel very unworthy to take my pen in hand to try to admonish them. I have written several articles for publication but have never sent any of them. They looked so much like myself, so full of imperfection, that I feared they would do harm, and be productive of no good; may-be no one comforted, but many minds bewildered. Now, if I should finish this article and send it to you, will you please use your best judgment with it? For, if I know my heart, my desire is the honor of the cause of God, and the edification and comfort of His poor afflicted people. I have been a member of the Baptist Church for about twenty-five years, and have been trying to preach for them about twenty-three years; have devoted almost all my time the last five years to preaching; have never made any long trips, but have visited some of the churches in West Virginia, Kentucky, Tennessee, and North Carolina, and now I have this to say, that I feel very unworthy the fellowship and love of such a grand and noble people; and I am often made to say, with David, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of the wicked." Ah! I want to live and die with these lovely people—they are so dear to me. My soul is sometimes made to run over with joy when I see these dear people meet in the unity of the Spirit, in the bond of peace. No wonder David said, "How good and how pleasant it is for brethren to dwell together in unity!"

"Oh, could I stay with these so kind,  
How it would cheer my drooping mind,  
But duty makes me understand  
That we must take the parting hand."

But we do not always find the people of God in such a state. I could name sections in Virginia and Ken-

tucky where the people of God were once in such a state; there were none of the isms or ites amongst them.

They preached salvation by grace, according to the predestinating purpose of God and His electing love, and admonished the churches to faithfulness in duty. Under their labors the churches were in peace; God added daily such to them as should be saved. But alas! in many of those churches things are different now. Sweet fellowship is broken; brethren devouring each other. In some places the work is already consummated, the brethren gone, the old meeting-house torn down and gone, or used for a stable or some other purpose. Oh, let us consider, brethren, what is the matter? What has brought about such a change? I must say, in some cases, the churches have neglected their duties to those who labor for them in word and doctrine. But this is not all; in many instances the ministers have entered into discussions on the following subjects: "Eternal Vital Unity," "Eternal Children," "the Absolute Predestination of All Things." In many churches a war on these points has resulted in their entire destruction; in others they are fast dying out. "Oh, that my head were a fountain, that I might weep for the slain of the daughter of my people!" In the midst of this confusion last fall, a brother remarked that "it was all right, that God had so purposed, and it had to be." A brother replied, "God's people had sinned, and we are only reaping the reward of the fruit of our doings." It seems clear to my mind that the latter brother was the one that gave glory to God, for "God is not the author of confusion, but of peace, as in all the churches of the saints." God is even long-suffering toward us. "Oh, foolish Galatians, who hath bewitched you, that you should not obey the truth?" Ye did run well, who did hinder you? Gal. v. 7. Paul here fairly states the question, "Who will answer that God hinders His people by predesti-

nating that they should not lovingly and patiently serve him?"

"This persuasion cometh not of Him that calleth you." "I would that they were even cut off that trouble you." These persuasive, bewitching doctrines that divide and subdivide the Lord's poor trembling ones, are not of God, but of men. To see brethren that have so sweetly and lovingly lived together, divided and torn asunder, is a pitiful sight indeed. Brethren have told me that they were so troubled and grieved under such trials that they could not sleep a good night's sleep for months. Oh, brethren, the dear people of God have enough to suffer without needlessly bringing such strife among them to add grief to sorrow. Why not seek the things that make for peace, and words whereby one may edify another? "Seek peace and pursue it." It is unpleasant to me to speak of some things that I have recalled; but I do it that we may take warning; that we may profit by what we have learned, and not fall into the same errors and consequent confusion.

I think a brother means well many a time when he undertakes to explain a mystery, but the minds of the hearers are simply confused, and no one comforted. Sometimes I have heard brethren take as much as two hours in trying to establish their theory of a mystery, as though their salvation depended upon their believing his theory. Just think of it—a large audience leaving the church-house, and, maybe, nine-tenths of them confused in mind! A poor sister has carried her darling babe, and come for miles, to hear a comforting word, her heart aching with grief; but no word of cheer or comfort for this poor mourner, but she hears something *deep, mysterious*, that she can't understand. She leaves disheartened, discouraged, and concludes she had better have stayed at home. I have travelled some in those sections and have met our friends in this condition who had not attended church meetings for years. These things cause me to mourn,

and these are some of the things that cause Zion to languish. But, brethren, do not think that such a state exists extensively among the Baptists in this country. No; the most of our Associations of churches have stood aloof from these things and are getting along well.

I once knew a church that had for years been looked upon as a model church; she had a model preacher, but at last he died, and they elected them a new pastor. They progressed very well for awhile, but their preacher got to be so hard a Baptist that he seldom heard a preacher that he considered entirely sound in the faith, though we were all proud of him and considered him a strong man. The churches he had the care of just thought no one else could preach as he did. Of course it did not take other brethren long to find this out, so that field was almost entirely given up to him. The churches soon grew very cold and formal; and there was a period that it was seldom, if ever, anybody joined the church. People out of the church were taught to believe that, if they ought to join the church, they would be compelled to join; therefore they concluded they were not fit to join. But, alas! poor brother, he left this extreme, and is now preaching Arminianism, and tried his best to take the churches off with him.

For twelve long months the fight lasted; brethren that had lived till they were now, many of them, old and gray-headed, in sweet fellowship together, were now at war with each other. Christ says, "If thy right eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life halt, or maimed, or blind, than that thy whole body be cast into hell." Surely this church was in such a state. No peace, no fellowship, no soul-ravishing revelations of God's presence and love, but all enveloped in gloom and darkness. But they proceeded, at last, to exclude the brother, with twenty-three others that stood with him, and notwithstanding that he has now tried to keep up the fight for nearly three years, and having

the sympathy of all the Arminian orders, the church has been wonderfully blessed. As soon as they did their duty, it seemed as if a cloud was raised and driven away from the church. The glorious sunlight began to shine, and there have been numbers added to the church. Visiting brethren have come from far and near to preach for them, and they have been made to sit together in heavenly places in Christ. Brethren have seen their sons and daughters take up the cross of Christ and lovingly tell their hopes and fears. And not only the young, but many, that had lived out of their duty for years, came forward, told their experience and were baptized. One sister, seventy-five years old, who had been out of her duty about fifty years, when baptized, exclaimed, "How pleasant it is to obey the Lord!" and with many words did she praise the Lord and confirm the brethren. Many cups ran over with joy. They had brought the tithes into God's store-house, and received the blessing according to His promise.

God does not predestinate against Himself. He has predestinated a law, and a penalty for every violation; also a reward to the obedient. "Behold, I come quickly, and My reward is with Me, to give to every man according as his works shall be." Our experience agrees perfectly with this statement, if we have an experience of grace. God does not predestinate that His children shall violate His law, just to get to punish them. Oh, brethren, could we look upon God as such a Being that He is causing all our sin and sorrow? Oh, brethren, God is Love. His mercies endure forever, even His long-suffering toward His poor, transgressing, wayward children. Should I count His mercies they are more than the hairs of my head. Oh, could I express the emotions I feel in my poor heart when I think of His mercies to me! Could I but express how loving I see Him to be! The doctrine of *Predestination* and *Election* is comforting and edifying to God's people. It is only

those extremes that cause God's people to mourn. I met with a dear brother last fall who, in trying to justify those extremes, used this illustration. He said: "When our children get up a little size we burn them a little to let them know the danger of fire." I asked him if we would burn our children to death in order to teach them such lessons; for many of God's people are in a state of death, wherefore he saith, "Awake thou that sleepest and arise from the dead and Christ shall give thee light." Of course, he had to answer "No." Then I said, "If ye, being evil, know how to give good gifts unto your children, how much more your Heavenly Father, who is righteous." Brethren, let us encourage all the gifts in the church. We need the foot, the hand, the eye. Let each brother abide in his own gift wherein he is called.

Don't conclude, because you can't explain the doctrine of election, predestination, effectual calling, regeneration, and sanctification, that you are of no use to the church of God. I believe these things as strongly as any of the brethren, but I have learned that I cannot explain them like many of our ministers, to the comfort and understanding of the dear brethren. But I hope, by the grace of God, that I have been enabled to set forth the duties of the saints to each other, and to God, and to humbly admonish them to do the same. I have been surprised at the forbearance and love the brethren have manifested toward me. Ah! brethren, do we not all need the spirit of forbearance, that we may not make a brother an offender for a word? If a brother cannot see everything just as we do, surely it will not help him see, to punch his eyes out. It will not convert him from the error of his way by talking about him behind his back, calling him a Fatalist, Arminian, and such like epithets. I know of good brethren that are now very useful to the church of God, that have been reclaimed from their errors. They never could have been reclaimed by abuse. The word of the Lord says,

“If a brother be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thy self, lest thou also be tempted.” I once knew a brother that was very hard toward erring brethren; he would chastise them very severely and roughly for their wrongs; but, poor fellow, he was also tempted, and went very far into sin, and lost fellowship with the church. After being out twelve months or more, he asked to be restored, and it took him over twelve months to get back into the church. “With what measure you mete, it shall be measured to you again.” “If any man think he standeth, let him take heed, lest he fall.” Farewell.

With love to all the saints,

J. T. STINSON.

[TO BE CONTINUED].

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## SACRIFICES.

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BELOVED BROTHERS: The former article presented *sacrifices* in their general nature and significance; but the purpose in this is to show *particular* sacrifices, with their several meanings, in the Divine service and worship. Let me suggest to all who may read this, you would find an investigation of divinely instituted sacrifices highly interesting and helpful in understanding the great and most wonderful doctrine of Redemption, as delivering perishing sinners from guilt, bondage, and death. For a true knowledge of this one feature in the salvation of the children of fallen Adam, will itself show how impossible is the prevalent belief of conditional life and immortality, or conditional salvation, as depending upon sinful man.

Why, the very fact of *sacrifice* in the acceptable worship of the Holy One, and that we cannot approach unto Him only through the offering of such sacrifice, is itself a most awful evidence and confession that *sin, guilt, and death* stand in direful array between God and us, as the cherubim and flaming sword stood be-

tween our sinning parents and the Tree of Life. This puts an everlasting veto upon all *manism*, or human conditions and creature efforts and performances, as admitting us into the Divine Presence, or in the least entitling us to salvation and its blessings and favors.

The Divine rejection of Cain and his offering is an example of this solemn fact. The Pharisee who thanked God for what he had done is another case in point. The elder son in our Lord's parable is still another. The rich young man, who turned away from Jesus, is yet another. Finally, the whole house of Israel, who trusted in themselves and their works, are a fearful and everlasting warning to all peoples, who would approach unto God, that He will accept and bless none who claim any works of righteousness of their own, or who do not bring a sacrifice that will forever put away their sins and present them in spotless holiness. This awful but just truth strips all men of the least vestige of worth or merit in the worship of the Holy God, lays the sinner low at His footstool, and shows that even His saints can receive His pardon, favor, and blessing only through the infinite holiness and for the sake of the acceptable sacrifice that they bring. That all-sufficient offering is Christ, "the Lamb of God, which taketh away the sin of the world!"

Let us now briefly consider sacrifices in particular, as the Covenant-God Himself instituted them. Lev. viii. shows us that these are of three kinds: *sin-offerings*, *burnt-offerings*, and *peace-offerings*. These three were so inseparably connected that they were interlaced or ran into one another, so to speak; yet they were not the same, but differed in design and meaning, and together they made one divine doctrine or system of worship—a worship both scriptural and typical, literal and spiritual. But many of the worshippers entered not into the spiritual meaning and blessedness of that divine service, but looked to, and trusted in, its mere visible forms and literal observance, the legal and dark veil being upon their hearts;

while the true worshippers (by faith) followed the High Priest into that within the veil, and saw the day of Christ and His one offering for sin, and were glad and rejoiced, as did their father Abraham, when his son Isaac was released, and the ram was offered instead. All the Divinely ordained sin-offerings had this wonderful meaning, and were as symbols and object-lessons to lift up the heart and nurture the faith of those who penitently drew near to God in supplication and soul-devotion, confessing their sins. For in all their heaven-appointed sacrifices for sin, the children of Israel beheld the *death* of the victim or offering, and then the consecrated priest offered its *blood* as an atonement for their sins.

Especially on the great Day of Atonement once every year was this fulfilled with awful solemnity before their eyes, when the sanctified High Priest of all Israel passed beyond the mysterious veil with the atoning blood of the slain offering for sin into the most holy place of God's Temple, called "the Holy of Holies," where he sprinkled the blood on the Mercy-seat and burnt the sweet incense in the golden censer in the presence of the Lord, who dwelt between the Cherubim. God accepted the Atonement and the holy incense at the hands of the High Priest, that he and his people died not, and heard in Holy Heaven the intercession on their behalf, because of the Atonement.

Let it be remembered that all the offerings by the Law were to be without spot or blemish, that is, perfect and clean animals only could be offered, thus showing that the only offering for our sins that God will accept for us, as bearing our sins and dying for us, that we might live before Him, *must be sinless and holy*; and only by and through such a perfect sacrifice, and "by means of death," as a complete atonement or satisfaction for our sins, can we come unto God and be accepted with Him. Such was the solemn significance of every sin-offering and trespass-

offering. Only with and in virtue of such a perfect sacrifice for the sins of all his covenant-people could the High Priest himself pass through the veil and appear before God in the Holy of Holies. Without this sacrifice for sin and its remission and removal, he must have died before the Lord, and with him all his kindred or people must have also perished in their sins.

The solemn and heart-moving lesson taught us in this is, that every part of our salvation, with all its benefits and joys, are vouchsafed to us through the full atonement for our sins, as covenant-blessings. The perfect sacrifice for sin thus made, and accepted of God in Heaven through the ordained High Priest, sin and death were (ceremonially and typically) removed; therefore the worshippers had access unto God, and they and their offerings and services were accepted with Him. This was vividly shown on the great atonement day, by the slain goat, and the living goat that bore away the sins of the people. For each goat bore their sins, and represented *death* for sin, and *life* through the putting away of all sins. This wonderful fact was touchingly shown again, when Moses died in the wilderness upon the Mount in full view of the Land of Promise, and then, lo! Joshua, the Minister of Moses, led the children of the Covenant across the mystic River of Death into that good land of the living!

All this was blessedly fulfilled and made real and true and perpetual forever, when Jesus, the Christ of the Covenant, our dying and yet living "High Priest of good things to come" passed into Heaven itself, to appear in the very presence of God *for us*.

Such is the meaning of the sacrifices offered continually for sins until Christ came, and "suffered for sins, the just for the unjust, that He might bring us to God; being put to death in the flesh, but quickened by the Spirit."

Thus now, sin being ended and death taken out of the way, the true worshippers have *personal* acceptance

with God, and He is well pleased with their sacrifices of *burnt-offerings*, and of *peace-offerings*.

In the death of the sinless victims offered in sacrifice for their sins and trespasses, the worshippers confessed that they themselves deserved the penalty of death, and they indeed thus virtually died and paid the penalty for their sins; then received life from the dead and "passed from death unto life," because the innocent lamb was *their own* and its death was theirs or *for them*. Not only did every spotless victim belong to them, as that which God had provided, as the firstling of Abel's flock, and the first-born son of Abraham, and "the only begotten Son of God," but the sacrifice was valuable and precious to them—the best that they had—the best that God Himself had provided for an offering for sin; and God accepted the sacrifice at the hands of the worshippers because it was both *theirs and His*. Had it not been their own, but stolen and borrowed, it could not have atoned for them. Thus Atonement for sin is *personal and special*, because there is a close and inseparable relation between the *sacrificer and sacrifice*. Hence, all that it is and does, he is and does, for it is this and does this *for him*. IT IS HIS SACRIFICE. This is the great mystery of the *sinner's* acceptance with God. Salvation and all spiritual and gospel blessings, in time and eternity, flow to sinners through this medium and for this cause—because "Christ our Passover is sacrificed for us." So, as it is only in and through Him that we merit and receive any favor and blessing from God, every blessing is His free gift and favor or grace; therefore it cannot be for our sakes, or for what we do, but for "JESUS ONLY."

Having now filled the space allotted for this paper, the other sacrifices must wait for another paper—burnt-offerings and peace-offerings—and you will kindly pardon the length of this, for Jesus' sake

Yours in Jesus,

• D. BARTLEY.

## EXPERIENCE.

*Eld. W. M. Mitchell—*

DEAR BROTHER IN CHRIST: I feel a desire to write you a little of my past life, if I can compose my mind to write as I desire. If I know myself, it is not my desire to deceive my brethren and make them think that I am what I am not; but I can look back over my past life and view myself a deceiver from my boyhood up. When I was small my mother always called me a good boy, and I know she was earnest in it for I had my badness concealed from her, therefore I had her deceived in me. Now, then, I will tell a little of what, I hope, have been the Lord's dealings with me. When I was about fifteen years of age, I was attending a Missionary protracted meeting, and they would give opportunity for mourners to come up to the mourners' bench, and it seemed like all of my associates went up to be prayed for, but I was too stout and sat back—did not feel to need the prayers of any one; but, before that meeting closed, there was some kind of a change took place with me. I then began to see myself an awful sinner, without hope and without God. I felt like I would die, and if I die in this condition what will become of me? was a question with me. As I had been raised in a Missionary community, I had been taught by them that all I had to do, was to quit all of my badness and repent of my sins, and get religion. So I began to go up to be prayed for, and thought I would quit all of my bad habits, and join the church. I made vows to the Lord if He would forgive me for the past I would do better in the future. I went on in this way making vows and breaking them. It seemed like the more I tried to do right, the worse I got. I went on in this way, not troubled as much at times as I was at others. I would go with my friends and try to enjoy myself and throw off my troubles, and would go home and have to grieve over what I had done. I went on in this way until after I was married. It was

not long after we were married that my wife could see that I was troubled about something. She would ask me what was the matter—if she had said anything to hurt my feelings? I would say, “nothing.” At last some of my friends came in one Sunday night, to sit till bedtime—some that I always enjoyed myself with; but from some cause I was a miserable wretch that night, but tried to pass off the time as lively as I could. After we retired I could not go to sleep, and I got up and tried to pray. All I could say was, “Lord, be merciful to me a sinner.” I went back to bed and dropped into a doze of sleep, and I had a dream such as I have not language to express. I hope that I saw God as my Saviour. Everything was altogether lovely, and my poor soul was made to rejoice.

I woke up my wife and told her that my troubles were over then. But it was not long before doubts began to rise. I thought “that is just a dream, and now I have told my wife and she is deceived;” but then I had a desire to unite with the Primitive Baptists, but did not feel worthy to be with them. So I went on this way about four years. In 1894, Saturday before the fourth Sunday in January, there was an applicant offered and was received for baptism. It seemed like I could not go home without telling some one of my troubles. I made a promise to the Lord that if I was spared to live till the next meeting I would offer myself to the church. The next meeting came on, and it rained so there was not any meeting at all. It seemed like a long time to me before meeting again. In March I attended meeting on Saturday, and offered myself to the church at Mt. Olive, and my dear wife at the same time. I related some of the things I have written, and we were received and baptized on Sunday by Elder J. T. Satterwhite. Since that time I have had many doubts and fears.

I write this by request of my older brother and mother. My brother is now dead, but I hope my mother will live to read this.

Dear Brother Mitchell, do as you think best with this, and it will all be well with me.

A. L. LAZENBY.

Lee Co., Ala., March 14, 1897.

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CONSECRATION.

---

Take my life and let it be  
 Consecrated, Lord, to thee;  
 Take my hands and let them move  
 At the impulse of Thy love;

Take my feet and let them be  
 Swift and beautiful for Thee;  
 Take my voice and let me sing,  
 Always, only for my King.

Take my lips and let them be  
 Filled with messages from Thee;  
 Take my silver and my gold,  
 Not a mite would I withhold.

Take my moments and my days,  
 Let them flow in endless praise;  
 Take my intellect and use  
 Every power as Thou shalt choose.

Take my will and make it Thine,  
 It shall be no longer mine;  
 Take myself, and I will be  
 Ever, only, all for Thee.

—*F. R. Havergail.*

## DISTINCTION BETWEEN THE SECRET AND THE REVEALED WILL OF GOD.

Deut. xxix. 29.

—

Those who do not "rightly divide the word of truth" (2 Tim. ii. 15) wrongfully and sinfully divide the people of God (Jer. xxiii. 1; Matt. vii. 15-20; Acts. xx. 29-31; 1 Cor. xiv. 33).

To every humble and spiritual mind there is the clearest distinction in the Scriptures between the Secret or Decretive and the Revealed or Preceptive Will of God. His Secret or Decretive Will is His purpose to *do* or to *permit* to be done what He has from all eternity determined, and what will certainly come to pass, both according to His foreknowledge and His Secret or Decretive Will; but His Revealed or Preceptive Will is His moral law, His commandments, which are the rule of duty for all His rational creatures. "The secret things," says Moses, "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." (Deut. xxix. 29). It is *God's* business to attend to the certain fulfillment of His eternal, infinite, and inscrutable decrees; and it is *our* business always to obey, inwardly and outwardly, His holy commands. He cannot do wrong; and it is right for Him, in His unsearchable wisdom, to permit or suffer what it is wrong for us to do, and what He forbids us to do, and will righteously chastise or punish us for doing. He is so infinitely better and wiser and stronger than Satan and all the servants of Satan that He can and does overrule evil for good, and He deserves and will receive all the glory for so doing.

I find the Decretive Will of God mentioned in twenty-four passages of Scripture, of which I will cite a few: Dan. iv. 35; Rom. ix. 19; Matt. xxvi. 42; John vi. 39; Acts xxi. 14; 1 Cor. ii.; Eph. i. 9, 11; 1 Pet. iii. 17; Rev. xvii. 17; and I find the Preceptive Will of God mentioned in twenty-seven passages of Scripture, of which I will

cite a few: Psalms xl. 8; cxliii. 10; Matt. vi. 10; vii. 21; xii. 50; John iv. 34; vii. 17; ix. 31; Rom. ii. 18; xii. 2; Eph. vi. 6; Col. iv. 12; 1 Thess. iv. 3; Heb. x. 7; xiii. 21; 1 John ii. 17.

It is wilful and sinful ignorance to ignore, and much more to deny this distinction. "A denial of God's Secret Decretive Will represents Him as the most harassed, embarrassed, and impotent Being in the universe; and a denial of His Revealed Preceptive Will represents Him as acquiescing in all the iniquities done on earth and in hell." The Scriptures above cited unanswerably demonstrate the distinction between the Decretive and the Preceptive Will of God. The Scriptures show that His Decretive Will differed from His Preceptive Will, as to the same persons; see Exod. iv. 21-23; Ezek. iii. 4-7 compared with xviii. 31; and Exod. xx. 13 compared with Acts ii. 23 and iv. 27, 28. God is perfectly holy in giving His creatures a righteous law, and also in not giving them unmerited grace to keep that law. All good comes from Him; and all moral evil or sin comes from the misuse of the will of the creature in disobedience to God.

In the acts of the Lord Jesus Christ the Decretive and the Preceptive Will of God perfectly agreed; and so will it be in the acts of all who are perfectly conformed to His holy image in the heaven of ultimate glory; but in the present imperfect state God suffers sinners to do what He has commanded them not to do, and while He will righteously punish them for so doing, He will mercifully and wisely and almightily bring good out of evil, salvation out of ruin, and saved sinners and holy angels will justly and joyfully ascribe all the glory to His Ever-Blessed and Adorable name.

S. H.

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Never forget that you owe gratitude to God for all His blessings, the least of which you do not deserve. And do not let expressions of that gratitude be absent from any prayer you may offer.—*Sel.*

## EDITORIAL.

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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.

### ANOTHER UNPROFITABLE AND DEPLORABLE STRIFE OF WORDS.

1 Tim. vi. 3-5; 2 Tim. ii. 14.

I have earnestly labored for years (I hope not without success, which I gladly confess is due entirely to the Lord,) to show that the contention, among Primitive Baptists, in regard to the extent of predestination is, when properly understood, a mere unprofitable and unwholesome strife of words. Every true Baptist believes that God fore-knows and controls all things; and no true Baptist believes that God influences or compels His creatures to sin. Thus God's fore-knowledge or predestination of sin is not of a causative or compulsive, but of a permissive, directive, restrictive and overruling character. So far as I am aware, the war, among the most of our brethren, on the extent of predestination seems to have about ended—the vexed question being finally settled on this immutable basis of scriptural and eternal truth.

Another equally unnecessary and unprofitable verbal contention among a few Primitive Baptists is one similar to, if not connected with, the controversy on

predestination. It is the question concerning what is called "the conditionality of time salvation," and, connected with this, the question as to the ability of the child of God to obey the commandments of his Heavenly Father.

All Primitive Baptists are agreed upon the unconditionality of our eternal salvation, and the inability of those who are dead in sin to render spiritual obedience to the law of God. Instead of repentance and faith being *conditions* pre-requisite to salvation, we understand that they are the work of the Holy Spirit in the renewed heart, and are thus essential *parts* of salvation; and, until this spiritual renewal, the fallen child of Adam will love sin and hate holiness and continue in rebellion against God.

But there is an apparent disagreement in two or three of our Associations, *among worthy and lovely brethren, who would be heartily fellowshipped and gladly welcomed by other Primitive Baptists everywhere*, as to whether our-time salvation, that is, our deliverance from spiritual darkness, coldness, distress, and chastisement during the present life is conditioned or dependent upon our obedience to God, and as to whether the child of God is able to obey God or not.

Now, even the authors of dictionaries have no right to manufacture or change the meanings of words; their business is simply to ascertain and state the meanings which words actually and already have in the language of which they treat. It would be deceptive to use words in a different sense from that which they generally have, unless we explain the sense which we mean. The most of controversies are strifes of words; and when words are properly defined, and their correct meaning is accepted by both parties, the controversy ends.

A "condition" is defined by the best of English dictionaries to be "an event, object, fact, or being that is necessary to the occurrence or existence of some other, though not its cause; a prerequisite; that which must

exist as the occasion or concomitance of something else; that which is requisite in order that something else should take effect; an essential qualification." And these dictioneries say that the word "if" is "the typical conditional particle, and is nearly always used to introduce the subordinate clause of a conditional sentence," and means "on the supposition that; provided, or on condition that; in case that, granting, allowing, or supposing that."

There are 1,422 "ifs" in the Bible—830 in the Old Testament, and 592 in the New Testament; and these conditional sentences make up about one-fiftieth part of the Bible. Thus forty-nine fiftieths of the Scriptures are unconditional, and one fiftieth is conditional. All reverent minds must admit that this conditional part of the Scriptures, though comparatively small, has a real and true meaning.

It cannot be denied by any informed and honest man that such Scriptures as the following are conditional: "If His children forsake My law, I will visit their transgression with the rod, nevertheless My loving-kindness will I not utterly take from Him" (Psalms lxxxix. 30-33). "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." (Isa. i. 19, 20). "If ye know these things, happy are ye if ye do them" (John xiii. 17). "If ye live after the flesh, ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live" (Rom. viii. 13). "How shall we escape if we neglect so great salvation?" (Heb. ii. 3). "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His son, cleanseth us from all sin." (1 John i. 7). See, also, such scriptures as Lev. xxvi; Deut. iv. 29-31; vii. 12-26; xi. 13-32; xxviii.; Ezek. xviii., xxxiii. Not only is it certain that these Scriptures are conditional, but it is equally certain that the condition, introduced

by "if," necessarily precedes the conclusion, which would not take place unless the condition took place first. If the conclusion in these sentences means eternal punishment, then Arminianism is true; but either the text itself, or the context and other Scriptures, prove that the punishment or chastisement threatened in case of disobedience, is temporal and corrective, and not eternal and destructive, for God gives His children eternal life, and they shall never perish, and though their voluntary sins separate them from His face, nothing present or future can ever separate them from His love (John x. 28-30, Heb. xii.; Isa. lix. 2; Rom. viii. 28-39). *Thus the conditionality of time salvation is just as certain as the truth of the eternal word of God.* Baptists have always heretofore understood it so; nearly all Baptists understand it so now; and this truth is in perfect accordance with Christian experience. And if the living child of God, having the indwelling of the Spirit of life and grace, which makes him alive, is not able to obey heartily and sincerely, though imperfectly, the commandments of his Heavenly Father, his real state does not differ from that of those who are dead in sin. Of course he can do nothing spiritual or acceptable to God except by that Spirit of grace; but that Spirit dwells in him (John xiv. 16, 17; Rom. viii. 9-17; 2 Cor. vi. 16; Eph. ii. 22); and he "can do all things through Christ, who strengthens him" (Philip. iv. 13; and he well knows and loves to confess that he has nothing good which he did not receive from God, and that without Christ he can do nothing, and that, by the grace of God, he is what he is—a poor, hell-deserving sinner, SAVED BY GRACE—a brand plucked from the eternal burning (1 Cor. iv. 7; James i. 17; John xv. 5. 1 Cor. xv. 10; 1 Tim. i. 15; Zech. iii. 2). And he knows just as well, both from the Scriptures and his own experience, that, in wilful disobedience to God, he does not enjoy that spiritual comfort which he has in obedience. All the children of God are as

assured of these truths as they are of their own existence; and bitter contention over them is wholly unnecessary, unprofitable, unwholesome, and subverting. The ENTIRE scriptural truth about any matter unites, comforts, and edifies the children of God; while a contention for a PART of the truth for the WHOLE truth divides, distresses, and overthrows them. Truth is spherical; we must look at it on all sides to understand it at all aright. Extremes are dangerous; let us avoid them as we would the verge of a fatal precipice. "Let our moderation be known unto all men—the Lord is at hand" (Philip. iv. 5).

God is the only independent and absolute Being in the universe; not for one instant does any other being cease to be, both naturally and spiritually, dependent upon Him. All our sins come from ourselves alone, and with confusion of face we must take all the shame for them, and not charge them in any way upon our holy Creator—upon His fore-knowledge, or predestination, or the partial withdrawal of His Spirit of grace, for well do we know that such a blasphemous imputation would be the grossest of sins; while all our salvation from sin and its consequences comes from God, who deserves and will receive every particle of the glory of it.

While fear and hope are, in the conditional Scriptures, recognized and addressed as strong motives to human action, pure, self-denying LOVE is set forth, in the Scriptures, as the highest and strongest motive that can actuate any being; the motive which assimilates us most to the character of the Three-One God, who is Love, and who saves His people because of His eternal and infinite love of them. Without this divine motive in our hearts, our services cannot be acceptable to God, and we can never enter that "heaven above, where all is love," or, if we could enter the home of eternal love, we could not enjoy its holy delights.

Man is not an unthinking, involuntary, irresponsible machine. He can and should be moral—it will be better for him in this world; but it is far better for him to be spiritual, and to be thus prepared for heaven.

I believe that all right-minded Primitive Baptists will accept these scriptural truths. Such acceptance would put an end to the useless and ruinous strife of words on this subject. S. H.

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### QUALIFICATIONS FOR INSTALLING INTO THE OFFICE OF ELDER OR DEACON.

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For more than forty-eight years past we have been inclined to the opinion that, for either deacons or elders to be officially installed into their respective offices, regard must be had by the church and presbytery to what the Apostle has said concerning their wives and children. See 1 Tim. 3.

Some have thought that if marriage and having a household were necessary for either an elder or deacon, then if his wife should die he would lose his office.

Now this would be a reasonable inference if it could be established that wives and children, and the government of them, are mentioned by the Apostle in 1 Tim. 3, as a necessary qualification for *holding* or *retaining* the office. But is it certain that these marks of character are given for that purpose? We do not think they are mentioned at all for that purpose. Neither do we think that the office of either elder or deacon should cease or be vacated by the death of his wife.

By a careful investigation of this subject it seems to us quite clear that the Apostle has mentioned these things, about the wife and children, as directions to the church and presbytery as to who should, and who should not, be installed in either of those offices. And when the presbytery examines the church as to

whether the brother to be installed in the office of of pastor or deacon has all the marks of qualification for the office that the Apostle says he must have, and also what he must not have, how can they determine whether such preacher is "one that ruleth well his own house, having his children in subjection with all gravity," if he has neither wife nor children to constitute his own household? For it seems evident that this mark of qualification for setting apart to office is specially mentioned as a guide to help the church and presbytery to determine whether or not the brother has sufficient disciplinary ability to intrust him with the care and oversight of a church as pastor. "For if a man know not how to rule his own house, how shall he take care of the church of God?" 1 Tim. iii. 5.

But lest we should not be understood upon this point, we will say this, that if there is any other way by which the church and presbytery can determine whether the brother to be installed in office has the disciplinary gift that these marks of ruling well in a family develop, then the design would be attained unto for which mention is made of household government, and the church and presbytery could, with some show of consistency, omit the consideration of this family discipline. But if any one of these marks of character can righteously be disregarded, would not the same rule dispense with another and another till all were omitted?

We should not fail to carefully note here that the main turning point in this mark of character that we are considering for ordination to the office of pastor or deacon, is not simply as to his having a wife and children, but it is as to whether he has disciplinary ability, and this must be shown by his "ruling well his own house, having his children in subjection with all gravity." We notice also in 1st chapter of Titus that before one is ordained as elder it must be shown that he has such disciplinary gift in ruling well his

own house that its influence will be seen and known in the character and conduct of his family—"having faithful children, not accused of riot, or unruly?"

Now, we do not pretend to say that a brother cannot have the gift of preaching the gospel unless he has a wife and children. That is not the point the Apostle is establishing for the church in this matter of ordinations. The point is, as to whether he has manifested disciplinary ability in ruling his own household so well, both by word and deed, by precept and example, that it has shed its wholesome and happy influence in the conduct and general character of his family, so that his children cannot justly be accused as riotous, unruly, and disobedient children. There are thousands of devoted Christian brethren who have wives and children, but they could not come up to this test for installment into the office of either pastor or deacon. Many good brethren and good gospel preachers may have all the ability that these marks of character indicate that they should have, but if they never have had either wife or children, or any family and household to govern, by what rule shall the church and presbytery determine whether or not they have disciplinary gifts and ability to take the oversight and care of the church of God as pastor? 1 Tim. iii. 4. We are aware that many beloved brethren, for whom we have a high regard, take a different view of this subject from what we have here presented, but we hope they will understand the one main and single point we have endeavored to present in this article, and that they will test it by the Scriptures; and if it is found wanting, let the readers of the MESSENGER know wherein it is deficient.

If we carefully consider the test marks which are given by inspiration to guide the church and presbytery in setting apart men to the work of elders or deacons, and then see and know, by actual experience and observation, that many persons have been set apart by ordination that are destitute of almost every

test mark, both positive and negative, that is mentioned by the Apostle, it is enough to make any lover of gospel truth and order feel sad and sorrowful to think how far both church and ministry may, through carelessness, fall below the divine standard of God's Word in this solemn and important work.

There is a great deal more that might be scripturally written concerning the great importance of carefully conforming to all these test marks concerning deacons and their wives, that we cannot well treat upon in this article. But as we may never be permitted or inclined to write upon this subject again, we will put it upon record now, that we believe that in putting a brother in the office of deacon his wife should be a member in good standing, and the test marks given by the Apostle should be considered as satisfactory before setting her husband apart as deacon or his wife as deaconess.

W. M. MITCHELL.

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### EVERY MAN A PENNY.

Matt. xx. 9.

It is frequently difficult for one of limited understanding like myself to interpret parables, or to know what is intended to be illustrated or taught by them. In following the division of the Scriptures into chapters, we frequently fail to observe the connection that one chapter has with another. In the parable of the laborers and the penny that each received at the close of their labor, there seems to be a connection with what is spoken in the last of the 19th chapter, and as evidence of this the 20th chapter commences with the word—"For," as indicating a reason or cause why certain things had been taught in the 19th chapter.

"For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard."

There was an agreement with all these first laborers for a penny a day. But when he went out the 6th, 9th, and 11th hours, the laborers went forth to work with no other assurance from the householder than his naked promise, that "whatsoever is right I will give thee."

The first laborers had borne the heat and burden of a full day's service, and each of the others less and less, till the last had only wrought one hour. These last were passive in the matter of remuneration and had left it all to the sovereign right of the householder to do as he might please with his own. And so, when a distribution was made among the laborers, each man (without regard to time of service) received a penny, thus making them all equal.

Now it strikes me very forcibly that this principle of equality in the kingdom of Christ is the main thing designed to be illustrated by the parable. In all parables there is one leading feature to be kept in view, and while there may be several other instructive things, yet all the parts of a parable converge to one point; and the great mistake sometimes made in handling and applying parables is in making applications of them to so many different things entirely foreign to the one leading object of the parable.

The gospel Kingdom of our Lord Jesus Christ differs from all earthly kingdoms. It is not of this world, and therefore it is not modelled or conducted after the style and manner of earthly kingdoms.

Every citizen in the Kingdom of Christ is on equality with every other other citizen. He that desires to be great shall be the least of all and servant to all; and he that desires to be the least shall be the greatest. "The first is last and the last is first." "Ye are all one in Christ Jesus." He who first takes a high seat of his own accord, thinking thereby to honor himself above his brethren, will find himself with shame taking a lower place; but one who takes

the lowest room first may, after awhile, be publicly honored by the householder to come up higher.

The doctrine of equality in the Kingdom of Christ is the doctrine of the gospel. It is the doctrine of grace—a levelling plan. It brings all its subjects to one common level. "Every valley shall be exalted, and every mountain and hill shall be brought low—the crooked places made straight, and the rough places made smooth."

This is God's plan to make His people all equal. The high are brought low, and the low are lifted up. "The rich and poor meet together; the Lord is the maker of them all." Prov. 22. Grace brings them together, and each one gets his penny. The one that has suffered and labored even more abundantly than all his brethren, can hope for no extra honors or extra stars, as some would say, in his crown.

Grace, and not works, must have the crown. "Let the brother of low degree rejoice, in that he is exalted; but the rich, in that he is made low." James i. 9. The one of low degree, and the one of high degree, are thus brought together and put on equality, and though many vainly think they are justly entitled to more than their brethren, and that the church should bear with them more because of their high worldly standing of wealth or popularity, or of greater and better service than others have rendered, yet they must learn that in the Kingdom of Christ those who have wrought but one hour are placed on an equal footing with the apostles and prophets, and are built upon the same foundation of doctrine that they are built upon, Jesus Christ Himself being the chief corner stone, uniting Jew and Gentile, rich and poor, all together as one in Him. They are made equals, and they lift up the voice together, and together with the voice they sing the high praises of God. The agreement of the first laborers to work the whole day for a penny, and their subsequent complaint that others who had not labored as they did were made equal to

them, shows very clearly that Christ designed to teach this very principle of equality by this parable. Those who regard salvation obtainable by a certain amount of good works cannot so well see or understand how others who have done so little should be made equal with them. For this reason they complain against the householder, that in paying off the laborers, those who had wrought but one, three, and six hours, had been given as much as those who had wrought ten hours and contended with the heat and burden of the day. "Thou hast made them equal with us." Their idea of just equality is to receive in proportion to the amount of work. But the householder lets them know that he has done them no wrong, he has taken nothing from them to give to the others—that would have been unjust and unequal. He answers one of these complaining laborers in this way: "Friend, I do thee no wrong. Didst thou not agree with me for a penny? Take that thine is, and go thy way. I will give unto this last even as unto thee. Is it not lawful for me to do as I will with mine own? Is thine eye evil because I am good?"

This gospel principle of equality among all the subjects of the Gospel Kingdom is taught by Christ when He speaks of certain Scribes and Pharisees who love to have the uppermost rooms at feasts and the chief seats in the synagogues, and to be called of men Rabbi, Rabbi.

Now, in distinction from all this, Christ specially says to His disciples, "But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren." Matt. xxiii. 8.

When we have at any time seen a brother striving against another as though he would do him a wrong, we have felt to say in our heart, as Moses did to his quarrelling brethren, "Sirs, ye are brethren; why do ye wrong one to another?" Acts vii. 26.

W. M. M.

## SOMETIMES.

Sometimes I feel like writing, and at other times it is an irksome undertaking. Sometimes I sit down to prepare an article for publication, and sit quite awhile in meditation, trying to get my mind to acting upon some Scripture, and then rise up from my desk without writing a sentence. Sometimes a subject gets to running through my mind, and then I can scarcely pen my thoughts as fast as they occur. I delight in writing when I feel the inward promptings of the Spirit, which I hope has been the case with me, both in writing and in speaking to the children of God. I would enjoy this sweet presence all the time if I could control the matter; but cannot, for "I can only spread my sail; Thou, Thou must breathe the auspicious gale."

Sometimes I have to endure a long season of dark-mindedness, and barrenness of mind, and leanness of soul, which becomes somewhat distressing to me. At such times I feel to need everything that God has promised His children, and yet have no heart nor spirit to ask Him for anything. Surely one is poor indeed, who has no heart to pray nor praise the Lord.

Sometimes I try to help myself out of this sad state by reading the Scriptures, but alas! I read the great and precious promises with as little comfort as I read the awful threatenings of Jehovah's wrath against the wicked. The Scriptures are all alike to me at such times—without force or comfort.

But it is best, perhaps, that one should have such reverses, as thereby we learn more of our weakness, and dependence upon the Lord, and that without Him we can do nothing; nor can we be happy without a sense of His loving presence. We may be sure that it would be wrong to repine; for we merit nothing good at the hand of God; and yet He is good to us, even as His creatures, fallen and depraved as we are; He suffers us to live and move on the earth—His foot-

stool—and subsist upon His bounty from day to day; and even in the darkest and most trying scenes He leaves us not without hope that a brighter season will dawn upon us in the near future.

And when we are led to dwell upon the blessed themes of faith and hope, we have to leave off the word, *sometimes*, and adopt the words *all times*; because God's children are never left without these spiritual graces to support them; these are abiding principles which save from despair and lift the weary soul to God, the blessed Giver of all good things.

All true believers are "sealed with the Holy Spirit of promise, which is the earnest of their inheritance until the redemption of the purchased possession, unto the praise of His glory." Eph. i. 13-14. We gather from these words of Paul that there is an inheritance for God's children, and that He gives them the pledge by His Holy Spirit, that it is reserved in heaven for them, and ready to be revealed at the last time. 1 Pet. i. 4. And while they are sometimes in heaviness through manifold temptations, it is for the trial of their faith, that it may be found unto praise and honor and glory at the appearing of Jesus Christ; and by this tried faith they embrace the end thereof, even the salvation of their souls. 1 Pet. i. 7-9.

J. E. W. H.

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There is no possible way to get the results in society which come from regenerated hearts, except by having regenerated hearts. You cannot have the fruit without the root. Those who are trying to elevate the race as a whole would do well to remember this.—*Selected.*

When the partial victory here has merged into the final and everlasting victory of Heaven, then our raiment shall be assimilated to our circumstances, for all the circumstances shall be of spotless purity. Righteousness shall dwell in the new heavens and the new earth; the people shall be righteous. They shall all be clothed with white robes, and the city in which they dwell shall be of pure gold, like unto clear glass. Then we shall see Jesus as he is, with unveiled face, looking forth clear as the sun. For sacraments we shall have open vision and for a witnessing Spirit a manifested Saviour; and we shall be like him.—*Hugh Macmillan.*

## LIKE A PELICAN—AN OWL—A SPARROW.

“I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am as a sparrow alone upon the housetop.” Psa. cii. 6-7.

This Psalm contains a prayer, suited to the feelings of the afflicted and disconsolate Christian, and therefore cannot fail to engage the minds of all such as are led by the hand of God through such painful and mysterious providences. However, it requires some reflection and research to understand and appreciate the fitness and propriety of the above comparison. One must first learn what a pelican is, what its characteristics and peculiarities, and in what particulars a child of God can possibly be like a pelican; and as there is no such fowl to be seen in our land and country, we are dependent for such knowledge upon historical records, with which, in the abundant providence of God, we are supplied. And from this source we gather the information that the pelican is a voracious—that is, a greedy—water fowl, somewhat gregarious, or inclined to keep in flocks; and migratory, frequently visiting tropical climates, and still found on the waters of Egypt and Palestine.

The pelican fully equals the swan in size, and resembles it in shape and color. Its plumage is of a grayish white, except the long feathers, which are black. Its great peculiarity is its broad, flat bill (15 inches long), and the pouch of the female under the bill used for the temporary storage of food, and said to be able to hold fifteen quarts. When empty, this pouch is not seen, but when full it presents a very singular appearance. The pelican is a dull, indolent, and melancholy bird; and its voice is hard and dissonant, or in other words, discordant and inharmonious.

Now, it is certain that, at some period of life, the Psalmist was, in some sense, like a pelican—this uncomely bird—or thought so, at least—for he declared it. Was it that he felt to be of no particular use other than to possess a peculiar existence or being, simply to present a strong and striking contrast with

other and more noble and useful beings? He was evidently considering *himself*, and comparing himself to this unclean and abominable bird, the flesh of which the Israelites were forbidden to eat (Lev. xi. 18); therefore, as the pelican was unclean, abominable, and of no use or benefit to Israel, is it not probable that David felt like he was just that way, too?

Is it possible that the sweet singer of Israel, in his sense of destitution, was bereft of the power to praise God, as he had done at other times, and that his once melodious voice was now changed into the discordant, harsh, and disagreeable screeching of the pelican! The Christian experience, all along down the line, answers: Yes, it is indeed possible.

Again, is it at all probable that David, like the pelican, was at all greedy, wishing all the time to be at the banqueting-house, feasting, feasting all the time, and defying the pangs of hunger, and filling his great pouch with stores for days to come? It is highly probable, for such is nature, although he may not have thought of himself then as a pelican in this particular. But to be always in such happy state would render one quite unlike the pelican in point of melancholy.

But he describes his case as like a pelican *in the wilderness*. He had migrated, and found himself far off from the waters in which he had been wont to bathe, and float, and swim, and fish; leagues on leagues seemed to intervene between himself and the placid waters, beneath which lay the desired and much-needed food to satisfy his craving appetite, and in which streams he might bathe and cool his fevered brow and quench his desperate, parching thirst. Yet he was only in a favorable situation to hail the gracious bidding, "Ho, every one that thirsteth, come ye to the waters," coming to which, he could begin, with a voice, not like that of the pelican, but with the voice of sweet, harmonious praise, saying, "Bless the Lord, O, my soul, and forget not all His benefits;" and,

“He leadeth me beside the still waters; He maketh me to lie down in green pastures; He restoreth my soul;” and here he is transformed to the image of the soaring eagle who spreads her massive wings above the highest mountain peak, and bids defiance to all her enemies, and rises above her fears; and continues the song of praise, “He satisfieth my mouth with good things, so that my youth is renewed like the eagle’s.” Wonderful transition, yet it presents one other feature in the first comparison—like the pelican, he is migratory—travelling from place to place, from one state of feeling to another.

Dear brethren, does your own experience corroborate and justify this comparison to the pelican? You have seasons of light and seasons of darkness; your life is a progress in point of experience of trials, difficulties, and afflictions, and you are made to feel your uncomeliness, and to esteem yourself as useless as the abominable fowls which God has declared to be unclean; and yet with all your deformity of nature, with your self-abhorrence and utter helplessness, you may still behold your likeness in this respect in Peter’s vision upon the housetop; and, listening, you may be encouraged by that voice from heaven which answered Peter’s objection, saying: “What God has cleansed call not thou common.” God has a purpose in the creation of the pelican as well as in that of the eagle, and in the above comparisons that purpose is as apparent in the one as in the other.

But we cannot live upon the flesh of the pelican, we cannot subsist as children of God upon the base elements of nature; nay, we must eat of “that bread which came down from heaven.”

But what becomes of the pelican—the poor man of the earth, earthy? Is he here for the bare purpose of figurative representation of another, or a heavenly being to which he bears no actual relation? No, dear reader, this same poor, helpless, dependent and sin-defiled creature, by the Spirit of adoption and the

power of the glorious resurrection of the dead, will be made the happy and glorified recipient of an inheritance incorruptible, undefiled, and that fadeth not away. Rom. viii. 9-23 inclusive; 2 Cor. xv. 49 to close of the chapter; 1 Pet. i. 3, 4.

We have shown from natural history that the pelican is a voracious, gregarious, and migratory fowl, and moreover that the same is also dull, indolent, and melancholy, etc., all of which, in nature, when applied to mankind are truly abasing and reproachful to our kind, and assign us a position altogether unenviable—a condition which we are not prepared or inclined to recognize until the light of divine grace and truth dawns upon the benighted mind with awakening, life-giving power. Therefore, we conclude that, to accept and feel that such qualities are justly employed to describe our own character, may be taken as evidence that we have been made partakers of these spiritual endowments.

Moreover, when the child of God is undergoing this bitter experience of melancholy, hungering and thirsting, even panting like the hart after the water-brooks, to what city of refuge does he look? to whom does he try to lift his languid eyes and send up his plaintive cry for help? For example, read the same cii. Psalm. David knew from whence his help must come, and it came—it always comes. Looking from his lowly state as a pelican in the wilderness to heaven's exalted throne, he sent up his prayer of faith to God. Looking from his isolated position as an owl in the desert, waste and barren, and viewing himself, no doubt, as worthless and contemptible as that most hateful night-bird of prey, there must have been a man within a man, or he must have been armed with the potent power of faith to induce and call forth such wonderful utterances as, "He will regard the prayer of the destitute, and will not despise their prayer." Psa. cii. 17. As his vision of himself contracts from the larger pelican to the smaller and more contempti-

ble owl, and as his troubles bear him away from the howling wilderness to the scorching sands of the desert, his eye of faith expands to behold the glory and power of God and His mighty grace, which must and should come to his (David's) rescue, and from the desert he flies, not with owl-wings, but with the wings of faith, and triumphantly exclaims: "Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time, is come." So, for the time being, the bitter conflict was over, and fond hope once more settled down among the rocks to stay and secure the frail bark against despair; the harsh, discordant notes of the pelican are exchanged for the enchanting voice of praise; the hooting of the night-owl ceases to be heard; and the poor little sparrow no longer keeps its lonely vigils upon the housetop, for all these sad conditions were blended into one little creature—nothing of comparative importance after all, only small impediments that lie in the pilgrim's way to try his faith, to test his hope, and to make him the more eager to reach the celestial city, the heaven of immortal rest.

J. E. W. H.

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### INFANT SALVATION.

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This is the title of an excellent pamphlet of 16 pages (3 copies for 10 cents) by Elder Fred. W. Keene, North Berwick, Maine. The Primitive Baptist doctrine of the salvation of all who die in infancy is shown by brother Keene to be the teaching of the Scriptures. They are saved, not because their parents were believers, nor because they themselves were sinless or sprinkled or dipped or had not reached the so-called "age of accountability"; but they are saved, like adult sinners, because they are the elect of God, redeemed by the blood of Christ, and regenerated by the Holy Ghost. The vile slander that Primitive Baptists preach infants to hell is here nobly refuted;

for the strongest *scriptural* proof of the salvation of all who die in infancy is given in this pamphlet by a Primitive Baptist minister. I wish that every Primitive Baptist family had three copies of this pamphlet—one to keep, and two to give to pedobaptists (infant-sprinklers).

S. H.

### LARGER PRINT—SHORTER ARTICLES.

It has been thought best to put the most of the matter in the GOSPEL MESSENGER in larger print (Pica type); and this of course makes it desirable to have shorter articles. I hope that our correspondents will remember this, and will condense their articles as much as they can, consistently with clearness. It is best to leave out tedious preliminary and closing remarks; come at once to the heart of the subject, tell the important truths that we know, and quit when we have done that. This will make the MESSENGER more interesting and valuable to all its readers.

S. H.

### QUESTIONS AND ANSWERS.

As more than sixty questions, still unanswered, have been asked me, and as my time, space, and ability are quite limited, I have to request the brethren to try to be patient with me and to be satisfied with as short answers as I can give consistently with clearness.

1.—Q. Is it scriptural to believe that the Lord ever calls men who are literally blind to preach the gospel and serve churches? A. In Levit. xxi. 16-23, the Lord forbade men who were blind, or had any other bodily blemish, to serve at His altar, in illustration of the perfection of God and Christ, the true High-Priest of Israel, in whom the people of God are accepted with Him; but we find no such qualification

laid down for a minister of the New Testament (1 Tim. iii. 1-7; Titus i. 6-9). The blindness of the Pharisaic leaders (Matt. xv. 14; xxiii. 26) was no doubt spiritual and not literal. William Wirt describes the almost superhuman eloquence of a blind preacher, whom he heard, on the crucifixion of Christ, in the mountains of Virginia. W. H. Milburn, the Chaplain of the U. S. Senate, is blind; he is a fine lecturer. Whether the Lord ever called him to the work of the ministry, I do not know.

2.—Q. Were the speaking in unknown tongues and the interpretation of tongues, mentioned in 1 Cor. xii. and xiv. spiritual or natural gifts? A. Both natural and spiritual gifts, I think. It seems to me, from Acts ii. 1-13 and 1 Cor. xiv. 1-25, that these unknown tongues were foreign languages in which the speakers were, at the time, miraculously endowed to proclaim the wonderful works of God, both the matter and the language being given to them at that time by the Spirit of God. On the day of Pentecost the regenerated hearers were enabled by the Spirit to spiritually understand the language of the speaker; in the Corinthian church some of the hearers were miraculously gifted with the ability to understand and interpret to others the foreign language used by the speaker. I can not think, with some learned writers, that these other or unknown tongues were ecstatic, inarticulate, unintelligible rhapsodies, or the very language of paradise or heaven.

3.—Q. How shall we understand the apparently conflicting statements in 1 Cor. xiv. 23-25? A. As we learn from Deut. xxviii. 46-49, and Isaiah xxviii. 11-14, speaking with other or unknown tongues was meant by God more for the conviction or judgment of *unbelievers* than (like prophesying or preaching) for the comfort or edification of *believers*. Uninterpreted tongues were a sign of divine wrath to those who did not understand them, and were designed to condemn those who rejected the sign and the message. Ad-

dressing a church of *believers* in an *unknown* tongue, *without interpretation*, would seem to an unlearned unbeliever foolish or ridiculous; while if prophesying or preaching in a known tongue took place in a church-meeting, such a hearer, taught by the Spirit, would be convinced and believe.

4.—Q. Ought all the members of a church to be agreed in the call of a pastor, and ought outsiders, or persons who are not members of the church, to have a voice in the matter? A. It would seem best for both the church and the pastor that the call should be unanimous. Those who are not members of the church have no right to interfere, in any way, with its concerns.

5.—Q. How long ought a church to retain in fellowship a brother who absents himself from Conference? A. If he purposely absents himself, the matter should be at once inquired into, as his course seems to imply that he is not in fellowship with some other member, or with the church.

6.—Q. Ought a confirmed believer in "Christian Science" or "Faith-Healing" to be retained as a member of a Primitive Baptist Church? A. What is called "Christian Science" is also called "Mind-Healing," and is very different from "Faith-Healing;" it is an infidel doctrinal and curative system, founded in 1866 by Mrs. Mary Baker Eddy, of New Hampshire, who, in 1881, founded the "Metaphysical College" in Boston, Mass., of which she has since been president. She claims to be the woman predicted by John in Rev. xii., "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." She says that she stands in the light as no person ever did before, understanding both nature and Scripture better than any other human being ever did. The proof that the light in which she stands comes from the infernal, and not the supernal world, is the fact that she utterly contradicts the Scriptures in *denying* the *reality* of not only all *matter* and of all

bodily disease, but also of all *sin*. The body, she says, is but the shadow of the mind, and disease, therefore, is in the mind, not in the body; get the mind right, and what seems to be the disease of the body will disappear. The present age is so weak and foolish and unbelieving that Mrs. Eddy has, she says, 200,000 disciples in America and Europe. No one of them should be retained at all in a Primitive Baptist church. But belief in the literal as well as spiritual truth of James v. 14, 15, should not, I think, disqualify a person from membership in our churches. As there were in the apostolic churches (Mark vi. 13, xvi. 18; 1 Cor. xii. 9, 28, 30) gifts of healing, there may or there may not, be such gifts in the churches now; and, as then so now, oil or other simple remedies may be employed and blessed of the Lord, to the cure or relief of the afflicted; or the simple prayer of faith may be given one by the Lord for a sick brother or sister, and such prayer will certainly be answered; or this healing may be entirely spiritual now. If we do not ourselves have any evidence to believe that the gift of literal healing is still in the churches, let us try to bear with those who think that they do have such evidence; but if one of our ministers substitutes literal faith-healing for the Gospel, making it as important as the Gospel, or even more important, he should be taught the way of God more perfectly, and if he still persists in such a perversion of the Scriptures, he should be silenced.

7.—Q. If a man conscientiously observes Saturday, instead of Sunday, as the Sabbath, resting on Saturday and working on Sunday, but not in a way to disturb others, ought he to be fined or imprisoned? A. Religious persecution of all kinds is wrong; but if the law of our country requires us to rest from our usual work on Sunday, we ought to obey it—be subject to the powers that are ordained by the Lord (Rom. xiii. 1-7). The Apostle Paul, who gives us this exhortation, submitted to imprisonment, scourging, stoning, and execution by the magistrates of the heathen

Roman Empire (2 Cor. xi. 23-25), and thus he adorned the Gospel of Christ, and glorified God

8.—Q. Is desiring to be put into the office of a bishop the same as desiring the office? If not the same, what is the difference? 1 Tim. iii. 1-7. A. The phrase, "office of a bishop" is the translation of only one word in the original, which word may be more briefly rendered, as it is rendered in Acts i. 20, "bishops", or, as in the old Syriac Version, "eldership", or "presbyterate", or "pastorate"; and the thing meant by Paul is, not the supposed honor, but what he calls, in the first verse, "*the good work*" of the pastorate. If a man, from the love of God and His truth and people, earnestly desires, notwithstanding his own felt insufficiency and dependence upon the Holy Spirit, and the prospect of earthly reproach and losses, to devote himself to this most useful and important employment in the world, the employment in which Christ engaged during His earthly ministry, and if the church sees that he has the qualifications for the service, it is all of the Lord, who thus indicates His will in the matter; but "to desire emolument or authority in the church by intruding into this sacred office, without either qualifications suited to its important duties, or any purpose of performing them, from indolence, ambition, and love of filthy lucre, is the vilest of all prostitutions, and merits the deepest condemnation. Nothing can compensate for the want of proper motives, or of a blameless conduct, in those who minister in holy things." A selfish mercenary or hireling is widely different from a true, unselfish minister of Christ. Those who have, not a spiritual, but a carnal, desire for the eldership, are not qualified for it, and should be kept out of it. Those who are best qualified for the eldership feel most deeply their want of qualification, and that their sufficiency for it is all of God, and instead of soliciting, they shrink from the responsibility of the high and holy calling.

(Exod. iii. 11; iv. 1, 10, 13; Isa. vi. 5; Jer. i. 6; 2 Cor. iii. 5, 6; Eph. iii. 8.)

9.—Q. Will disorder in a church of Christ invalidate her Gospel acts, such as her baptisms and ordinations? A. I have never seen a word in the Scriptures declaring any such thing. The Corinthian and Galatian churches and five of the seven churches of Asia had many disorders or errors among them, but the inspired writers do not say that this fact invalidated their Gospel acts.

10.—Q. Is it not rather too figurative to speak of "opening the door of the church to receive members"? A. If this phrase is generally understood, there seems to be no objection to its use. In place of it, the statement could be made that an opportunity to apply for membership in the particular church is now given to all persons present who are not members.

11.—Q. Is the Kehukee the oldest Association in the United States? A. The Kehukee is the oldest Primitive Baptist Association in the world; and it withdrew from modern religious institutions before any other Association in the world (in 1827—five years before the Northern Old School Baptists withdrew from such institutions at the Black Rock Convention in 1832). The oldest Baptist Association, or General Assembly, in the world was formed in Somerset County, England, in 1653. The oldest Baptist Association in the United States is the Philadelphia, formed in 1707; next, the Charleston, S. C., in 1751; next, the Sandy Creek, N. C., in 1758; next, the Kehukee, N. C., in 1765; and next, the Ketockton, Va., in 1766. Thus the Kehukee and the Ketockton are the oldest Primitive Baptist Associations in existence.

12.—Q. Of whom, and at what price, may the *London Gospel Standard* be had? A. Of Frederic Kirby, 17 Bouverie Street, Fleet Street E. C., London, England, at two shillings six pence, or sixty cents; bound volumes at two shillings eight pence, or sixty-four cents.

S. H.

## STANDING REQUEST.

In remitting for THE GOSPEL MESSENGER, please always give the name and the post-office of the person to whom the MESSENGER is sent and for whom the remittance is made. Please do not send checks or drafts or stamps (though stamps may be sent when the amount is less than a dollar); but please send by postal order or express order or in a registered letter. Make postal orders and express orders payable simply to S. HASSELL, WILLIAMSTON, N. C.; do not make, and do not allow postmasters or express agents to make money orders payable in *Wilmington, N. C., Wilmington, Del., or Williamston, S. C.*, but make them payable in WILLIAMSTON, N. C. Attention to this request will benefit the remitter, and will save me a great deal of time and trouble.

S. H.

## EXTRACTS.

GAITHERSBURG, MD., April 1, 1897.

*Elder S. Hassell—*

DEAR BROTHER: We hope to have you at our Association [the Ketockton]. Come to my house, and go with us.

I have had several very friendly letters from Bro. White since your Association, and hope he will yet feel better towards us.

Your gentle and conservative course will do much, I think, towards uniting the Lord's people. May the Lord bless your efforts, and grant you His felt presence.

Your unworthy brother,

CHARLES H. WATERS.

[Elder C. H. Waters is Moderator of the Ketockton Association, and Elder E. V. White, of Leesburg, Va., is a member and occasional Moderator of the Corresponding Meeting of Virginia. Both of them attended the last session of the Kehukee Association, and both are noble brethren.

S. H.]

WILLIAMSTON, N. C., April 2, 1897.

*Elder Charles H. Waters, Gaithersburg, Md.—*

DEAR BROTHER: I am delighted to learn that you have had, since the last session of the Kehukee Association, several friendly letters from Brother White, and that there is some prospect of a re-union of the Lord's people in your section. O, that it would please the great Head of the Church to unite all the members of His mystical body at an early day! O that the Lord would pour out an abundance of the sweet oil of His Holy Spirit upon the bleeding wounds of that body, and re-unite and heal the torn parts!

Let us cry unto our Heavenly Father for this glorious blessing, and (Isa. lxii, 7; Luke xviii. 1) not let Him rest until He bestows it upon us! In endless, bitter division there is ruin for the Primitive Baptist cause; but in a union of love and humility, there is salvation. O for the lowliness of the Lord Jesus, and a rich endowment of His loving, gentle, and forbearing Spirit! Such a Spirit is the very essence of God and of Heaven. In writing these poor words from a full heart, my eyes have been bathed in tears.

Your brother, as I hope in tenderest love,

SYLVESTER HASSELL.

*Dear Bro. Mitchell—*

I have for many years been reading your writings and often wished that I could see you one time in life, but it is not likely I ever shall, as we live so far apart—you in Alabama and I in Missouri. I delight to hear the love of God proclaimed by our preachers, telling of the love of Jesus in coming into this world to save sinners. My lamented old father stood for forty years in the ministry proclaiming this heavenly truth. But now he is gone, and nearly all the old order of Baptists are gone from this part of Missouri, and I hear no preaching, only as I go a long way from home. I go sometimes among our people in Illinois, and there, in 1884, I met with Elder I. N. Vanmeter, and after talking with me for a while he asked me if I would like to take the GOSPEL MESSENGER, and I became a subscriber for it and have taken it ever since. I had a brother there then, but he is now no more upon earth. I desire to take the MESSENGER as long as I live, as it is a great comfort to me. I am advanced in age and feel that I cannot remain here much longer.

SARAH J. WILKINSON.

CHARLTON, ALA., March 11, 1897.

*Elder S. Hassell—*

DEAR BELOVED BROTHER: I hold the MESSENGER in very high esteem, and consider it a great blessing to the children of God, even above other similar publications. May the grace of God sustain you and yours continually. I would be glad to see you and have the sweet privilege of being instructed in the way of the Lord more perfectly. Remember me and mine.

Lovingly,

MORGAN BROWN.

KEHUKEE, N. C., March 12, 1897.

*Elder S. Hassell—*

DEAR BROTHER: I appreciate the GOSPEL MESSENGER very much. I think it is as good as any other of our papers, and the most able defender of the Bible and the Primitive Baptists that I have ever read. Dear brother, I hope the good Lord may bless you in your labors, both editorially and ministerially, and enable you to still go among the Lord's poor and present to them the riches of His kingdom.

Your little brother in hope,

CHARLES MEADS.

OKAPILCO, GA., March 26, 1897.

DEAR BROTHER HASSELL: I hope the Lord will bless and sustain you in publishing the MESSENGER, for it is certainly one of the ablest, if not the ablest, and soundest Baptist papers we have. I admire your policy of conservatism, inclining neither to fatalism on the one hand, nor to Arminianism on the other.

How straight, how narrow, how difficult is the path the dear Lord has marked out for His people to walk in! It is so difficult that we are entirely dependent upon His almighty and all-loving arm to lead, guide, and sustain us therein. But what a blessed privilege it is to thus lean upon His strong arm, and feel His sweet and loving power in our every deliverance as we journey through this sinful world!

Your unworthy brother,

W. S. SMITH.

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“REST REMAINETH,”

*Rest remaineth*—oh, how sweet!  
Flowerly fields for wandering feet,  
Peaceful calm for sleepless eyes,  
Life for death, and songs for sighs.

*Rest remaineth*—hush that sigh;  
Mourning pilgrim, rest is nigh;  
Yet a season, bright and blest  
Thou shall enter on thy rest.

*Rest remaineth*—rest from sin—  
Guilt can never enter in;  
Every warring thought shall cease—  
Rest in purity and peace.

*Rest remaineth*—oh, how blest!  
We believe and we have rest;  
Every trembling thought shall be  
Lost, my Saviour—lost in Thee.

*Rest remaineth*—rest from tears;  
Rest from parting, rest from fears;  
And at last, by Thee possessed,  
On Thy bosom sink to rest.

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OBITUARIES.

“There the weary be at rest.” Job iii, 17.

THADDEUS HEWELL.

This dear aged brother, who was seventy-seven years old on the 26th day of January, 1896, died at his home in Chambers County, Ala., on February 11, 1897. He was a most worthy, faithful, and lovely member of the church of Christ at Macedonia, in the county named above, where he is buried, and will remain until Christ comes again to take him to Himself in glory. Perhaps a more indus-

trious, persevering, and laboring brother could not be found in this country. But his long labors are ended, and he is at rest. May our loving Heavenly Father care for his tried and afflicted family, which he has left to still struggle in the battles of life, is our prayer.

J. T. SATTERWHITE.

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WILLIAM P. FINLEY.

Bro. William P. Finley, well known in Chambers County, Ala., died at his home, March 14, 1897. He has long been a Primitive Baptist, and represented his county one session in the Legislature. Supposing that some one will furnish further notice of his death, I add no more.

W. M. M.

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MRS. ELIZA F. MEGUIAR.

Eliza F. Meguiar was born September 30, 1836, and died March 5, 1896. She was married to the writer March 19, 1857; was made sensible of her condition in 1860, and on the second Sunday in August, 1861, she left the house and myself (as she felt) for the last time. She went to the barn and got a rope, went to the woods, where she thought she would end her miserable life. But by chance or accident, some would say (but I don't believe it that way), a neighbor passed along, and she turned and came back to the house, and on her way she found that peace that the world can't give nor take away. Truly it was a change from the most miserable to one of the happiest persons I ever saw. In 1864 she, with myself, joined the Primitive Baptist church at Sulphur Spring, Simpson Co., Ky., and was baptized by Elder Joseph Pitt, and she remained a consistent member until death. She was the mother of five children, three still living to mourn the loss of their mother. She had her faults, as others; but she was truly a help-meet to me and a mother indeed to her children, ever ready to administer to their comfort and their wants, and not only to her own family, but ready to administer to the wants of others, especially the sick and distressed. She was a child of affliction from her youth, but bore her sufferings with patience. On the 27th of February, 1896, she was taken with a chill, and after a week of intense suffering fell asleep in Jesus, as we hope and believe. I would like to write more, but must desist. Brethren and sisters, if you can find it in your hearts to do so, pray for me and my children, that we may one day be permitted to meet that companion and mother in that sweet rest to which we so confidently believe she has gone. Since she has been taken from me the world has seemed almost like a blank: it seems like I never can get over it, but I want to be reconciled to the will of Him who does all things well.

In sorrow and distress a poor sinner, but with a feeble hope, your brother in hope of eternal life,

NATHANIEL MEGUIAR.

Franklin, Ky.

## MRS. MARY FORDHAM.

Mrs. Mary Fordham died February 13, 1897. She was the only daughter of Mr. Willis and Mrs. Nancy Bullock, of Wilkinson County, Ga. She was born November 23, 1827; and married Mr. John Hogan, September 5, 1848. They lived together nearly ten years, when death called him away, and she was left a grief-stricken widow with five little children. She was married again, to Mr. Benjamin Fordham, in 1863 or '64. He lived only six months, and she was again left alone with her fatherless children; but she fought the battle of life bravely—taught them the true principles of life, and admonished them to "remember their Creator in the days of their youth." She was a member of the Primitive Baptist church at Pleasant Plains, Wilkinson County, Ga., many years, and lived a consistent Christian life, faithful to fill her seat in the house of worship. She lived truly up to the old adage: "Speak no ill of thy neighbors," and taught her children to live by the same rule. She was conscious of her approaching death, but patient and resigned. During her last hours she often repeated these words, "Happy day! oh, happy day!" She died at the home of her oldest daughter—Mrs. Martha Davidson—and was buried in Pleasant Plains Cemetery, funeral services being conducted by her pastor, Elder J. N. Nobles. We would say to the bereaved children and brother (the only surviving one of her father's family): "Weep not that she is gone, but rejoice in the hope that she has received a crown of glory, and is sweetly resting among the redeemed of her precious Saviour, whom she loved and trusted."

A FRIEND.

## MRS. MARY LINN.

Died suddenly at her home near Brownsville, Pa., Aug. 6, 1896, Mrs. Mary Linn, wife of James M. Linn, aged 81 years.

"Aunt Mary," as we usually called her, was baptized into the fellowship of the Primitive Baptist church by my father more than 40 years ago.

The door of her house was opened wide to the ministering servants of Jesus; and not only her door, but her purse was also open to help them on their way. She loved and advocated the doctrine of *grace* in the salvation of sinners. She not only professed, but *lived* the religion she professed. She leaves two daughters and a number of grandchildren to mourn their loss. In her declining years her mind was greatly impaired, making her a great care. Mrs. Barnell, her daughter, lived with and cared for her, day and night, thus setting an example worthy to be imitated by all in whose hands an aged mother has fallen to be cared for in her last days. Cinda, I know there is a vacancy in your home which can never be filled, but the light that went out here on earth is brilliant in glory. A short funeral service was conducted by Mr. Bowman, after which her mortal body was consigned to the dust in the Brownsville Cemetery, to await the resurrection morn, when her body will come up with all the saints of Jesus to be reunited to her spirit, and so be forever with the Lord. She cannot come to us

but we, by the grace of God, can go to her. Oh, for that preparation of soul and body by which we may be permitted to meet again those precious ones gone on before, and dwell with them in that land where sickness, sorrow, pain nor death can ever come. Weeping friends, dry your tears and sing with the poet:

"Asleep in Jesus! O how sweet  
To be for such a slumber meet,  
With holy confidence to sing,  
That death hath lost its cruel sting."

Arden, Pa.

J. C. CORDER.

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### DEACON WILLIAM WILLIAMS

Was born November 19, 1826, and died at his home, eight miles from Irwinton, Ga., February 28, 1897. He married Miss Mary Ross July 18, 1852; joined the Primitive Baptist church at Pleasant Plains, Wilkinson Co., Ga., July, 1864; served as deacon nearly twenty-five years. Much could be said of this good man, but space will not admit. He was a dutiful church member, faithfully filled the office assigned him. He was a good husband, kind father, and a peaceable, quiet, and law-abiding citizen. He was sick eleven weeks, and all was done that a good wife, kind children and friends could do to stay the hand of death; but God called him, and he said he was ready. When the summons came he was willing to depart and be with Jesus. He was not afraid to die, but felt he would find that rest "prepared for the people of God." He felt he had "fought a good fight, had finished his course, had kept the faith, henceforth there was laid up for him a crown of righteousness." He was buried at Pleasant Plains Cemetery, funeral service being conducted by his pastor, Elder J. N. Nobles. We would say to the bereaved family: Weep not as those that have no hope; we believe "it is well with his soul."

A FRIEND.

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### MRS. F. E. INGRAM.

Mrs. Frances Elizabeth Ingram was born in Muskogee County, Ga., April 17, 1832. Her maiden name was Roquemore. She moved with her parents to Alabama, before she was grown. On December 2, 1849, she was married to T. W. Ingram, with whom she lived until her death, February 9, 1897. She was the mother of twelve children, ten of whom lived to maturity, the other two dying in infancy. In the year 1853, while lingering in sickness, her mind was solemnly impressed with the duty of baptism and she promised her Saviour, if restored to health, she would follow Him in that sacred ordinance. She was restored to health, and on the second Sunday in April, 1853, after giving satisfactory evidence of an experience of grace, she and her husband were both on the same day baptized into the fellowship of the Primitive Baptist Church. In the year 1880 the family moved to Johnson County, Ark. She was a devoted wife, a tender, loving mother, kind neighbor, a Christian woman, and died as she had lived—calm, peaceful, tri-

umphant—expressing her faith in words, that “I will be better when released from the sorrows of this evil world.”

Blessed, indeed, it is to thus die in the Lord. May God’s infinite grace prepare us all to follow her to the home of the blest. G.

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R. G. SELLARS.

The subject of this sketch was born unto J. S. and L. E. Sellars December 21, 1871; was married September 15, 1892, to Miss Genia Underwood, and died in Luverne, Ala., December 21st, 1896. As a child he was kind and good to father and mother, and was much loved by them, and greatly confided in. As a brother, he was ever kind to his brothers and sisters, and was much loved by them. As a husband, he was ever kind and untiring in trying to make home pleasant. No one feels the loss of him more than Genia, his wife. Yet his death brought gloom and sorrow to many. He never made any public profession of religion, yet we have believed he knew the joyful sound of salvation by grace. In a letter from his sister to me she stated that he said he was willing to die. It seems hard to give up loved ones in the prime of life, when we hope so much from them, but such we have to do. And the good Lord alone can fill the void that is made in this case by the wise dispensation of His providence. We would comfort the bereaved ones and fill up that void, if we could. We cannot; but we can only ask the Lord to bless and comfort, and give them grace to enable them to bow in humble submission to their afflictions. J. H. MILLS.

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MRS. MARTHA J. ARNOLD

Was born March 27, 1843, and died March 25, 1897. She leaves a dear husband and six children (four boys and two girls) and a host of friends to mourn after her. She died with heart dropsy—suffered for two years. She was a Christian—belonged to the Baptist Church. All was done for her that husband, children, and friends could do. Her remains were carried to Friendship graveyard. Her funeral was conducted by Elder Hodges. A large number of friends and connections were present. A FRIEND.  
Pinson, Tenn.

---

CHANGE OF TIME OF GENERAL MEETING.

The General Meeting of the Second District of the Ocmulgee Association appointed to be held with the church at Mount Zion, Jones County, Ga., is changed from Friday before the 5th Sunday in August to Friday before the 3rd Sunday in August, 1897, so as to avoid conflicting with a General Meeting of the Ebenezer Association.

D. G. McCOWEN,

*Clerk of the Ocmulgee Association.*

Forsyth, Ga., April 8, 1897.

## GENERAL UNION MEETING AT NASHVILLE, TENN.

A General Primitive Baptist Union meeting is expected to be held, D. V., with the South College Street Church in Nashville, Tenn., beginning the third Sunday in June. This is a most lovely church of about two hundred members. Low rates of travel may be had at that time. The meeting may last a week or more. It is highly important and delightful for Primitive Baptists to become personally acquainted with brethren from all parts of the country. We ought to have such General Meetings as often as we can.

S. HASSELL.

## 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.

*Thoughts in Verse, by Elder George A. Bretz, Albion, Indiana.* A little book of original poems on religious subjects. One copy, by mail, for Five Cents; six copies, Twenty-five cents. *Address the author.*

## DO YOU WANT IT?

"Man Redeemed from Sin and Death—The Bible Doctrine of the Resurrection of the Dead." A book of 340 pages; published ten years ago, and sold at 75 cents. It was very highly approved by many of our Ministers, Editors, and Brethren. Since the edition was exhausted, many have asked for it. It is now proposed to bring out a new edition, bound in nice, firm paper covers, and sold at only *twenty cents*—six for \$1.00 to one address; provided that 500 can be sold soon after the book is ready—of which notice will be given.

All who will send for the book, when ready, will please inform me soon, saying how many you will order, so that I may know how many to have made. The book will contain my true picture and autograph.

Elders W. M. Mitchell and S. Hassell said this was the only work devoted entirely to the glorious Doctrine of the Resurrection of the Dead, and they highly commend it. It will be sent post-paid.

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S. HASSELL, Williamston, N. C.

## 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.

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Tuition from ten to twenty dollars for half term, to be paid in advance.

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For further particulars, inquire of

**A. J. MOORE,**

August 1, 1896.

PRINCIPAL.

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TEMPLE, BELL CO., 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 Temple, 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 Temple, Texas, and have sent them from here. I send prices attached:

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MRS. M. E. ATKINS, Temple, Bell Co., 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.

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S. HASSELL.

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S. HASSELL.

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**SYLVESTER HASSELL,**  
WILLIAMSTON, N. C.

Jan'y 1898.  
Vol. 19.

No. 7.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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PUBLISHED MONTHLY.

PRICE, \$1 00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

JULY, 1897.

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# The Gospel Messenger.

JULY, 1897.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 19.

WILLIAMSTON, N. C., JULY, 1897.

No. 7.

## IN THE HARVEST FIELD.

Glory to Him who bids the field  
Its blessings to our toil to yield,  
Who giveth much, who giveth more,  
Till store and basket runneth o'er;  
Thus, ere the golden skies grow dim,  
Come, let us sing our Harvest hymn.

His finger on the land doth lay  
Its beauty, stretching far away;  
His breath doth fill the opal skies  
With grandeur dread to mortal eyes;  
He gives man harvest from the wild,  
And drops the daisies for the child.

But, oh, how shall we dare draw near?  
Such power is veiled in mists of fear;  
What can we be to One who fills  
The awful silence of the hills,  
Who knows the secrets of the sea,  
The wild beasts in the forest free?

But, Lord, we know Thee otherwise—  
A slighted man, with loving eyes,  
Toiling along with weary feet,  
Such paths as these among the wheat;  
What can we give Thee for the pain  
With which Thou sowed'st immortal grain?

Nothing—for all we have is Thine,  
Who need'st not corn, nor oil, nor wine;  
Nothing—unless Thou make us meet  
To follow Thee through tares and wheat,  
And, with Thy saints about the throne,  
With gladness sing the Harvest Home.

THINK you there was anything in all their lives which the three Hebrew children remembered with greater joy than their being thrown into the fiery furnace? And that because the Son of God came and walked with them there.—*Selected.*

COLUMBUS, GA., April 23, 1897.

DEAR BRO. HASSELL: I read with pleasure your article in the May MESSENGER concerning Associations, and especially that part which recommends the elections of the Moderator and Clerk.

Our Association (the Upatoie) at her last session in part pursued the plan of electing her Moderator by selecting the pastor of the church where the Association was held as her Moderator.

I was the Moderator of the Association and declined a re-election, and requested the Association to adopt the plan you suggest.

I trust we may do so again at our next sitting, at Fellowship, about a half mile from Shiloh on the Southern Railroad (the old Georgia Midland and Gulf R. R.), at our usual time, Tuesday after the first Sunday in September next.

It is a sad thought to me that any of our brethren will aspire to that position. While none of them will confess to such an aspiration, yet I have thought that some did. I have long been in favor of having some central location for such a meeting, and as many as feel able to do so providing tents for the accommodation of their families and such guests as may attend them. I feel that it would result in good for us to have such annual meetings, and have them continue for five or more days, and have preaching three times a day and at night. I would like to attend such a meeting, where we might come together solely for the purpose of worship.

Our Associations are entirely too formal, and have too much of the business air about them. We need no Moderator or Clerk—only such as we have at our Union meetings. Let us come together for worship, and not to lord it over the churches in matters of discipline, which belong strictly to them.

I attended the funeral of John R. Respass, Jr., a son of Elder John R. Respass, and from what I could gather from those who were present when he died, and also

from many conversations I had with him before his death, I felt assured he had a good hope in Christ. He was in his right mind and perfectly conscious that death was at hand some hours before he died, and he professed a hope, and said he was perfectly willing to die. John was a young man of many noble traits of character, and was the idol of the family.

Brother Respass has only one living son left—Mr. Z. D. Respass, of Atlanta; but John left five sisters, two of them widows and two single, and one married sister, Mrs. Holt, of Americus, where he died. It was a most sad occasion with me to see so many sorrowing ones, who have been deprived of father and mother, and now such a precious loving single brother, whose life was so unselfishly and lovingly devoted to them. While I was thus made sad, yet when I heard them talk about Jesus, my heart was made to rejoice in the fact that it was a family of the children of God. None of them have united with the church, except Sister McDowell, whom you know well as a most spiritual-minded woman; but I am well assured that they have that preparation of heart and mind which fits them for the church. They are all staunch Old School Baptists in belief, and love the church and the association of the Primitive Baptists.

I am glad that the MESSENGER has fallen into your hands since the death of Bro. Respass, and I am sure that his children feel the same way. It was the love that his two sons had for the father that caused them to continue the business management after his death, without the hope of any pecuniary reward. They did it well, remarkably so under the circumstances, and I feel that his two boys deserve the lasting gratitude of Baptists generally for it.

Yours in the Lord,

H. BUSSEY.

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IT IS WELL to observe the faults of others, not to comment on them, but by them to correct your own. Thus you can make such faults a blessing to yourself instead of an evil in leading you to censoriousness.

BUCKSNORT, TENN., March 28, 1897.

DEAR BRO. HASSELL: We receive the GOSPEL MESSENGER regularly, and rejoice in the rich truths it contains. I have been so strengthened by the sweet communications and experiences, that I feel like telling you what I believe the Lord has done for my poor soul.

When quite young I would have serious thoughts about death, but never had any lasting impressions until I was seventeen years old. While under a sermon preached by Elder J. E. Frost, it pleased the good Lord to lift the veil from my wicked heart and give me a view of my lost estate by nature and a glimpse by faith of the glories of heaven, which made me dissatisfied with the corruptible things of this world, and myself, too, that I viewed as more corrupt. "Lord, be merciful to me, a sinner, and what *must* I do to be saved?" was my cry for eleven long months. I could not content myself in any way. I would read the blessed promises, but could not take one to myself. I would go to preaching, hoping to find some relief; but everything seemed to condemn me, and I would think it useless to ever try to pray again, and the next moment I would be begging for mercy, feeling, too, all the while that I deserved no mercy, for I felt to be the vilest sinner on earth, sinking lower and lower, until brought to a full realization of my utter and entire helplessness. Then came (I know not how) a great peace to my troubled soul. O wonderful change! Instead of crying in agony, "Lord, be merciful to me, a sinner," I could say, "Bless the Lord, O my soul." I thought I never would know sorrow again. This only lasted for a while, when I began to have fears that I was deceived. Still I felt a love for the people of God, and desired to be one of their number. I thought if I was just fit to live with the Old Baptists I would be satisfied. My parents were Primitive Baptists, and I would go to their meetings. I enjoyed the preaching, and had great

love for the brethren and sisters; but a deep sense of my unworthiness kept me out of the church three years, when, on the first Sunday in February, 1881, I united with the church at Buckeye, and in May following I was baptized by Elder Frost. I enjoyed my baptism, but oh how my faith has been tried since that time! I truly did love the church, and I love it now. But it pleased the good Lord to lay the heavy hand of affliction on me and deny me the blessed privilege of meeting with the dear saints at the house of worship. I have been confined to bed fourteen years. It seems that no power save that of the Divine Spirit could have borne me up under the terrible suffering.

But I must close. This is a very imperfect sketch of my travels, but if there be any marks of grace in it, to God be all the glory.

Dear brother, pray for me. And may God bless you, and long continue your usefulness.

Yours in suffering,

MARY E. WARDEN.

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TAVERN, WINSTON CO., ALA.,

April 11, 1897.

DEAR BRETHREN AND SISTERS IN THE LORD: I thought I would write a little and see if you all could witness my feelings. When I was about fifteen years of age, I thought I would do better, but I got worse every day. I would try to pray, and all I could say was, "Lord, have mercy on poor me!" I went on this way for one year, and at last gave up to die. I went and fell on my knees, and asked God to have mercy on me for the last time. I started to bed and kissed two of my little sisters and bade them farewell. The next I knew I was on the floor singing "Come Holy Spirit, come," when my dear father said "Frony, what is the matter?" I said, "I don't know, Pa." I felt like I wanted to shout and praise God to every-

body. I have been a member of the Primitive Baptists twenty-five years, and I feel like, if one at all, the least of all. My dear father departed this life a few days ago; his name was Alfred Daniel. He talked all the time of the goodness of God, and begged all the children to give God the praise. A short time before he died he slapped his hands and said, "Jesus has come after me, and it will be a happy change when I get home to reign in heaven above." We believe he is gone to rest.

Your sister until death, -if one at all.

SOPHRONIA MATTOX.

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## SACRIFICES.

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BELOVED BRETHREN: All sacrifices in the worship of God show man's alienation and separation from Him, as we have seen, and that it is only by Divinely appointed sacrifices sinners are restored to communion with Him. Left to themselves, the separated sons of Adam and divided nations of the earth sought to restore themselves to the favor of God, or to propitiate their imaginary gods by means of their own sacrifices and works; and thus they wandered in ignorance before God proclaimed the Law of Sacrifices upon Mount Sinai by His servant Moses, and the Gospel of Service upon Mount Zion by his Son Jesus. But now behold both in the Law and in the Gospel, God is seen as coming down to the estranged and wandering children of men as their Covenant-God, *Himself* providing and making known the way for their restoration, return and access unto Him, that they may come and kneel before and worship God who created them. The first is the vain endeavor of men to build a tower to heaven and raise themselves up to God (and they yet have "Endeavor" organizations); the last is God's effectual way of "bringing again that which was driven away, and

binding up that which was broken," and of raising up to Himself the fallen children and people of the covenant; that they may acceptably worship Him in the mountain of His holiness, and commune with Him and He with them.

The *burnt-offerings* of the people of the Old Covenant, which in the order of nature were subsequent to their sin-offerings, were self-dedicatory, representing that their sins were atoned for and put away, and so they themselves in their persons and services were accepted with God and were His consecrated worshippers, giving themselves freely and wholly to Him in entire devotion, because He had redeemed and saved them, and had separated them from the nations, from their sins and their idols. The burnt-offering, which was wholly burnt, was expressive of this sacred obligation of all the saved people, and was a symbol and pledge that *they were the Lord's*, and that all they had and were were His. Joshua (type of Jesus) expressed this entire consecration and devotion to God when he said, "but as for me and my house, *we will serve the Lord*. And the people answered and said, God forbid that we should forsake the Lord to serve other gods; for the Lord our God, He it is that brought us up and our fathers out of the land of Egypt, from the house of bondage." And so Moses, their leader out of Egypt and bondage, taught them to sing, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help and the sword of thy excellency!" "SAVED BY THE LORD!" Thus is set forth their absolute dependence upon Him who saved them, as also their supreme obligations to consecrate themselves entirely to the Lord their God, who had so graciously raised them up into holy communion with Himself, having put away their sins and blotted out as a thick cloud their transgressions which had separated them from Him. The burnt-offerings had this meaning, and impressed the saved people that the LORD WAS THEIR ALL *and*

*they were His inheritance.* All they were as the people of the living God, and all that they possessed, the Lord had made them and bestowed upon them. To Him they owed themselves and all their mercies and blessings; therefore, to Him belonged all their devotions, worship, and praise, so that it was just and right for them to be wholly consecrated to the service of the Lord, and that they should love Him with their whole heart and soul, mind, and strength, as a tribute of honor and glory to Him for what He had made them and done for them. In the light and view of this, the departures and idolatries of the Lord's redeemed people were extremely hateful and displeasing, and brought upon them their worst calamities as merited judgments, that so they might return to the Lord who had bought them.

Let us now apply all this solemn and wonderful meaning and lesson of the burnt-offerings to the people of the "New and better Testament," that our minds and hearts may be suitably impressed with *our* most sacred and supreme obligations to be sincerely and entirely consecrated in humble devotion and service to the God and Father of our only Lord Jesus Christ, who has wrought so great a salvation for us, and quickened us together with Christ, to the end that, whether we wake or sleep, we should live together with Him and behold His glory, that where He is there we shall be, and live because He lives.

These Scriptures will suffice to impress this at present: "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." "I beseech you therefore, brethren, *by the mercies of God*, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the *renewing* of your

mind, that ye may prove what is that good, and acceptable, and perfect will of God." "Yield yourselves unto God, as those that are *alive* from the dead, and your members as instruments of righteousness unto God." "Now being made free from sin, and become servants to God, ye have your fruit unto *holiness*, and the end everlasting life." "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light." "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me." To be thus with the holy Son of God, they must first be transformed into His image of perfect holiness before God in love, and in themselves reflect His divine glory and praise.

When thus redeemed and consecrated unto the worship of the holy and blessed God, then His people gathered unto His holy sanctuary with their *peace-offerings*, which they freely offered up in devotional sacrifice and service, because God was their God and Saviour, and had so greatly blessed them. Through their peace-offerings they said, "The Lord hath done great things for us, whereof we are glad." So these last offerings of the children of the Covenant were cheerfully given in the gratitude of their hearts, as so many offerings of thanksgiving and tributes of praise. Thus they were a kingdom of priests unto God, and He dwelt among them. They were His footstool, the place of His feet, which He made glorious. How wonderful that God should come down and dwell among men! "I will be their God, and they shall be My people." So is the covenant that He makes with them.

Through the sin-offering their God has taken away

their sins; through the burnt-offering He has brought them into the bonds of the covenant as His "holy nation," a people separated unto Himself from all other peoples and nations; and now, through the peace-offering, they make His praise glorious in His temple!

As applied to the New Testament people in their worship and service, the Supper of the Lord, which superseded the Passover, shows the suffering for sin unto death, as witnessed by all the sin-offerings until Christ died for our sins; then, Gospel Baptism, in which is shown that our sins were burned up or consumed and we were cut off by death, as was Christ, and were also quickened and raised up together with Him, to live in newness of spirit and serve God in righteousness all the days of an endless life—baptism is the spiritual realization of the whole burnt-offering. Thus it is seen through the sacrifices under the Law that the people saved by the Lord are a REGENERATED kingdom, a people separated from their sins and raised up out of death into a new life, a new and living and holy people! This is very wonderful, and it is the Lord's doing. It is all fulfilled and realized in our Lord Jesus Christ, in and with whom we are complete.

And now, henceforth and forever, our peace-offerings of thanksgiving and praise unto the God of our salvation are offered up with love and joyfulness through our consecrated and glorified High Priest, who lives in the presence of God for us. "This people have I formed for Myself; they shall show forth My praise," saith the Lord. It is indeed their delight and joy to do so, because His love is in their hearts, and they walk in the light of His countenance, which is heaven to their souls. This was beautifully represented by the last of the three great yearly feasts of Israel—the feast of Tabernacles in the end of the harvest-year, a time of great rejoicing among all the people of God. At this feast the happy Jubilee was proclaimed through the priests by the blowing of

trumpets; and all the people were made free to return home to their inheritance in the good land. O, my soul, rise up and praise and bless God for all these great things!

One lesson more is taught us by the peace-offerings, and it is important, and will close this consideration of *sacrifices*. The peace-offerings, like the burnt-offerings and the sin-offerings, were of *the very best* that the offerers had to bring in sacrifice to God; and when brought and offered as a tribute of homage and gratitude, a part of the offering was burned on the altar in devotion to God, and the remainder was shared between the priests and ministers of the sanctuary and the worshippers who brought the sacrifice. Thus is shown the close and sacred relationship between God and His servants and people, and that their interests and love and blessings are joined together and mutual. It is so in the Gospel kingdom and inheritance and service. Our adorable King Himself "came down from heaven," and so God's divine power hath given unto us all things that pertain unto life and godliness; and in this fullness of salvation and heavenly riches and blessing every one of this holy priesthood is embraced together, as heirs of God and joint-heirs with Christ, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Thus all this divine service of ministration and grateful honor and praise comes down from God out of heaven to those who offer praise unto Him, and it is sanctified unto His glory and ascends up to Him again in supplication and thanksgiving, as the incense of loving hearts. "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." "They which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar" (of the sacrifices and offerings of their brethren); "even so hath the Lord ordained that they which preach the gospel should live

of the gospel;" that is, of the grateful peace-offerings of their brethren in the gospel. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; *that God in all things may be glorified through Jesus Christ.*" Thus and in this manner the sacrifice of peace-offerings is fulfilled unto the glory of God by His worshipping people, as a royal priesthood, and His praise arises in His temple.

"But to do good, and to communicate, forget not: for with such sacrifices God is well pleased." "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me," says the Lord. "I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." "Offer the sacrifices of righteousness; and put your trust in the Lord." "I will offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." "The voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for His mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord."

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor."

"Now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself. . . . And unto them that look for Him shall He appear the *second time*, without sin, unto salvation." "And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory,

and honor, and power, unto the Lord our God: for true and righteous are His judgments."

"When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise  
Then when we first begun."

D. BARTLEY.

Crawfordsville, Ind., March 29, 1897.

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GOD EVERYWHERE.

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Far out on the desolate billow,  
The sailor sails the sea,  
Alone with the night and the tempest  
Where countless dangers be.  
Yet never alone is the Christian,  
Who lives by faith and prayer;  
For God is a friend unfailing,  
And God is everywhere.

Far down in the earth's dark bosom,  
The miner mines the ore;  
Death lurks in the dark behind him,  
And hides in the rock before.

Forth into the dreadful battle,  
The steadfast soldier goes,  
No friend, when he lies a-dying,  
His eyes to tenderly close.

Lord, grant, as we sail life's ocean,  
Or delve in its mines of woe,  
Or fight in its terrible conflict,  
This comfort all to know:  
That never alone is the Christian,  
Who lives by faith and prayer;  
For God is a friend unfailing,  
And God is everywhere.

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THE SPADE goes on upsetting—the higher critics and not Moses. One of the charges against the Pentateuch has been that "jasper" is a Greek word, and could not have been known to Moses; therefore Moses did not write the description of the high priest's breastplate. But now jasper is found on the tablets dug up at Tel-el Amarna, and it proved that the Greeks borrowed it from the East.

—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.

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“SPEAKING THE TRUTH IN LOVE.”

Eph. iv. 15.

When I purchased the GOSPEL MESSENGER, I adopted as its motto the above language of the Apostle Paul to the church at Ephesus.

The two most essential things in all speech, whether oral or written, are TRUTH and LOVE.

I. TRUTH.

Truth is the perfect teaching of God in the Old and New Testament Scriptures. The testimony of God in the Scriptures is the infallible and final standard of truth. The doctrine of God our Saviour, the doctrine of the prophets and apostles, will stand when heaven and earth have passed away. It is impossible for God to lie; and His truth endureth forever. And no one should either mutilate the eternal truth of God by denying a part of it, or dilute it by mixing error with it; “the whole truth and nothing but the truth” is the only thing that glorifies God or really benefits mankind. It is the cunning device of Satan, who poses as an angel of light, to take error and sugar-coat it

with a little truth, and then deceive human beings (who are naturally corrupt and disposed to believe falsehood) into swallowing this poisonous compound to their ruin. It has been his especial delight, for thousands of years, thus to pervert the Word of God, and he is never better pleased than when he succeeds in getting a child, particularly a minister, of God thus to adulterate the truth, and thereby to confuse and divide the people of God. There can be no real or permanent union of the people of God except upon the ground of His pure eternal truth. The chief substance of that truth, as Primitive Baptists have believed for hundreds of years and as the most of them, including myself, now believe, is contained in the London Baptist Confession of Faith, which, though the imperfect production of men, is, we believe, the most nearly perfect human expression of Scripture truth.

If, in order to please any one, I should advocate in the GOSPEL MESSENGER what I myself did not believe, I would be hypocritical; and if I did not advocate it in the way that seemed best to me, I would be stupid. I hope that I desire to be sincerely thankful to the Lord that, out of the thousands of the subscribers to the GOSPEL MESSENGER, only two have, during the year in which I have now owned and issued the magazine, expressed to me any objection to either the matter or the manner of what I have published in its pages; and only one of these has discontinued his subscription. I myself take and pay for several periodicals, and yet with no one of them do I perfectly agree; still I find enough good and valuable matter in them to cause me to take pleasure in continuing my subscription to them.

Compared with the principles of divine and eternal truth advocated by the GOSPEL MESSENGER, all the gold and silver and jewels of earth are but sordid dust; and, whatever may be the consequences to myself or

to the MESSENGER, I propose, by the grace of God, never to vary one hair's-breadth from those principles.

## 2. LOVE.

Though we should never, in the slightest degree, abandon or compromise the truth, still we should maintain it in LOVE—in love to God, the great Fountain of Truth, and in love to His children, in whom dwells the Spirit of Truth.

The Epistle of Paul to the Ephesians, from which the motto of the GOSPEL MESSENGER is taken, is radiant with heavenly glory—the divine glory of truth and faith, humility and patience, peace and union, holiness and love. The great object of the Apostle in this Epistle—and he declares that it is the great object of God in all His ministrations to His people—is to unite and perfect the saints, to build up the one body of Christ in truth and love. In this Epistle he represents the Church of Christ as one building, one family, one bride, one body, animated by one Spirit, having one Lord, one faith, one baptism, and one God and Father of all, who is above all, and through all, and in them all. The Apostle sets forth the Church as a living body, not yet perfect, but longing and seeking for perfection, growing up to the measure of the stature of the fullness of Christ, from whom are derived all the life and grace and beauty and strength and union and symmetry and growth of the body. No one of the members of the body has yet attained to perfection; but in order to attain perfection, each member is growing, and needs to grow in every Christian grace and virtue; and in order to health and growth each member needs every other member, and, instead of despising or abusing any other member, should sincerely and earnestly and tenderly seek to promote the health and welfare of every other member, as every rational human being does in regard to every member of his own body. The solemn lesson taught by the inspired Apostle in this divine,

wonderful and powerful illustration is, that, if *we* do not *feel* this near and dear relationship to the other members of the body of Christ, and *heartily* desire and labor for the welfare of the other members, we are not really members of the body. We are deceiving ourselves with a vain profession of religion—we have no lot or part in the matter—we are in the gall of bitterness and the bond of iniquity. If we do not love the children of God, we do not love Him, and we have no evidence that He loves us. But as certainly as we have been born of God, we will love Him and His truth and His people; and, while we will adhere steadfastly to His truth in all its purity, as we understand it, we will not pour out the vials of bitterness, wrath, and malice upon those of our brethren who do not understand every point of doctrine or practice as we understand it, nor will we seek to cut them off from the body and exclude them from the fellowship of the saints. But we will, rather, in “lowliness and meekness, long-suffering and forbearance,” strive to persuade and save them to such fellowship, knowing that we are, all of us, imperfect, and have no light that we did not receive from Christ; and that even inspired Apostles saw through a glass darkly, and knew only in part; and that LOVE is greater even than faith and hope, and most nearly assimilates us to God. The loving parent, teacher, or friend uses sharpness in speech in reproving gross wrong; but such sharpness, instead of being an evidence of hatred, is the truest proof of sincere love, which strives, not to destroy, but to save the erring one. Joshua wished to forbid the two men who did not join the seventy elders from prophesying; but Moses showed a wiser and nobler spirit in not only allowing them to prophesy, but in rejoicing that the Lord had made them prophets. (Num. xi. 24-30). Upon the Samaritans who did not receive Jesus, the Apostles James and John wished to call down fire from heaven

to consume them; but Jesus rebuked James and John, saying "ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." (Luke ix. 51-56). John said to Christ on another occasion: "Master, we saw one casting out devils in Thy name, and he followeth not us, and we forbade him, because he followeth not us. But Jesus said, forbid him not; for there is no man who shall do a miracle in My name that can lightly speak evil of Me; for he that is not against us is on our part." (Mark ix. 38-40). Christ severely rebuked five of the seven churches of Asia, as Paul did the churches of Corinth and Galatia, for worse errors than Primitive Baptist churches have been guilty of; but neither did Christ nor Paul unchurch those churches. The children of God have tasted of the sweetness and tenderness of the divine mercy, without which they would all be lost; and they should show the same merciful spirit towards all their fellow-creatures, and especially towards all their brethren, members with them of the same mystical body of Christ. Paul declares that the gospel, the ministration of righteousness and life, is more glorious than the law, the ministration of condemnation and death (2 Cor. iii); and so the forgiving, saving spirit of the gospel is more glorious than the avenging, destroying spirit of the law. The injunction to do unto others as we would have others do unto us, is written in the hearts of all the true children of God by the Spirit of love; and those who partake of the meekness and lowliness and loving tenderness of Christ will certainly be forbearing towards their brethren in regard to meats and days and all other minor, non-essential matters, and will follow after the things which make for peace and things wherewith one may not destroy but edify another. (Rom. xiv). "God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. xiv. 33).

The GOSPEL MESSENGER is utterly opposed to any

further divisions or sub-divisions of our people. Too many fences have already been run across the Old Baptist field; instead of putting up any more, I would much rather take down several that have been and are now being put up in some sections. These carnal divisions of the body of Christ caused by philosophy, pride, prejudice, and passion, seem to me shameful and suicidal. We want no new tests of fellowship, no new barriers between us, unknown to our fathers. The London Baptist Confession of Faith expresses clearly and fully enough the great fundamental system of Bible truth; those who really believe and practice that system ought to dwell together in divine unity, peace, and love. If there should seem to be any important differences between us in faith or practice, a proper love to God and His truth and people would lead us to visit each other in person and in the spirit of love and humility, and to endeavor, by divine grace, to reach a Scriptural agreement; we might find out that the difference was mainly in expressions, each might receive needed light on Scripture truth, and the bonds of true and loving fellowship might be greatly strengthened. And if we cannot thus visit each other, or cannot see exactly alike after we do, we should obey the wise and holy commandment of our Heavenly Father to "forbear one another in love." (John xiii. 34; Eph. iv. 2.)

By thus dwelling together in truth and love we fulfil the dying prayer of our dear divine High Priest and Redeemer, that we should be one as He and the Father are one (John xxii. 20, 21); thus shall we realize the divine blessing of peace and prosperity; and thus benefit mankind by proving to them the reality and divinity of the religion of the Lord Jesus Christ; and thus shall we glorify His Father and our Father, His God and our God.

The appropriate and excellent motto of Elder Lemuel Potter's magazine, *The Church Advocate*, published at Fort Branch, Indiana, is: "Woe be unto the pastors that destroy and scatter the sheep of My pasture!

saith the Lord" (Jere. xxiii. 1). Such should be the motto of all ministers and of all religious periodicals. I am heartily rejoiced to say that it seems to me that the Great Head of the Church has blessed all of our fifteen Primitive Baptist periodicals in the United States with this divine principle of love and peace. I think that those periodicals were never better than they are now, and that it would be a blessing to our members and our nation if ten times as many copies of them were taken and read. The world is flooded with false and corrupt literature. In this age people, both young and old, will read something. Let the Holy Scriptures, and books and periodicals in faithful exposition of the Scriptures, be widely circulated, so that, in all our homes, elevating and purifying truth shall supplant degrading and polluting error. Let pure divine truth be maintained by both tongue and pen in humble and forbearing love, and the sweet light of heaven will scatter the foul darkness of earth, and the power of the God of light and love will transform the world from a pandemonium to a paradise.

SYLVESTER HASSELL.

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### THE COMMON SALVATION.

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Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered to the saints.—Jude 3.

We have often seen published articles in Primitive Baptist papers in which the writers have used the words "common salvation" as applying alone to what they have called "time salvation," in distinction from that which is eternal.

Now, it may be all right to make a distinction between that salvation, or deliverance of Christians from troubles that pertain to this present mortal life, and that final and eternal deliverance from all sins, death, and corruption; but the question is, Does this

phrase, "common salvation," only signify a deliverance from such afflictions as the saints are incident to in this life? Is it only what is called time salvation in distinction from that which is eternal? Was the phrase, "common salvation," intended to be understood in that way, and will the connection in which it stands justify that construction of it? We do not think it will.

We do not understand the words "common salvation" as referring merely to deliverance from temporal evils, but as referring to the only, all-sufficient, and eternal salvation that is in our Lord Jesus Christ for all His chosen and redeemed people of every nation, kindred, and tongue under heaven. This salvation is alike for all who are sanctified by God the Father, preserved in Jesus Christ, and called; and they all have one common interest in it. It belongs to them all alike, and is indeed a common salvation, or a salvation of which they all in common are made partakers. There is no other name given under heaven but Jesus, by which they can be saved, and doubtless for this very reason the Apostle gave *all diligence* to write unto the saints concerning this common salvation in which they all, in every land and country, had one common interest, and by which they were all made one in Christ Jesus.

The words common salvation, as used in this text, were not intended by the Apostle to signify that there is some other salvation of higher order or greater importance than the salvation of which he here speaks. It is not a comparison drawn between different kinds of salvation, or (as some say) between "two salvations," but it is the one only eternal salvation for all the redeemed of the Lord.

We hope our brethren will understand that we are not contending against the distinction that some make between our time salvation and that which is eternal; but we are insisting that the words common salvation are not used as referring to any distinction be-

tween salvations, but they only show that all the people of God, whether old or young, little infants or old adult sinners, wise men or simple, rich or poor, Jew or Greek,—all partake alike of that one common salvation that brings them nigh to God and makes them one in Christ Jesus.

What a blessed system of grace this common salvation is! It does away with all the proud distinctions of rank or station, as known among men in this mortal state, and brings the rich and poor of this world, the high and the low, together in one common bond of Christian brotherhood. It gives them one heart and one soul, and when all are under the powerful influence of the One Spirit of Christ they "eat their bread with singleness of heart, and have all things common." The more fully and effectually we are crucified to the world and the world to us, the more fully will this one common salvation be manifested in us and by us. "My mouth (says David) shall show forth Thy righteousness and Thy salvation all the day long." *Psa. lxxi. 15.*

This salvation has been the joy and song of the saved and redeemed people of God in all ages of the world. Sometimes, in rapturous songs of praise, they have felt such a common interest in this one common salvation that they have unitedly cried out to each other: "O come, *let us sing* unto the Lord, let *us* make a joyful noise unto the rock of our salvation." "Sing unto the Lord, bless His name, *show forth* His salvation from day to day." *Psa. xcvi. and xevi.*

In regard to the controversy that has appeared in some Primitive Baptist papers as to whether our "Time Salvation" is conditional or unconditional, we have regarded it, in most instances, as a strife "about words to no profit, but to the subverting of the hearer." *2 Tim. ii. 14.* A few of our brethren may have been edified and stirred up to examine the Scriptures a little on this subject, but we are inclined to fear that many

are more confused and bewildered on the subject than they ever were before.

In a private letter from Bro. Hassell (April 3, '97) the whole substance of this point of controversy is expressed in few words. He says: "So far as I am aware, no Primitive Baptist believes that he can do anything at all spiritual or acceptable to God, except by grace; and no Primitive Baptist believes that he will be as much comforted of the Lord in disobedience as in obedience."

Can we not all, as brethren and sisters in Christ, and in the church of Christ, most heartily agree with Bro. Hassell in the above sentence, as clearly expressing the sentiment of all consistent Primitive Baptists on this point of "Time Salvation"? Certainly we can.

W. M. M.

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## LIVING AFTER THE FLESH.

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It has occurred to me that the controversy of some Primitive Baptist papers as to whether what is called "Time Salvation" is conditional or unconditional, is too often a mere strife of words to no profit. With many of the writers there is no difference in principle involved, and it is rather a waste of time and words to show the difference between a shadow and a shade; and besides this, it confuses the mind of many readers of our papers,—causing some to suspect that a strife for the mastery has got among our preachers. This injures the influence of the ministry, and causes contention, strife, and division among brethren and churches.

Do not all our Baptist people know that, "If ye live after the flesh ye shall die?" And do they not know that living after the flesh is not living a life of obedience to Christ? Do we not know that there is a difference between obedient children and those who are

disobedient? Do we not know that disobedient children are walking disorderly and living after the flesh? Can we not see that such disorderly walking brings a death to the spiritual enjoyment and comforts of all who thus walk? These are things we see and know, but can we, with Bible in hand and its principles and teachings in our hearts, say in truth before God, that we see and know that we are obliged to be disobedient children, or that we are compelled, against our own will, choice or desire to live after the flesh, to walk disorderly and die as to fellowship or usefulness in the church? Rom. 8. 13. Can we honestly say before God that nothing depends upon how we hear, how we see, or how we do, as to our enjoyment or as to our duty to God and man? I fully believe the text in Romans 8. 13, "If ye live after the flesh ye shall die;" and I also believe that, "If ye, through the spirit, do mortify the deeds of the body, ye shall live." It is only through the Spirit's power and teaching that we are enabled to ever "mortify the deeds of the body" sufficiently to live the life of an orderly Christian. We hope brethren will cease to war and fight one another with words of no profit but to the subverting of the hearer. "Let us judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

W. M. M.

REMARK.—Elder Mitchell's editorials in this number were written before he saw my editorials, on similar subjects, in the June MESSENGER. S. H.

#### BAPTIST PERSECUTIONS.

ONCE a preacher was indicted in Virginia whose offense was preaching. It was in the days of Episcopal rule when Baptists were imprisoned. Patrick Henry was employed for their defense. When his time came to speak, he read the indictment "for preaching the Gospel of the Son of God." Then whirling it about his head, he exclaimed in reverent, fervent tones: "Great God!" It was sufficient. The court was awe-struck, and the case was dismissed. They felt the presence and the greatness of God.

I WOULD rather dwell in the dim fog of superstition than in air rarified to nothing by the air-pump of unbelief.—*Richter.*

WHAT OF THAT? WHAT IF SOME DO  
NOT BELIEVE?

Rom. iii. 3

The Scriptures are expressly called the Scriptures of truth. They testify to nothing but truth. They are the word of God, and every word of God is pure. No part of that word can fail or fall to the ground. Never will it return unto the Lord as a void, empty, ineffectual, or foolish thing. All flesh is grass, and the glory of man as the flower of the grass; but the word of the Lord shall endure forever. The visible heavens may depart and be rolled together as a scroll, the earth and the works done therein may, and will be burned up, but the word of the Lord, as spoken and written by His prophets—holy men of God—will assuredly stand, and all will most certainly be fulfilled.

Now, in view of the final fulfillment of the infallible Word of God as given to us in the Scriptures of truth, the Apostle asks, "What if some did not believe?" What if a host of critics should arise and call in question the validity and truth of the divine testimony of the Scriptures? What if a vast multitude of wise and learned men, skilled in science and philosophy, should seek to prove by the light of science that the Bible is not true? What if thousands of thousands of vain and self-righteous worshippers are gathered together against the Lord and against His Christ? What can all these things avail against the faith of God's elect? If thousands of men and women scoff against the truth and deride and abuse those who hold and love the truth of God, will that make their faith void? Will persecutions for Christ's sake, afflictions, necessities, trials of cruel mockings, fire or sword, of things present or things to come, ever make the faith of God of none effect? No, surely; for there are neither angels nor principalities, nor powers of life or death, that shall be able to separate us from the love of Christ Jesus our Lord.

W. M. M.

HUMAN MERIT NOT TO BE PLEADED  
BEFORE GOD.

The promised day had come; the long expected and much desired event was about to transpire. "Hear, O Israel! Thou art to pass over Jordan this day to go in to possess nations greater and mightier than thyself." Deut. ix. 1. Thus spake the Lord God by His faithful servant, Moses. What holy and unspeakable joy and triumph Moses must have felt, now that the time—the very day—had come at last when Israel must know of a truth that God had spoken to them by him, and that he had not deceived them, as they had often thought and said; the very hour drew near when all doubt as to the faithfulness of God's gracious promise should be dismissed. The great question of possibilities and probabilities touching the promise of God to Abraham and his seed was now to be speedily and forever settled.

But the work of Moses was not yet finished. He had a last farewell-charge to deliver. He must refresh the memory of God's wonderful deliverances from bondage in Egypt, from starvation in the desert, and from destruction and annihilation in the wilderness, and impress upon their minds that all those things had been done in their behalf—not as the result of their obedience, but for the love of God, and His immutable promise to Abraham, Isaac, and Jacob; for, as for the children of Israel, they had been rebellious from the day of their deliverance until that very day in which they should pass over the Jordan into the land of promise. Therefore Moses had to say to them in his final charge: "Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee, and that He may perform the word which the Lord sware unto thy fathers,

Abraham, and Isacc, and Jacob." (Fourth and fifth verses, same chapter.)

Thus we perceive that the Israelities had not whereof to glory, save in the Lord God who wrought their salvation from bondage and brought them into the goodly land; and therefore they could not justly plead any merit before God.

Upon this question of merit, Elihu said to Job: "If thou be righteous, what givest thou Him, or what receiveth He of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man." Job xxxv. 7, 8. The reasoning is good, that if a man is really righteous—obedient to God in all things—he has but discharged his duty, and avoided the evil consequence of transgression; but he has not given anything to God for which he should receive something in return. Man's obedience to God is profitable to himself and to his fellow man; but he does not thereby merit any higher reward. But as to God, "Who hath first given to Him, and it shall be recompensed into him again?" Rom. xi. 35. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Luke xvii. 10. "Fear God, and keep His commandments; for this is the whole duty of man." Eccl. xii. 14. Is there any apparent reason presented in the above Scriptures for man to glory before God? Even were we to perform our whole moral duty, would we thereby merit heaven and immortal glory? No, by no means.

Now, dear reader, if we expect to escape the wrath to come and obtain the bliss of heaven by our obedience, in *part*, and in *part* by the obedience of Christ, we must, in order to be consistent, claim a division of the praise and glory of our salvation, because the merit stands divided by this rule, and the other would follow as a matter of course.

Oh! is it indeed possible that any dear child of God

on the earth is so void of understanding as to presume that he, or she, as the case may be, is doing good enough to induce the love and mercy of God, and to influence the application of the cleansing blood of Christ to purge away his sins? Let such a one read again what the Lord saith upon this subject: Prov. xvi. 2; Rom. iv. 2, xi. 6; 2 Tim. i 9; Tit. iii. 5. After considering all this array of sacred testimony, can you not bid your own filthy self, with all your works of righteousness and imperfect obedience to stand aside and cease to obscure the refulgent and exclusive glory of Him by whose stripes you are healed, and by whose obedience you are made righteous? Isa. liii. 5; Rom. v. 19, and viii. 3, 4. Read all these Scriptures and be convinced, and glory in the Lord.

J. E. W. H.

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## DEATH.

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“Death, 'tis a melancholy day,  
To those who know not God,  
When the poor soul is forced away  
To seek her last abode.”

The solemn word that heads this article occurs first and last in the Scriptures as the punishment of sin. In Gen. ii. 16, we find it threatened as the penalty for transgression; and Gen. iii. 6, tells us that sin entered by the act of man; and Gen. iv. 8, Abel, the second born of Adam's race, falls a victim to physical death at the hand of his brother. So it is that, from Adam on down to the present time, death has reigned by sin, and sin has reigned unto death. Rom. v. 12, 17, 21. Sin as the cause and death as the effect, constitute a reigning power over our entire race. What a sad and mournful state we are in—all subjects of death and mortal corruption, because all have sinned! There is no escape from the penalty, all must die; the holy law of God pronounces us dead, dead in sin. We might not dwell upon this subject

if we did not hope it will prove more profitable than pleasing.

Death is sure to all—as appears from Job xiv 21; Psa. xlix. 19 and lxxxix 48; Ecc. viii. 8, ix. 5, and xi. 8; Rom. xv. 22—and by death all are brought to one common level, no matter how varied our circumstances may be in life—whether rich or poor, bond or free, noble or ignoble—mortality must meet upon a level in the dark valley of death.

And can it be profitable to think of death? Yes, it is to be considered, and ought to be thought of and inquired into with diligence, and therefore David said, “Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.” Psa. xxxix. 4. To know the certainty of death and the impossibility of escape from its clutches without divine interposition, is a truth worthy of our most earnest and fervent desire; for it prepares us to appreciate and enjoy the fond hope of recovery by the power and grace of God. If we can only know, and feel, and acknowledge from the heart that our first life—our life in Adam—has been forfeited by sin against Him who gave us that life, we may then rejoice in hope that the same Almighty power has given us eternal life by Jesus Christ our Lord. If we know of a truth that sin has already reigned, we know with equal certainty that grace reigns, through righteousness, unto eternal life by Jesus Christ our Lord. Rom. v. 21.

Now, dear reader, we are not only subject to die a corporeal death, but we are already dead in the eye of the law; the sentence is passed upon us, and it is folly to think of escape by means of our own using. We are all dead in trespasses and sins in Adam, and if we ever live again we must receive eternal life, which is the gift of God through our Lord Jesus Christ. Rom. vi. 23. Now, we will endeavor to present, in some sort, the wonderful transposition from a state of death *in* sin to a state of death *to* sin. This

latter state of death is much to be desired. (See Rom. vi. 2-12, and viii. 2.) Our dear Saviour said, "The hour is coming, and now is, when the dead (in sin) shall hear the voice of the Son of God, and they that hear shall live." His voice is accompanied by the quickening power of God, and thereby spiritual life is imparted, and they die to sin, and begin to live to God. Rom. vi. 11. Hearing the voice of Jesus speaking in the soul, the child of God is born of the Spirit—born from above, and believes in Jesus. Born free, above the law of sin and death—no more to be condemned by it, but already passed from death unto life. John v. 24. This is everlasting life, and this life will recover the children of God from the power of the grave, and their bodies will be changed from natural to spiritual; the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. viii. 11, 21, 22, 23.

Have we heard the voice of Jesus speaking in our hearts, "Go in peace; thy sins are forgiven?" If so, we live, and will live with Him in heaven. One evidence that we have heard His voice is, that we follow Him and *obey* His voice, walking in His ordinances and commandments. To all such people, death is but a shadow through which they must pass to reach the shore of immortal light and glory.

"Death is the gate of endless joy;  
And yet we dread to enter there."

J. E. W. H.

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#### A CHRISTIAN SPIRIT.

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A man went into a bank in New York City, went up to the desk of President George H. Wyckoff, demanded \$6,000, and when Mr. Wyckoff refused to give it, shot him and then himself. They were carried out at the same time. Mr. Wyckoff turned to the assassin and said in a kind voice, "What did you do this for? I never did anything to you. May God forgive you, that's all I can say." When they reached the hospital and the surgeons came to him, he told them to look after the other man first, as he was most dangerously wounded. Verily he showed the Spirit of his Lord.—*Selected.*

## QUESTIONS AND ANSWERS.

1.—Q. How does each page of the GOSPEL MESSENGER cost two dollars and fifty cents, as is stated in the March number? A. The entire amount that I pay my Associate Editors, Printers, and Mailing Clerk, and for freight and postage, is about One Hundred and Thirty Dollars each month. There are Fifty-Two Pages, including the Four Pages of the Cover, in each number of the GOSPEL MESSENGER. The quotient of One Hundred and Thirty divided by Fifty-Two, is Two and a Half. This cost of Two Dollars and Fifty Cents per page, or more than Fifteen Hundred Dollars per year, does not include one cent of allowance for my own services (from five to fifteen hours per day), nor for the support of myself and my little children. *It thus takes more than fifteen hundred paying subscribers to defray the actual expenses of publishing the GOSPEL MESSENGER*; my own compensation and support, and the interest on the \$2,000 in cash paid for the MESSENGER, have to come from the *paying* subscribers *above* fifteen hundred.

2.—Q. Do those who maintain the doctrine of salvation by grace, or those who maintain the doctrine of salvation by the works of the creature, really preach infant damnation? A. Those who maintain the doctrine of salvation by the works of the creature; for the infant is a sinner (otherwise it would not die), and, not being able to do any works, must be saved by grace alone, as all Primitive Baptists believe. The eternal salvation of every human being, whether infant or adult, is alone of the Lord.

3.—Q. Do many Presbyterians at the present day believe in John Calvin's doctrine of salvation by sovereign, discriminating, irresistible, and unchangeable grace? A. Very few give any evidence that they *really* believe this plain teaching of the Scriptures and of their own Articles of Faith; the great majority

of Presbyterians, like all other Arminians, make the efficacy of divine grace depend on the will and work of the creature.

4.—Q. Some Methodists almost idolize John Wesley; but was he really a Methodist? A. Not a modern Methodist. John Wesley said that the fundamental principles of original Methodism were—"The necessity of the new birth, and justification by faith; and there is no merit but in the blood of Christ, and no saving power but in the Spirit of Christ; repentance and faith are the gifts of God, the work of His Spirit in the heart." And John Wesley also said: "I do not deny that God has unconditionally elected some persons, thence eminently styled 'the elect,' to eternal glory. I believe that the grace which brings faith, and thereby salvation, into the soul, is irresistible at that moment. And I do not deny that all those eminently styled 'the elect' will infallibly persevere to the end." Very few people in the United States to-day, except Primitive Baptists, believe in these fundamental principles of original Methodism. Modern Methodists, with all their charity, would hardly tolerate, much less welcome, such preaching as John Wesley's in their "churches" to-day. John Wesley said that he wished the name of Methodists (given his people by their enemies) might be buried in everlasting oblivion, and that he himself died in the faith and communion of "the Church of England," the Episcopal "Church."

5.—Q. Do inspired or uninspired men use the word "absolute" to describe predestination? A. Uninspired men; the word "absolute" nowhere occurs in the Scriptures. This word of human invention has brought strife and division among the people of God, and ought to be forever abandoned. Very few now of even the most "absolute" predestinarians admit that God influences, much less compels, any of his creatures to sin.

6.—Q. How can the expressions that "the Lord

hardened Pharaoh's heart" (Exod. vii. 13) and "God tempteth no man" (James i. 13) be reconciled? A. While Moses says that "the Lord hardened Pharaoh's heart," he also says that "Pharaoh hardened his own heart" (Exod. viii. 15). Pharaoh hardened his own heart ungratefully, wickedly, and rebelliously against God; while God providentially, righteously, and punitively hardened Pharaoh's heart; the removal of each plague from Pharaoh, instead of relaxing, but intensified the rebellion of Pharaoh's heart. "As the same heat of the sun softens wax and hardens mud, so the long-suffering of God softens some hearts while it hardens others." As John Gill well says: "God hardens some men's hearts, not by any positive act, not by infusing hardness and blindness into the hearts of men, which is contrary to His purity and holiness, and would make Him the author of sin, but by *leaving* men to their natural blindness and hardness of heart: by giving them up to their own wills and desires, and to Satan, the god of the world, whom they choose to follow, and to be led captive by, who blinds their minds yet more and more, lest light should break in unto them; and also God may be said to harden and blind by denying them that grace which alone can cure them of their hardness and blindness, and which He, of His own free favor, gives to His chosen ones, but is not obliged to give it to any." While God *suffers* His creatures to be tempted, He Himself, being essentially, infinitely, and unchangeably holy, does not tempt, much less compel them to sin.

7.—Q. What is the meaning of the word "Shiloh" in Gen. xlix. 10? A. The most of modern authorities agree that this word means "rest" or "peace," or rather, in this passage, "the peace-maker," "the Prince of peace." But almost all ancient authorities agree that it means "He whose right it is," "He to whom it (that is, the sceptre) belongs," "the right-ful Sovereign." All the ancient Jews understood this

to be a prophecy of the Messiah; and so do all modern Orthodox Jews. "Israel never ceased to be a nation, Judah never ceased to be a tribe with at least a tribal sceptre and law-givers, or expositors of the law, Sanhedrim or Senators, and with a general preeminence in the land, nor was there a foreign ruler of the people till at least the time of Herod the Great, just before the birth of the Saviour; and even the Herods, though of Idumæan extraction, were considered as exercising a native sovereignty in Judah, which did not quite pass away till a Roman procurator or governor (Quirinus) was sent thither A. D. 6."

8.—Q. Did Herod, in order to destroy the infant Saviour, command that all the children, or only all the *male* children, from two years old and under, in Bethlehem, should be slain? A. Only the *male* children, as the original shows, and as the Revised Version renders the phrase.

9.—Q. "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" Is this a question, or a statement of fact? A. It is a question, but it implies, as other Scripture plainly declare, that at Christ's second personal coming to the earth, very few will believe in Him as the Messiah or Saviour, or in His coming again to the world (2 Tim. iii., iv.; 2 Pet. iii.).

10.—Q. Did Christ die in any sense for all mankind? A. He died only for His elect, His sheep, His people, His bride, the chosen members of His mystical body, in every nation, kindred, and tongue (Isa. liii. 8; Zech. xii. 10; Matt. i. 21; John x. 15; Eph. v. 25; Rev. v. 9). In Heb. ii. 9, in the phrase "every man," man is not in the original; it should be rendered "every one," that is every one (as shown in the next verse) of the many sons whom He, as the Captain of their salvation, will bring to glory. The word "world" in the Scriptures means "both Jews and Gentiles"; sometimes it means the world of elect believers, and sometimes the world of non-elect unbelievers.

"Propitiation" means satisfaction; Christ is the propitiation or satisfaction for the sins of all His people, whether Jews or Gentiles, of the whole elect or believing world (1 John ii. 2; John i. 29, iii. 16). If the term "world" in these Scriptures means all mankind, then divine justice has been satisfied by Christ for all their sins, and all human beings will be saved; but the Scriptures teach that many will be lost (Matt. vii. 13, 22, 23, 27; xiii. 39-42; xxv. 41, 46; Rev. xx. 15; xxii. 15); therefore the world that Christ atoned for and that will be saved, is the elect or believing world, and every one ordained to eternal life, and no one else, believes. (Luke xiii. 48; John x. 26-30).

11.—Q. "Look unto Me, and be ye saved, all the ends of the earth" (Isa. xlv. 22). Who are meant in this text by "all the ends of the earth"? A. The context (Isa. xlv. 17-25) clearly shows that by "the ends of the earth" are meant "Israel," the "seed of Jacob," the "seed of Israel," to whom God does not say in vain, "Seek ye Me," who come to Christ, the only God, and find Him a just God and Saviour, and realize that, while they have no righteousness or strength of their own, they have them in Him, are justified in Him, and glory in Him, and are saved in Him with an everlasting salvation. By divine grace they feel themselves to be "the ends of the earth," the last, least, and lowest of creatures; losing all confidence in self, and in every created arm, they look to God alone for salvation, and are saved by Him. It is God's outpoured Spirit of grace and supplication that causes them to look to Christ and to find salvation in Him (Zech. xii. 10-14; xiii.). The following Scriptures also show that such is the meaning of "the ends of the earth": Psalm xxii. 27; lxxv. 5; lxxvii. 7; xcvi. 3; Isa. xliii. 6; lii. 10; Acts xiii. 47. "The ends of the earth" are all quickened sinners, whether Jews or Gentiles, who are convicted of sin, and hunger and thirst after righteousness, and labor and are heavy-laden under the law, and cry to God for mercy and

cleansing. They have spiritual ears to hear, and eyes to see, and hearts to feel, and tongues to pray, and feet to come to Christ; and they do come to Him, and are saved by Him.

12 Q. "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. ix. 27.) Does Paul here mean that, after being born again and being in Christ, he could lose his spiritual life, and be lost eternally? A. Certainly not, for spiritual life is eternal life, and can never perish (John x. 28; iii. 16; vi. 37-51; xvii. 1-26; Rom. vi. 23; viii. 28-39; 1 Cor. i. 8; Philip. i. 3-11; Heb. x. 39; 1 Pet. i. 2-5). The word rendered "castaway" is elsewhere rendered "reprobate" (Rom. i. 28; 2 Cor. xiii. 5-7; see also Jer. vi. 30). It means disapproved, not standing the test, spurious, not genuine, rejected as worthless; it is applied specially to counterfeit coin which never was genuine, and which, when critically tested by fire or acid, proves that it is false, base, and of no account. Paul meant that, unless he kept his fleshly passions in subjection, it would prove that he was a hypocrite, a false pretender to Christianity and the apostleship, another Balaam or Judas. Continuance in the word of Christ is the test of true discipleship (John viii. 31; 1 John ii. 19, 27; 1 Cor. xiii. 13; 2 Tim. iv. 18).

S. H.

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"I BELIEVE the Bible is just as infallible, just as supernatural as Calvin and Knox said it was. Why, you can't find another book that would have stood so much hammering as the Word of God has. I suppose you have all heard of the British man-of-war that wasted its ammunition all night on a rock in the sea, thinking it was another vessel. Well that's the way with the Bible; it will stand the powder forever. Don't read it as you do the *Odyssey* or *Paradise Lost*—just for the literature; but read it as the Word of God, direct from heaven, for it is a question of sink or swim with the Bible; if it sinks, we sink; if it swims, we swim. Don't accept it as a book, but as *the Book*. In fact, 'Believe your beliefs, and doubt your doubts; but do not believe your doubts, and doubt your beliefs. Be firm.—*Theodore L. Cuyler*.

## STANDING REQUEST.

In remitting for THE GOSPEL MESSENGER, please always give the name and the post-office of the person to whom the MESSENGER is sent and for whom the remittance is made. Please do not send checks or drafts or stamps (though stamps may be sent when the amount is less than a dollar); but please send by postal order or express order or in a registered letter. Make postal orders and express orders payable simply to S. HASSELL, WILLIAMSTON, N. C.; do not make, and do not allow postmasters or express agents to make money orders payable in *Wilmington, N. C., Wilmington, Del., or Williamston, S. C.*, but make them payable in WILLIAMSTON, N. C. Attention to this request will benefit the remitter, and will save me a great deal of time and trouble.

S. H.

## EXTRACTS.

BOSTON, GA., May 4, 1897.

DEAR BROTHER HASSELL: I fully concur with your editorial on Associations. Many hurtful divisions have been caused among our people by letting the Association legislate for the churches. It is heart-rending to see Associational lines drawn and let those lines amount to a declaration of non-fellowship—wholesale murder. May God help us all to get right, and labor for union and fellowship.

Yours in Gospel bonds,

LEE HANKS.

MAGNOLIA SPRINGS, TEXAS, April 25, 1897.

DEAR BROTHER MITCHELL: While lying upon my bed last night I was thinking of you and others, and I felt like I wanted to write you a short letter. Through your writings I have learned to love you for the truth's sake.

But the subject chiefly on my mind to write now is "Our Time Salvation." You and Elders Chick and Bartley have all written upon the subject, and though you all three are favorite writers to me, somehow I am not quite satisfied with any of you on this point.

Do not time blessings come to us when we do those things that please God? And, on the other hand, does not the chastening rod come upon us when we fail to do them? If so, is not the doing of them the condition? I do not mean that we are our own keeper

by the doing of these things; nor do I believe for a moment that any of God's children can finally be lost or perish. They are kept by the power of God. But consider such Scriptures as, "Take heed unto thyself and to the doctrine; continue in them, for in doing this, thou shalt both save thyself and them that hear thee." 1 Tim. iv. 16. I understand this saving to be in no other sense than a saving from troubles that errors bring upon us; but that is salvation, and I can see it in no other light as yet but what it is conditional. Another Scripture reads, "Save yourselves from this unward generation." Another says, "Work out your own salvation with fear and trembling." I notice, in all your writings on the subject, you all speak of those who have lived obedient lives in the church and who have had the sweet fellowship of the church, and that you feel to give God all the glory, which, indeed, is right, and you feel that you have done nothing (meritorious). Yet, dear brethren, you have done what some others of God's children have not done, viz., you have obeyed the Lord's commandments while some others have not.

I now think of two brethren who once were lively church members, and I believe they are God's children. But both of them so gave way to the thirst and influence of whiskey and bad temper that the church cut them off from church fellowship. Both of them seemed to become more and more worldly minded, and one of them so much so as to allow a dance in his house. Now, are such not lost to the gospel rest that they might now have been enjoying had they been obedient? Is this salvation not conditional?

I read in the GOSPEL MESSENGER of May, 1897, a letter from F. M. Hearndon, which also goes far to prove to my mind that his view is correct. He says: "I am now seventy-five years old, and I humbly hope that thirty years ago I was enabled to rejoice in Christ Jesus as my Saviour, the chiefest among ten thousand and altogether lovely, and this is my only hope yet; but feeling so unworthy, and fearing I might be wrong or mistaken, I never united with the church till last August, when I was baptized into the fellowship of the church at Mt. Paron, Walton county, Ga., and since that time I have enjoyed more than ever before, and have found that rest that is found in obedience—found in wearing the yoke of Christ, and learning of Him in obedience we have the application of some of the promises and can claim them as ours.

"Dear brethren and sisters, you who are halting and hesitating, let me admonish you not to do as I have done, but labor to enter into that gospel rest that remaineth for the people of God, even in this time state. And again, 'Take heed lest a promise being left you of entering into rest, any of you should seem to come short of it.' I have come short, but, thank God, I hope *I now enjoy that rest.*"

I have given the above extract because of its clearness to my mind on the subject. And, my dear and precious old brother, does not this set forth a conditional time salvation or gospel rest, and is it not true? Somehow I am of the opinion that all this seeming difference results from want of understanding each other, but I think all can get to a better understanding of this subject soon.

You can publish this with a reply in the MESSENGER. I hope it will tend to a better understanding on the subject.

Your brother in bonds of love,

D. RICHARDSON.

*Remarks.*—Most heartily I agree with the sentiment of Bro. Herndon's letter from which Bro. Richardson has taken an extract (see MESSENGER, May, 1897), and I also agree with the concluding remarks of Elder Richardson that "all this seeming difference is for want of understanding each other." It is evidently (in most instances) a "strife of words to no profit," from the very fact that there is no essential principle of gospel truth or doctrine ignored or set aside by the disputants on either side. And why should we make a man an offender for a word when there is no gospel truth set aside or perverted?

I have long believed, preached and written that the eternal salvation of sinners, from sin, death and hell is wholly of God, from first to last; and I have also believed, preached and written that there is a peace of mind, a rest of soul and joys of God's salvation, more fully realized in this present time state by faithful and obedient Christians than ever can be realized in this life by the unfaithful and disobedient. If others think best to express the same thing by the use of the words "conditional" and "time salvation," let them do so.—I shall not contend about words to no profit, where there is no essential principle of difference involved. But if by the use of an unscriptural phrase such as "Conditional time Salvation," or "Absolute predestination of all things," hearers and readers are thereby confused and led astray by a strife of words, would it not be better and more in accord with the letter and spirit of the gospel to discontinue the use of such terms and endeavor, if we can, to express the same truth in words "easy to be understood by the hearer so that the church might be edified" by what is spoken or written?

For many unscriptural terms and phrases which have caused much contention among brethren during this century, no higher authority can be claimed for them than the "tradition of the fathers," and to continue their use at the sacrifice of peace and fellowship among the saints would be wrong, and possibly might perpetuate a mere human tradition for generations to come. Extremes in either religion or politics are always hurtful, and when once inaugurated, factious parties spring up, heated controversies arise, and in the end there is frequently more strife for the mastery and to obtain a victory over each other than there is to edify or promote peace and unity among brethren. And another evil is, that if any preacher or writer maintains a calm, unbiased position in the "old paths" of the gospel, and does not fall in line with one or the other of the extremists, and adopt their peculiar manner of expression, he is soon regarded with suspicion and distrust by both parties. "Let us search and try our ways, and turn again unto the Lord." Lam. iii. 40.—"Take heed to thyself and the doctrine, continue in them; for *in doing this* (not *for doing*) thou shalt both save thyself

and them that hear thee." I believe this and every other text Bro. R. has quoted as fully as he, but may not choose his way of expressing the same truth. Can he bear with me? W. M. M.

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### LINES TO COMMON PEOPLE.

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DEAR BRETHREN: Finding in the *Church Advocate* a few "Lines to Common People," over the signature of Elder J. H. Oliphant, we think it appropriate to give a few extracts from it.

Among other excellent things, he says: "In my observation I have been persuaded that one cause of hard times among common people is, that they have, in many instances, spent money for organs, pianos, or carriages, that ought to have been paid on debts. They have lived too fast. I believe that life insurance companies have taken much more money from common people than they ever paid to them, besides paying their agents well to persuade common people to go into these things. Where one can be cited in which common people have been benefited by these things, ten can be found where they have been the loser. Vast sums of money have accumulated, drawn from the common people of this country, and then the same money has been put in first-mortgages on common people's farms; and these mortgages are at interest, taxing the labor of the people to keep it paid. If no one had ever had his life insured I think times would be much better with us than they are."

\* \* \* "If our people would heed every call for money that is made by professed Christians, it would make times harder still than they are. I have noticed so many calls on the people for money, so many schemes to get their earnings, that I almost wonder that the common people have any homes left them." \* \* \* "How much money would the common people have left to provide for parents and children, if they were to give all that religious zealots would ask for?" \* \* \* "What I say unto you, I say unto all, watch." \* \* \* "The covetous sentiment in men is appealed to, and that passion in men that wants something for *nothing*, is stirred for all there is in it, by life insurance agents, and often it is for *nothing* the other way. Thousands of poor fellows fail to meet their dues and lose all they have paid." \* \* \* "Let us read our Bibles more and trashy literature less; pay less attention to flaming advertisements of medicines and appliances for curing all ills of life; be content with plainer and cheaper apparel and have less pride in our homes. This is the best remedy I see for hard times." \* \* \* "The relation of church and pastor should be maintained. The pastor who does his duty faithfully is of more importance to a church than all the travelling ministers. I would not speak against brethren travelling and preaching, but it often occurs that churches contribute to the travelling minister and neglect their own pastor, which tends to the overthrow of the relation of pastor and church. This ought not to be done."

The above remarks of Elder Oliphant are so forcible and timely that it does seem to us they should enlist a candid consideration from all the common people, for whose special benefit they seem to have been written.

W. M. M.

## I WOULD NOT LIVE ALWAYS.

I would not live alway. No, welcome the tomb;  
 Since Jesus has lain there I dread not its gloom;  
 There sweet be my rest till He bid me arise,  
 To hail Him in triumph descending the skies!

## OBITUARIES.

"O grave, I will be thy destruction." Hosea xiii. 14.

## AURELIA,

Infant daughter of D. J. and Julia A. Henderson, born August 3, 1896, died March 30, 1897. Oh! it was painful to witness the sufferings of the sweet little darling; but she's passed from this to the blissful shore. Her bright, blue eyes I'll see no more; for she is singing praises with the blest.

HER MOTHER.

## MRS. C. J. FAULK.

Our dear mother died February 8, 1897, after a lingering illness from consumption. She was first married in the State of Georgia to Elder I. R. Teat, deceased, by whom she bore six children. She remained in Georgia for several years after father's death, and came to Alabama, and was married the second time to Jesse Faulk, a worthy member of the Primitive Baptist Church, who preceded her in death. Mother joined the church some time before her first marriage, but as she had the misfortune to lose her family records by fire, I cannot ascertain the date. She was a truly pious and devoted Christian, and tried to "bring up her children in the nurture and admonition of the Lord." Many times have I heard her voice in secret prayer to our Heavenly Father to help her raise her children right, and to shield and protect her and them from the snares of the world. And her prayers were surely answered, for as long as she kept her family together the Lord was with her. Her maiden name was White. She was raised in Cherokee County, Ala., and lived to be nearly sixty-four years old.

Her daughter,

JULIA A. HENDERSON.

## HON. WM. P. FINLEY.

Bro. Wm. P. Finley died at his home in Chambers County, Ala., March 11, 1897, in his sixty-sixth year. In 1856 he was married to Mrs. Mayo, of Marion County, Ga., by whom he had several children.

He was received and baptized into the fellowship of the church at Mt. Pisgah, Chambers County, Ala., in 1857. A very peculiar incident which his widow desires to be inserted in this notice is, that though several years intervened between his natural and spiritual birth, his marriage, his baptism, and his death, yet all

these events took place at nine o'clock in the morning of the respective days of their occurrence. In his last sickness he was impressed that his death would be at that hour, and so it came to pass.

Bro. Finley had to use a crutch the greater part of his useful life, as he was a cripple. But he was full of energy, and was for many years engaged in school-teaching. He was a Primitive Baptist from principle and a Christian man at heart; but like many other men of worth and ability, he had his weak points. He had strong political aspirations, and served his county and State two sessions in the Legislature of Alabama—1884 and 1892. The Alliance craze was strong in his county, and he became entangled therein, resulting in his exclusion from the church, and he rashly joined the Missionary Baptists. But the grace of God triumphed in bringing him to repentance and bringing him back to his church with an humble, free, and full acknowledgement of all his weakness. He was heartily restored to fellowship, and so remained, loved and esteemed by all his brethren, till the day of his death.

J. T. SATTERWHITE.

#### ELDER ALFRED DANIEL.

Bro. Alfred Daniel was born Feb. 17th, 1807, in Clark Co., Ga.; was married to Miss Mary Hodge, Oct. 8th, 1826, who bore him fourteen children and died. He then was married to Miss Mary Denard, Dec. 17th, 1855, who bore him nine children. He received a hope in Christ, joined the Primitive Baptists in his young days and was afterward set apart to the Deacon's office, and later was licensed to preach, the dates not being known to the writer. He was a member of the Baptist church about sixty years. He told the writer, in the last conversation that we had with him, which was about two months before his death, that he was the first man in the American States that made a motion in church conference to shut the church doors against hired preachers, which resulted in what is known as the mission split. This was in Marshall Church, Clark County, Georgia; the date of this incident he could not give. So he was with the Baptists before the Missionary trouble came with them, and remained firm upon original principles and practices, which he earnestly, though as inoffensively as possible, contended for until the day of his death, which took place in Winston County, Alabama, March 22d, 1897. He was ninety years, one month, and five days old, and was buried on the 24th of said month at the burying-ground of Corinth Primitive Baptist church, in said county, though his membership was at Pilgrim's Rest church, in Cullman County, Alabama, he having recently moved from Cullman County to Winston County, but not having moved his membership. The unworthy writer was not present during his last sickness and death, but those present tell us that he bore his suffering with wonderful fortitude, speaking often of the goodness and mercy of God, often repeating the words, "Praise the Lord, oh my soul;" "God is good, and His mercy endureth forever." In his last moments, on bidding them all farewell, he used the words of

the Apostle Paul, "I have fought a good fight, and have kept the faith," etc. A short time before he died he said, "Jesus has come after me. I feel myself safe in His arms. It will be a happy change when I get home to reign with Him in heaven above." I was called to hold services at his burial, and after talking some to his family and the brethren and sisters, with a great many friends present, gave out and sang the hymn, "Amazing grace," which was made choice of by him before he died to be used at his burial. I tried to offer prayer, after which his remains were laid away to await his Master's call to arise in the likeness of the body of the blessed Jesus, and to meet the Lord in the air, and to ever be with the Lord to bask in the sunshine of His face forever—not on the merits of his good works, for he did not claim any such, but alone on the merits of Jesus. Yet Bro. Daniel was an exemplary man, as near always at the post of duty as any one. We believe, but not in order to eternal life, but because of eternal life. Bro. Daniel was a man very widely known, and noted for his humble devotions. He leaves a wife, a sister, and several children, and a great many grandchildren, together with many dear brethren and sisters to mourn his loss, yet we believe that his loss to us is his eternal gain. While he is dead, yet he lives in an exemplary sense, for he has only fallen asleep in the arms of Jesus, and rests from his labors, and his works do follow him. Now to our dear sister, his wife, and children and grandchildren, and to all the brethren, sisters, and friends of the deceased I would say: Let us not mourn for him as those that have no hope; for you, we hope, will one day, with all the redeemed of the Lord, meet him where parting will be no more. Then let us try to live the dutiful, inoffensive, and obedient life that he lived, that when we come to die we may feel as he did, that we have glorified God for the grace He has bestowed on us by doing our whole duty, and may God enable us so to do.

We desire to ask the sympathy and prayers of all the dear brethren and sisters for his bereaved family, and specially for our sister, who is almost in a helpless condition.

W. A. BURNS.

Nesmith, Cullman Co., Ala.

#### DEACON MICHAEL HARRIS AND WIFE.

Bro. Michael Harris was born in North Carolina on the 25th day of April, 1814; he moved to the State of Alabama. Sister M. J. Harris was born in South Carolina, November 9, 1814; from thence she moved to Alabama. Her maiden name was Fillaior. They were united in marriage in 1832, being about 18 years of age. Bro. Harris was soon united with Antioch Church, and baptized by Elder Dan. Dozier. Sister Harris soon followed, and was baptized by Elder J. W. Foster. I do not remember the exact dates. In 1849 they moved to Louisiana and settled near Mooringsport, in Caddo Parish. They united by letter with Bethel church, and remained members there until they were removed by death, which took place January 13, 1897, from La Grippe, there being only five hours and

forty minutes between their deaths. They raised a good, large family of children, but only two survive them.

Soon after they were united with the church they were ordained to the office of deacon, which they well filled and purchased to themselves a good degree of boldness in the faith. They were kind parents and good neighbors. As a citizen, he had the name of honesty, truthfulness, and sobriety, and was beloved by everybody. As followers of Christ they were faithful, being blessed with the spirit of meekness. Their seats were always filled as long as they were able, though Sister Harris, for the last fifteen years, was a great sufferer from neuralgia. They were buried in the same grave, to await the resurrection morn, when those in their graves shall come forth and be caught up with the changed living saints in the air, to be ever with the Lord. At the old church-house, the first Sunday in April, I spoke on their funeral occasion to a good congregation. May the good Lord bless their children, and grandchildren, and us that are left behind, with the spirit of humble submission, knowing that He doeth all things right.

J. H. McWILLIAMS.

---

#### DEACON ELBERTON BEASLEY

Was born September 20, 1820, and died at his home in Emanuel County, Ga., April 16, 1896. He married Miss Patsey Meeks, daughter of Allen and Susan Meeks, February 4, 1841. Bro. Beasley joined the Primitive Baptist church about the year 1868, and he was a consistent member until his death. He was chosen deacon of Sardis church about the year 1878, in which office he served faithfully the remainder of his life. He was a good, faithful father, a kind and affectionate husband, and a neighbor in every sense of the word, ever faithful to his duty, always filling his seat in the house of God when possible to do so, willing to bear his share of the burdens of the church. He was loved by all who knew him, and was honest and upright in all his dealings, and above all he was a Christian. He leaves a wife and six children; four of them are members of the Primitive Baptist church, and one a minister of the Gospel. His funeral was preached by Elder Henry Meeks, at the grave, from Rev. vi. 17, to a large and sorrowing congregation of relatives and friends. Although we mourn the loss of our dear brother, we have the comforting assurance that he is at rest, and we have strong hope that, after we are done with this world, we shall meet him on the shores of sweet deliverance where there will be no parting, and all tears will be wiped from our eyes. We would say to the bereaved ones: "Be comforted; he is at rest;" and may God give you favor and keep you in the right way until He shall call you home.

Done by order of Sardis church in conference, May 20, 1896.

ELDER HENRY MEEKS,  
ELDER W. A. LAMB,  
*Committee.*

## BLESSED ARE THEY THAT MOURN.

Matt. v, 4.

Child of affliction and of tears,

What promised blessings for thee waits!

When far beyond these gloomy years

Wide shall unfold the pearly gates.

What glorious scenes, surpassing fair,

Await thy weary, tearful eyes!

What welcomes, and what joys are there,

What endless songs of rapture rise!

Stay then thy grieving, child of tears,

See heaven its bow of hope unfold,

To cast around thy lonely years,

Its light of emerald and gold!

Hush each sad sigh, and bitter moan,

Awake and tune thy harp to song!

Anticipate the eternal home

Where they shalt dwell through ages long.

H. L. M.

## CHANGE OF TIME OF GENERAL MEETING.

The General Meeting of the Second District of the Ocmulgee Association appointed to be held with the church at Mount Zion, Jones County, Ga., is changed from Friday before the 5th Sunday in August to Friday before the 3rd Sunday in August, 1897, so as to avoid conflicting with a General Meeting of the Ebenezer Association.

D. G. McCOWEN,

*Clerk of the Ocmulgee Association.*

Forsyth, Ga., April 8, 1897.

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S. HASSELL.

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---

*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.

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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.

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
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.*

---

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WILLIAMSTON, N. C.

Jan. 98

Vol. 19.

No. 8.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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AUGUST, 1897.



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# The Gospel Messenger.

AUGUST, 1897.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 19. WILLIAMSTON, N. C., AUGUST, 1897. No. 8.

## THE SHADOW OF THE ROCK.

The Shadow of the Rock!  
Stay, Pilgrim, stay!  
Night treads upon the heels of day;  
There is no other resting-place this way.  
The Rock is near, the well is clear—  
Rest in the Shadow of the Rock!

The Shadow of the Rock!  
Abide! Abide!  
This Rock moves ever at thy side,  
Pausing to welcome thee at eventide.  
Ages are laid beneath its shade—  
Rest in the Shadow of the Rock!

The Shadow of the Rock!  
To angels' eyes  
This Rock its shadow multiplies,  
And at this hour in countless places lies,  
One Rock, one shade, o'er thousands laid—  
Rest in the Shadow of the Rock!

The Shadow of the Rock!  
Thy bed is made;  
Crowds of tired souls like thine are laid  
This night beneath the self-same placid shade.  
They who rest here find Heaven near—  
Rest in the Shadow of the Rock!

The Shadow of the Rock!  
One day of pain,  
Thou scare wilt hope the Rock to gain,  
Yet there wilt sleep thy last sleep on the plain,  
And only wake in Heaven's daybreak—  
Rest in the Shadow of the Rock.

—F. W. Faber.

IF WE look down, our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—*Alex. McKensie.*

OXFORD, MISS., May 26, 1897.

DEAR BRO. HASSELL:—I feel constrained to write you, and express my hearty approval of your editorial in the June number of GOSPEL MESSENGER on "Strife of Words." I feel the blessed Master has blessed your efforts greatly in adjusting the troubles of our people in many places. Doubtless some may have been too much trusting or depending on man; and I feel assured that "had the Lord not left us a seed, we would be like Sodom and be made like unto Gomorrah." The Lord has given His church precious gifts, "for the perfecting of the saints, for the edifying of the body of Christ; and, when we see such fruits following them, we are assured that these are the men of the most high God, which shew unto us the way of salvation." I have felt all along that this contention was "a war of words," and that those who engaged in it were (unintentionally, doubtless) driving the wedge to sever and divide the Church of God. Oh, brethren, cease striving with each other! "For he that striveth is not crowned, except he striveth lawfully." Yes, we are required "to hold fast the form of sound words," but in doing this we should "let our words be with grace and seasoned with salt." The Baptists here very highly appreciate the MESSENGER and feel it is a great blessing to our cause. We have so far kept ourselves free from taking part in any of these extremes, and the Baptists throughout our State as a body are in peace and fellowship. Our beloved Bro. Mitchell's editorial on the Qualifications of Elders and Deacons was especially interesting to me. And I enjoyed Bro. Henderson's "Sometimes." But when we can feel that "all my times are in Thy hand," how sweet the rest!

In love,

A. B. MORRIS.

THE *Observer* is right in saying, "the whole tendency of the Gospel is to abase man and exalt God. God and His glory are fundamental in the Christian system."—*Selected*.

## EXPERIENCE.

BRO. HASSELL:—I have thought of giving a sketch of my hope in Christ, if you think it worthy a place in the MESSENGER—a messenger indeed it is to the lovers of truth. In my 14th year I was going to school. My teacher was a member of the Missionary Baptists. Their church building was not far from the school-house. Their meeting came on. My teacher would dismiss school and take the students and go to meeting. Some of my class-mates seemed to take interest in the meeting, in going up as mourners. For the first time in my life the thought of divine judgment troubled me; my class-mates were pictured in my mind for heaven, and I was for woe and misery. Before the meeting closed some of my class-mates joined. A correct view of myself, as doomed for woe, seemed to come with more force upon me. I presented myself as a mourner. My mind was considering the Christian life; I thought that life was a life clear of sin. Time would prove to me whether the Lord had wrought a good work in the hearts of my class-mates. It was not long before some of them were turned out for bad conduct. Their exclusion caused me to lose confidence in mourners being called for after preaching. For six years, when I was at their meetings, and mourners were called for, I would go out of the house. At one of their meetings at night, when the minister called for mourners, I thought I would go out as usual. I started with my hat in my hand. I was turned, and went to the minister. He met me and led me to the mourners' bench, and knelt down by me. I did not need any one to teach me repentance. If not deceived, God had quickened my spirit and given me a godly sorrow, that brought judgment in my bosom, showing that I was lost by reason of sin. When prayer closed, I rose and started for home. After getting out of sight of the meeting-house, I stepped out into the woods to try to pray. I did not know whether I ever would get home alive or not. Oh, the bitter weeping

that was going on in my bosom! The meeting was dismissed. I heard the people coming for home. I thought it would not do for them to see me in the woods on my knees, trying to pray. I rose and started for home. I spent the remainder of the night with some relatives. Sunday morning I was asked if I was going to meeting. I could not tell my feelings. I started for home. When I got home I received a summons to attend court. Monday I started to Franklin, Ga., where court was to be held. After getting two miles on my way, the death-stroke of my lost condition was felt in my bosom. My two oldest brothers were pictured in my mind for heaven. I was for hell. My totally depraved condition was felt. Yielding to it, it seemed to me that I was falling head-long off the mule I was riding. The earth seemed to open to receive me. The last cry came, "Lord, save, or I perish!" In a moment my burden was gone. I felt as light as a feather. The trees looked happy. The leaves, as the wind caused them to shake, seemed to be praising God. The voice of the birds was the prettiest singing I thought I ever heard; it seemed to me they were praising God. My eyes were fastened on the sky; the beauty it had to my feelings I can't unfold. I hope my heart at once was opened to praise the Lord aright. But it was not long before the evil spirit came and said to me, "Oh, thou fool; some one will overtake you or meet you, and tell your associates you are ensnared!" There was a downfall in my feelings. I saw a man coming. I discovered he was a Methodist minister. I thought I would tell him my rejoicing and gladness of heart. At once the thought came, if you do, he can receive you into his church here in the road. That did not accord with my feelings. We parted; I held my peace. At night in a dream these words were used in trying to sing them, "I will arise and go to Jesus, He will embrace me in His arms." The third time the words came so feelingly I awoke, rejoicing in Jesus my Saviour. I arose early and tended to the stock, and returned to the

house, with a heart rejoicing in the salvation of the redeemed. After washing my face and combing my head, I saw the family Bible on the bureau The Book I loved. I opened it to see if I could see any comfort in the word of God for me. The first words my eyes were fastened on were the words of Jesus to Nicodemus: "Marvel not that I said unto thee, Ye must be born again." With a trembling in my heart in reverence to God, I asked: Have I been born again? My niece came in the room and saw I was weeping. She asked me what was the matter. I began to talk about the love of Jesus. I discovered the rest of the family coming in to hear me; shame came over me. I left the house, with a feeling that I would be laughed at. Not long afterwards, I joined the Missionary order.

I moved to Alabama, near Rockford I joined by letter the order above-named. Up to this time I had never heard a Primitive Baptist preach. I heard Bro. Joel Sayers. I could not enjoy his discourse the first time I heard him; he talked about the Missionaries, which I did not like. When he began to talk about the Lord's dealing with His people, he drew me nearer to him in love. The next Primitive, I heard, was Bro. John Suttles. It seemed to me that he rose preaching and closed preaching. On one occasion, after preaching, I told Bro. Suttles that the inner man would confess the truth, but the outer man wanted to hold to the pride of this life. It was not long until a house was built near Rockford, for the brethren and sisters that were holding letters to come together and be constituted into a Primitive church. I was present when they were constituted. When the moderator, Bro. Robert Carlisle, gave the brethren and sisters the right hand of church fellowship, it seemed to me I was witnessing the angels of God ascending upwards in glory to God. When they were seated, an opportunity was given for membership. I could not stay away. I told them a part of what I have written, and

was received and baptized into the fellowship of Liberty Hill church, by Bro. Carlisle. Two years afterwards I was liberated to talk in public. I moved near Marble Valley in the northeast portion of Coosa County. I joined Antioch church, near Fayetteville, Talladega County. Bro. Carlisle was their pastor; he would call on me to open or close services. My attempts were so far short of explaining Jesus that I would start for home with a burden in my bosom. I would bid the church farewell, thinking I can't visit you any more. I felt that it would be better for me if I was in a desert, where no one could see me; that it was enough to let me know that the Lord did not enjoin the duty of preaching on me. O, the bitter weeping that was in my bosom! I thought I would move, and leave my troubles behind. My mind was settled upon Texas. I soon was ready for the move. I called for my letter, though it grieved me to be separated from the Antioch brethren and sisters. In November, 1885, myself and family landed at Gordon, Palopinto County, Texas. In the spring of 1886 I visited Buck Creek church at Santo. Their pastor, Bro. Swindell, was preaching when I got there. I lived twenty or twenty-five miles from the church-house. I took a back-seat. Bro. Swindell was blessed with liberty to edify the brethren and sisters. He asked Bro. Abernathy if I was not a Primitive Baptist. He told him I was. I was introduced to the brethren and sisters. They had meeting at night. I again took a back-seat. They sang a song; I was called for; there was a trembling and fear in my bosom. I tried to be excused. The Bible was handed to me. I rose, trusting the Lord would give me a fruitful mind. I hope He answered my petition. The brethren and sisters seemed to rejoice, and embraced me as a child of grace.

I trust a little brother, in hope of eternal life,

L. J. GRESHAM.

PATTERSON, GA., May 25, 1897.

*Elder Hassell—*

VERY DEAR BROTHER: I enclose a letter that was written me by Elder J. W. Kelly, of Florida. I and others have written and gotten his permission for its being published in the GOSPEL MESSENGER, if you think proper.

My health is still feeble, though I think a little improved.

Truly yours,

J. C. WILLIAMS.

ZELLWOOD, FLA., April 5, 1897.

*Elder J. C. Williams, Patterson, Ga.*

DEAR BROTHER IN CHRIST: Please excuse a comparative stranger in the flesh for troubling you with a few lines, meant in brotherly love and sympathy. In the January number of the GOSPEL MESSENGER for 1897, I see a letter written by you to Bro. Hassell, telling of your troubles, trials, and afflictions in this world. They are so similar to the last four years of my life in many respects, that it caused my heart to go out in sympathy for you—so much so that I thought if I could find words to express my feelings, I might say something comforting; for I certainly feel a brotherly sympathy for those in affliction. Dear brother, if I am not mistaken in the man, we have met once in life. If so, it was at the Mt. Enon Association when held with the Mt. Enon Church, near Plant City, Hillsborough County, Fla., in November, 1890; and, if you are the same man, you will doubtless remember me by this incident: On Friday, after the Association organized, you were sent to the stand to preach, and I was sent to assist you (having lately been liberated to speak in public). You will no doubt remember me by the weak effort I made. I believe we were both invalids at that time. You may not remember, but I had a small sore on my face, which has developed into an eating sore that is slowly, but

steadily, eating my face away. But notwithstanding my weakness, bodily and spiritually, I continued to talk to the brethren and sisters of the goodness and mercies of God when occasion offered. In May, 1892, I was ordained and served two churches, besides our own in the absence of our pastor, until April, 1893, when I was stricken down helpless, and have never been able to do a day's work or attend a meeting since. So, my dear brother, I and my dear wife can, from experience, sympathize with you and your dear companion in the loss of the sweet society and companionship of the dear children of God, which is not fully appreciated until lost. My greatest physical trouble is internal, the seat of which is in or near the stomach, said to be cancer of the stomach. Since my confinement I have consulted ten physicians, some eminent in the cure of cancer. Some tell me plainly it can't be cured; others say they can cure the one on my face. But we have exhausted all our available means with no apparent benefit. The trouble seems to progress slowly but steadily onward. I am able most of the time to sit up and walk around some, by being very careful. My dear wife has all the burdens of the family to bear (we have no children), which she does willingly, with never a murmur.

Dear brother, you spoke of having a burn-out with your other troubles. That, indeed, was very sorrowful and heartrending amid other troubles. We have had no burn-out, but we have had a freeze-out that was far more destructive to us than a burn could have been. We had put thirteen years of hard labor and all the money we had and could make into an orange-grove, expecting that to support us in our declining age, and it had just got to where it was beginning to pay back some of the money invested when the freeze of December 28th, 1894, and February 8th, 1895, levelled it to the ground. Here, dear brother, I can sympathize with you again in your troubles financially; for, surely, this was the darkest hour of my

life from a pecuniary point of view. It seemed that the last hope was gone for a support. Some of our brethren and friends said, "Borrow money; put a mortgage on your property," but my faithful helpmeet said, "No, we are even now, and if I can't keep even, how will I ever catch up if we get behind? That means debt for life or the sacrifice of our little home. Don't do it. I can work at anything that is honorable and will yield a profit, and we can practice economy and trust the Lord for the result." And she bravely started out on that line. But then, dear brother, came the sorest trial of my life—to see that faithful companion who had stood by me through joy and sorrow, doing her whole duty as a wife for over forty years, now at the age of sixty-two stepping forward and taking the plowhandles to contribute to our support, and I powerless to help her! She did it against my protest, but willingly and cheerfully, and with some success for one year, and then her strength failed. But when the churches of our Association learned of our condition they came willingly and lovingly to our assistance, and God has blessed us with many good neighbors, who are abundantly blessed with Christian charity in their hearts, to kindly look after and administer to our necessities, so that we are not left to suffer for the things of this world; for all of which blessings we desire to thank and praise the good Lord, from whom all blessings flow. Yes, dear brother, we are sometimes led to see the loving hand of a merciful God displayed in the whole matter, fulfilling His promises, so that we are made to exclaim with the Psalmist, "Bless the Lord, oh my soul, all that is within me, bless His holy name."

Now, my brother, I have written much more than I intended of our sorrows and troubles, and have no doubt wearied your patience, for which please forgive. It is said that "they that feared the Lord spoke often one to another, and the Lord hearkened and heard them," etc. We live so remote from the brethren

that we seldom see any of them, so when we get to writing we are too tedious. Then, dear brother, in conclusion, let us try to be reconciled to God's dealings with us, remembering that if we are what we profess to be we are not our own; we are bought with a price, and that price was the precious blood of Christ. Then we are His, and He said on one occasion it was lawful to do whatsoever He would with His own. And Paul says (Rom viii. 32), "He that spared not His own Son but delivered Him up for us all, how shall He not with Him freely give us all things? Nay, in all things we are more than conquerors through Him that loved us." And he adds: "I am persuaded that these light afflictions are only for a season, and work for us a far more exceeding and eternal weight of glory." Then, dear brother, in view of all these promises, can we not bear affliction, of whatever nature it pleases the Lord to send, for a little while, and then enter into that rest that is promised to the people of God? For it is evident, according to the course of nature, that you and I can't stay here much longer at most. Then let us be ready, having our lamps trimmed and burning, that we may enter in where there will be no more pains nor aches nor cancer, but all will be joy and gladness forever. Now we see in part and know in part, but then that which is in part shall be done away, and we shall see Him face to face; yes, and be like Him, knowing even as we are known. Then may He give us grace and faith to trust Him in all things. And may His richest blessings rest upon you and your dear companion, is the prayer of your little brother in affliction and in hope, J. W. KELLY.

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A HIGHER end no creature in any world, however exalted, can propose to itself than the glory of God; and a lower one the humblest believer in all God's family should never seek.—*J. A. James.*

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THE recognition of sin is the beginning of salvation.—*Martin Luther.*

“THY WILL, MY GOD, BE DONE.”

My God, my Father, while I stray  
Far from my home on life's rough way,  
O teach me from my heart to say—  
“Thy will, my God, be done.”

Though dark my path and sad my lot,  
Let me be still, and murmur not,  
And breathe the prayer divinely taught,  
“Thy will, my God, be done.”

What though in lonely grief I sigh,  
For friends beloved no longer nigh,  
Submissive still would I reply—  
“Thy will, my God, be done.”

If Thou should'st call me to resign,  
What most I prize—it ne'er was mine—  
I only yield Thee what is Thine.  
“Thy will, my God, be done.”

Should pining sickness waste away  
My life in premature decay,  
In life or death teach me to say:  
“Thy will, my God, be done.”

#### THE CONSIDERATENESS OF JESUS.

An incidental trait of Jesus of Nazareth was His disinclination in dealing with sinners to drag their sins to a mortifying exposure. He quickened conscience, but He did not cross-examine sinful men. There was an infinitely delicate reticence about Him in speaking of sins. In His light sinners knew their sins, and He knew them. That was enough. The probing, tabulating, cross-examining disposition did not mark Him. The world sees the love and the new light in the sinner's heart. Christ and the sinner alone see the sin. His dealing with the woman of Samaria, with the woman in Simon's house, with Zacchæus, with the woman taken in adultery, illustrates His method. The first interview with Simon Peter after the resurrection was private. What took place between Peter and his Lord no man knows, just as no man knows what took place between Jesus and Zacchæus in the publican's house, or what had preceded the interview with the woman in Simon's house. Before the disciples there is no railing accusation, no reproach, no dragging the man to confession, only a question as to love. He who said to the woman in Simon's house, “Her sins, which are many, are forgiven, for she loved much,” in the early morning on the lake, said in like manner to Simon, the son of Jonas, “Lovest thou Me?”—*George Darsie, in Guide.*

## EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }  
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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.

### ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD.

2 Tim. iii. 16.

This statement of the Apostle Paul just before his martyrdom embraces the consideration of two most interesting and important subjects: 1st, The Canon of Scripture, or What Writings are Scripture; and 2d, The Inspiration of the Scriptures, or In What Manner and to What Extent were the Scriptures Inspired of God.

#### 1ST. THE CANON OF SCRIPTURE.

The Greek word *canon*, meaning *rule*, occurs in 2 Cor. x. 13, 15; Gal. vi. 16, and Philip iii. 16. By the phrase, The Canon of Scripture, is meant the collection of divinely inspired books constituting the Christian church's authoritative *rule or standard of faith and practice*. The inspired books, as far as written at those times, were called "the book of the law" in Deut. xxxi. 25-29, and in 2 Kings xxii. 8-20, and "the book of the law of the Lord" and "the book of the covenant" in 2 Chron. xxxiv. 14-33, and "the book of the Lord" in Isa. xxxiv. 16, and "the books" in Dan. ix. 2, and "the law and the prophets" in

Zech. vii. 12; and Christ, Peter, Paul, and Luke call these books "the Scripture" (or writing), "the Scriptures," and "the Holy Scriptures" (Matt. xxi. 42; 2 Pet. iii. 16; Gal. iii. 8, 22; 2 Tim. iii. 15, 16; Luke xxiv, 27, 45; Acts viii. 32). The Greek word *diatheke*, rendered *Testament*, but better rendered *Covenant*, and distinguished as Old and New, occurs in 2 Cor. iii. 14, Heb. vii. 22, viii. 8, and ix. 15-20. The word *Bible* is the English form of the Greek word *Biblia*, which means *Books*, and in its later Latin form, *Book*; and this term began, in the fifth century, to be applied exclusively to the Old and New Testament Scriptures, constituting "The Book of Books," the most important of all books. The Scriptures are called "the Bible" in all the languages of modern Europe.

In 2 Tim. iii. 16, Paul means by the term "Scripture," as is shown by his language in the 15th verse, "the Holy Scriptures," that is the Old Testament Scriptures, "which Timothy had known from a child, and which are able to make one wise unto salvation, through faith which is in Christ Jesus" (2 Tim. iii. 15). As Zechariah (vii. 12) had spoken of the Old Testament Scriptures written up to his time as "the law, and the words which the Lord of hosts had sent in His Spirit by the former prophets," so Christ and Luke spoke of the Old Testament Scriptures as "the law and the prophets" (Matt. xi. 13; xxii. 40; Acts xiii. 15; xxviii. 23). The fullest statement of the classification of the Scriptures made by both the ancient and modern Jews, is given by Christ in Luke xxiv. 41, 42, as "the law of Moses, the prophets, and the psalms." The ancient and the modern Jews count twenty-four books in their Bible, which they arrange in three classes, thus: 1. The Law,—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, the 5 books of Moses; 2. The Prophets,—Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and in one book the twelve Minor Prophets, (Hosea, Joel, Amos,

Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi), making 8 books; and 3. The Hagiographa, or Holy Writings,—Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, and in one book Ezra and Nehemiah, and Chronicles, making 11 books, or 24 books in all. The Psalms head the third class, and are the most important book in that class, and sometimes gave name to it. These were all the books in the Hebrew Bible in the time of Christ, and they are all the books in the Hebrew Bible now, as shown by a Jewish Bible, printed in Chicâgo in 1891, which I have now before me. *They are exactly the same books, though in a somewhat different order, as the books of our Old Testament* (we, making every book a separate one, and counting two books of Samuel, two of Kings, and two books of Chronicles, reckon the *number of books in the Old Testament thirty nine*). In our arrangement, which is more according to time of writing, Genesis stands first, and Malachi last. In the Jewish arrangement, which is more according to the subject-matter of the writing, Genesis stands first, and 2 Chronicles last. The Jewish arrangement is alluded to by Christ in Matt. xxiii. 35, where He sums up all the instances of innocent blood-shedding in the formula "from Abel to Zacharias," that is from Genesis (iv. 8), the first book, to 2 Chronicles (xxiv. 21), the last book of the Hebrew Bible. The 14 books of the Apocrypha (which means "hidden" or "spurious"), though given in the Septuagint or Greek version of the Scriptures made at Alexandria in Egypt B. C. 280-150, were not considered, by the Jews of Palestine, to be canonical or inspired, and were never in the Hebrew Bible, and were never alluded to by Christ or His Apostles, although they quoted so often from the Old Testament Scriptures; and they are not in the Old Syriac or Peshito version of the Bible of the Second Century. The writers of the Apocrypha do not claim inspiration, and their unscriptural fables,

fictions, and doctrines prove that they were not inspired; and yet the Roman Catholic "Church" pronounces them inspired; and the "Church" of England and the Episcopal "Church" of the United States have, in their "Book of Common Prayer," extracts from the Apocrypha, to be read in their public services, "not for the establishment of any doctrine, but as examples of life and manners." All other Protestants reject altogether the inspiration of the Apocrypha. The canon of the Old Testament necessarily closed with Malachi (about 400 B. C.), the last inspired prophet of the Old Testament Dispensation. "To the Jews were committed the oracles of God" (Rom. iii. 2); and they were faithful to the trust of preserving and transmitting the letter of the Old Testament Scriptures, going to the length of even idolizing the sacred text, counting its words and letters, and zealously guarding against its corruption, so that we, at the present day, undoubtedly have the very words of the ancient prophets. The Old Testament Scriptures, of which the Jews are the chief literal witnesses, bear the most severe testimony against the Jews for their formalism, hypocrisy, idolatry, and corruption, thus affording the completest natural demonstration of the perfect truthfulness of those Scriptures. The doctrine of one eternal, infinite, spiritual God, all-holy, all-wise, all-powerful, and all-merciful, and of His blessed and glorious purposes and provisions of salvation for sinful men, utterly distinguishes and elevates the Old Testament Scriptures above all the other writings of antiquity.

Until the rise of the German rationalistic school of biblical critics in the latter part of the eighteenth century, it was always acknowledged by both Christians and infidels that twenty of the twenty-seven books of the New Testament (the four Gospels, the Acts of the Apostles, all of the Epistles, except Hebrews, attributed to Paul, the First Epistle of Peter, and the First Epistle of John) were written by the Apostles, Matthew,

John, Paul, and Peter, and their companions Mark and Luke, in the first century of the Christian Era. Of the seven remaining books, it can be said that the Epistle to the Hebrews was always received by the Jewish Christians, to whom it was addressed, and believed by them to have been the work of Paul or of one of his companions; the Epistle of James is quoted by Clemens Romanus of the first century, and by the Shepherd of Hermas of the second century, and both the Epistle to the Hebrews and the Epistle of James are in the Old Syriac or Peshito version of the middle of the second century; the Second Epistle of Peter, the Second and Third Epistles of John, and the Epistle of Jude are not only quoted by writers of the second century, but have strong internal marks of having been written in the first century, and by the Apostles whose names they bear; and the Apocalypse, or Revelation, is declared to be the work of the Apostle John by Papias (a hearer of John), Justin Martyr, Melito, Theophilus, Apollonius, and Irenaeus, of the second century, forming a clear and unbroken chain of testimony down from the apostolic age. The *external* evidence that the books of the New Testament were all written in the first century, and by the authors whose names they bear, is perfectly satisfactory to every informed and candid mind; and the *internal* evidence of that momentous fact, from the Jewish-Greek language used in these books, the geographical, historical, social, political, and religious allusions in them, the undesigned coincidences between the different parts of them, and, above all, from the description, in these books, of the unique and incomparable character and history, words and acts, doctrine and miracles of Jesus Christ, perfect God and perfect man in one person, the divine and holy and merciful and almighty Saviour of corrupt and guilty men from sin and hell, in accordance with the marvellous prophecies and types of four thousand years recorded in the Old Testament,—this internal evidence of the apostolic

authorship of the New Testament is an absolute demonstration to every competent and spiritual understanding. The New Testament "has not only stood its ground, but seen every successive form of antagonism—transcendental philosophy, materialistic science, and rationalistic criticism—to its grave." The New York *Popular Science Monthly*, the ablest American exponent of the Philosophy of Herbert Spencer, now acknowledges that Spencer's "Unknowable, Infinite, and Eternal Energy from whence all things proceed" is but another name for God. Prof. Adolph Harnack, of the University of Berlin, the most learned, brilliant, and daring of German biblical critics, who is conceded to surpass all other living men in his knowledge of the sources of early church history, admits, in his latest book, "Chronology of Old Christian Literature," that "the books of the New Testament are the genuine productions of the Apostolic Church, and, generally speaking, of the men to whom they are attributed, and that their writers intended to speak the truth and thought they were speaking the truth." Harnack even concludes that Paul was converted, not 36 A. D., as heretofore thought by the most careful Bible scholars, but 30 A. D., the very year of the crucifixion of Christ, so that his Epistles, instead of being, with other parts of the New Testament, the fabrications of later times, was written by Paul himself six years earlier than heretofore supposed. Verily divine truth is mighty, and will finally prevail over every form of error. It is now most probable that all the other books of the New Testament, except the writings of John, were written before the destruction of Jerusalem, A. D. 70; and that all of John's writings (the Gospel, the three Epistles, and the Revelation) were written between 90 and 100 A. D. Divine Providence has separated, by an impassable gulf, the strong, inspired writings of the Apostles of the first century from the weak, uninspired writings

of the Greek so-called "Christian Fathers" of the second century. And the same almighty superintending Providence, as it kept the Jews (the chief transmitters of the Old Testament) from corrupting those Scriptures, has also kept the Greek and Roman Catholic apostate "churches" (the chief transmitters of the New Testament) from corrupting these Scriptures, from adding anything thereto or taking anything therefrom, although these Scriptures most severely condemn them, as the Old Testament condemns the Jews, for their formalism, hypocrisy, idolatry, and corruption. Thus we have the strongest *natural* proof of the genuineness and truthfulness of the Old and New Testament Scriptures; and the unanswerable *spiritual* proof of such genuineness and truthfulness is afforded by the oneness and perfection of the teaching of the Old and New Testament Scriptures in regard to the existence and character of the Three-One God, and of His holy and merciful salvation of humble sinners, and His righteous punishment of the proud and wicked.

## 2. THE INSPIRATION OF SCRIPTURE.

Having shown what books compose the Old and New Testament Scriptures, I will now briefly set forth in what manner and to what extent they were inspired of God.

As is common in the Greek, the verb meaning "is" is omitted in 2 Tim. iii. 16. The exact translation of the original is: "All Scripture God-breathed and profitable for doctrine," etc. The King James and many other ancient and modern Versions supply the verb "is" immediately after Scripture: "All Scripture is inspired of God and is profitable," etc. The Revised Version retains this translation in the margin, but, in the text, like some other ancient and modern versions, supplies the "is" after "inspired of God," thus: "Every Scripture inspired of God is also profitable," etc. The word "*Graphe*" rendered "*Scripture*" oc-

curs fifty-one times in the New Testament (including thirteen times in Paul's writings), and in every case, without the shadow of a doubt, refers to the Old Testament, as received by the Jews in the first century and ever since, and as received by all Protestant Christians now; the 15th verse of 2 Tim. iii. perfectly establishes this meaning of the term "Scripture" in the present case; and Paul's testimony in the 16th verse, to the divine inspiration of *all the Old Testament Scriptures*, is just as strong if the inspiration is *assumed* (as in the Revised Version) as if it is *asserted* (as in the King James Version). In either rendering every book and every passage of the Old Testament is attested by the Apostle Paul as *God-breathed* or *inspired of God*. In proof that the King James translation is the correct one, it may be said that nowhere else in the New Testament nor in Greek literature is the word *kai* (*and*) between two adjectives rendered "also"—the revisers themselves rendering this word "*and*" in a similar situation in 1 Tim. iv. 4 and Heb. iv. 13. The latest Baptist Revision of the New Testament, by Alvah Hovey, John A. Broadus, and Henry G. Weston, retains the substance of the King James Version—"all Scripture is inspired by God, and is profitable for teaching," etc.

In order to justify itself in receiving or rejecting whatever parts of the Scriptures it pleases, the spirit of infidelity has, during the last 400 years, invented many false theories of their inspiration. Some of these unbelievers—Panteists and those inclined in that direction—have maintained that, not the Scriptures themselves were inspired, but that the religion or persons or thoughts of the Scripture writers were inspired—just as though a writer's *thoughts* can be distinguished or separated from his words. Others—the Socinians (anti-Trinitarians) of the 16th century, and some Arminians of the 17th century—maintained that the Bible is inspired only in its doctrinal and preceptive parts, in matters pertaining to faith and

practice, but not in its scientific or historical statements. Others—the Mystics of the Middle Ages and of the 19th century, the latter under the leadership of F. E. D. Schleiermacher, of Germany—claimed themselves to have “an inner light,” “a spiritual instinct,” “a Christian consciousness,” a divine source and test of all truth able to distinguish between the inspired and the uninspired parts of the Scriptures. It is evident that all these classes of skeptics, instead of accepting the inspiration of the Scriptures, assume themselves to be inspired, and not in need of any written revelation from God, nor disposed to accept such revelation with the reverence due from the creature to the Creator.

The true doctrine of the inspiration of the Scriptures is that the Holy Spirit so influenced the minds of the writers that all their statements are, in every respect, divinely infallible and authoritative—the very words, though written by men, are *the words of God*, and are therefore, when properly understood, *perfectly true*. All competent scholars of every school of thought candidly admit that such was the view which Christ and His Apostles held of the Old Testament Scriptures—that they always referred to those Scriptures in the most reverential manner, as divinely safeguarded and trustworthy in every sentence, every word, and every letter. They quote from all parts of the Old Testament—the Law, the Prophets, and the Psalms—as equally inspired and infallible, and refer to all classes of facts recorded in the Old Testament with the sublime simplicity and confidence of little children. Christ declares that “the Scripture cannot be broken” even as to one word (John x. 34, 35); and He proves the doctrine of the resurrection of the body by one word, “am,” not “was” (Matt. xxii. 32), and His own divinity by one word “My” (Matt. xxii. 44); and Paul bases an argument on one phrase, “yet once more” (Heb. xii. 27), and on the singular instead of the plural form of a noun, “seed,

not seeds" (Gal. iii. 16). Peter says that "prophecy came not in old time by the will of man, but holy men of God spoke as they were moved (borne along as a ship by the wind) by the Holy Ghost" (2 Pet. i. 21); and that "the prophets searched diligently what the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow" (1 Pet., i. 10, 11), thus showing that the words of their prophecies were more the words of God than their own, for they themselves did not understand them in their fulness. Paul calls the Scriptures "the oracles"—that is, the utterances, the words "of God" (Rom. iii. 2). Christ and His Apostles declare that the words of the Old Testament are the words of God, or of the Holy Ghost (Matt. iv. 4; xxii. 43; Heb. i. 1; iii. 7; iv. 4; ix. 8; Rom. ix. 17; x. 19; Gal. iii. 8; Acts iv. 25; xxviii. 25). More than 2,000 times in the Scriptures are the Scriptures called "the word of God." The Apostles were nearer to Christ and more honored than even the prophets (1 Cor. xii. 28; Eph. iv. 11); Christ promised them the infallible guidance of His Spirit (John xiv. 26; xvi. 13, 14); and they claimed to have His Spirit in fulfillment of that promise, and that their very words were the words of God or of the Holy Ghost (Acts. ii. 4, 33; iv. 8; xv. 28; 1 Cor. ii. 13; iv. 1; 2 Cor. v. 19; xiii. 3; Gal. i. 7—9; 1 Thess. i. 5; ii. 13; iv. 2, 8; 1 John iv. 6; v. 10); and they regarded their own writings as equally inspired Scripture with the Old Testament (2 Pet. iii. 16; 1 Thess. v. 27; 1 Tim. v. 18; Col. iv. 16; Rev. ii. 7). Minor personal details (as in 1 Tim. v. 23; 2 Tim. iv. 13), are strong proofs of the literal truthfulness of the inspired writings. In Rom. iii. 5 Paul means by the words, "I speak as a man," that the question which he had just asked, "Is God unrighteous (or unjust) who taketh vengeance (or punishes sin)?" is not his own sentiment, but is the language of the vain, foolish, irreverent carnal mind. In Rom. vi. 19, by the words, "I speak

after the manner of men, because of the infirmity of your flesh," he means that, on account of their fleshly weakness which impaired their spiritual understanding and obedience, he compared to the changes of natural services and subjections common among men, their spiritual change from the service of sin to the service of Christ. And in Gal. iii. 15, by the words, "I speak after the manner of men," he means that he illustrates the immutability of the Divine covenant of grace by the stability of confirmed human covenants. In 1 Cor. vii., when Paul says, in the 6th verse, "I speak this by permission, and not of commandment," he does not mean "by God's permission to me to say it," but "by way of allowance, not commandment, to you;" (while marriage, recommended in the second verse, is always permissible, it is inexpedient in exceptional cases, where persons have the gift of continence, and in exceptional times, when persecution or distress threatens to tear asunder matrimonial ties). In the 10th and 11th verses of this chapter, Paul gives, on the main point, the direct command of Christ during His earthly ministry, that the married should not separate, or, if living separate, should not marry another (Matt. v. 32; xix. 3—10; Mark x. 2—12; Luke xvi. 18); in the remainder of the chapter he gives, on less frequent and minor points, his own apostolic advice, which he modestly asserts was *similarly inspired*, or directed by the Spirit of God (verse 40).

The few seeming discrepancies in the Scriptures are for the most part trivial, often relating to numbers, which were expressed in Hebrew and Greek by letters, and therefore easily mistaken by transcribers; many of them yield to a little common sense, and others disappear before advancing knowledge. None of them at all justify a rejection of the divine inspiration of the Scriptures, authenticated as these sacred writings are to us.

Nature and Scripture, the works and the word of

God, do not at all conflict; but men's erroneous interpretations of Nature and Scripture may and often do conflict.

The principle upon which the so-called "Higher Critics" or Literary Guessers of the last hundred years (who frequently change their views and are hopelessly divided among themselves) are attempting to disprove the proper authorship, antiquity, and inspiration of the Scriptures, in order to eliminate from them everything supernatural or divine, is the baseless theory of *Evolution*, the constant, ever-rising self-development of the universe from the primitive atom, which these dreamers make eternal—a theory demonstrably false in science, art, history, and literature, one of the oldest, crudest, wildest and weakest fictions ever perpetrated by the Father of Lies. The continually discovered and deciphered records of ancient Egypt, Babylonia, and Assyria, and the majority of the ablest scholars of Europe and America, and all the creeds and most of the people of Christendom, condemn the assumptions, methods, and conclusions of these infidel critics.

The Bible as far transcends in glory all the other books in human literature as the unclouded noonday sun outshines the feeble luminaries of night. The Holy Scriptures of the Old and New Testaments are irrefutably the written word of the living God. Like the Personal Word, the Lord Jesus Christ, of whom they chiefly testify, prophetically and historically, and who is the chief guarantor of their truth, they are both Divine and human. They are the very words of God—neither to be added to nor taken from—written by the fingers of a man's hand, and needing the Spirit of God in a man to interpret them (Dan. v.). They teach the most momentous truths in regard to the being, attributes, purposes, and works of God, the ruin and perdition or salvation of man, the wonderful present, the eternal past, and the eternal future, far above the discovery or the disproof of human reason.

They "are able to make a human being wise unto salvation through faith which is in Christ Jesus; and they are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 15, 16). Applied to the heart by the Spirit of God, they prepare a man to live to the good of his fellow-creatures and the glory of God; to face the supreme ordeal of the dying hour in peace; to rise triumphant, in soul and body, over sin, Satan, death, and hell; to pass through the gates of pearl into the Heavenly and Eternal City; and to dwell forever in perfect conformity to the Divine image, in the holy, loving, and peaceful presence of God and the holy angels and glorified saints. EVERY SPIRITUAL MIND IS PERFECTLY ASSURED THAT THE VOLUME CONTAINING THESE UNRIVALLED, HOLY, AND SUBLIME REVELATIONS IS THE BOOK OF GOD. S. H.

REMARKS.—The above article is an answer to several interesting and important questions asked me by worthy brethren; and I hope that, by the Divine blessing, it will be instructive and strengthening to the lovers of Scripture truth. S. H.

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### BY PERMISSION.

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Having received a private letter, bearing date April 26, 1897, from a beloved brother and faithful gospel minister, containing some things which I consider of general interest to Primitive Baptists at this time, I have obtained permission of the writer to make a few extracts, and give the readers of the MESSENGER the benefit of them.

When our brother wrote the letter, his mind seems to have been exercised mainly with regard to the agitation among our people respecting Associational Constitutions, as to whether they should be continued, modified, amended, or entirely abandoned. In most

of the Associational Constitutions that we have ever seen (and we have seen several), there is an article virtually admitting their uninspired human origin and defectiveness. They say, "This constitution may be amended at any time by a majority of the members (or messengers) in session."

Some Associations require a two-thirds majority. But in either case its defectiveness and uninspired origin is virtually acknowledged by providing for its amendment. In our little Olive Association, the 10th article concludes by saying, "No amendment shall ever be made constituting it a body separate from, and independent of, the churches of which it is composed." But we will now give the extract promised from our brother's letter. He says: "It appears that some bring things down pretty fine, and like all other things of the kind, we may press the letter so strictly without regard to the spirit, that we could not find a single church in perfect keeping with it. We might strictly set up ourselves against all who do not take the same view, or have the same practice with regard to Associations that we do, and still be faulty in omitting the weightier matters of the law of Christ, such as "letting brotherly love continue, meekness, gentleness, long-suffering, and charity. We should never 'strain at a gnat and swallow a camel.'

"You know as well as I, that a church may fall into some traditionary things (and we all have them, more or less), and still the candlestick may not be removed, nor the church 'spewed out of the mouth' of the Lord or discarded as a church, but still have space to be taught and repent.

"The minister or 'servant of the Lord is to be an example to the flock, and he must not strive, but be gentle to all men, apt to teach, in meekness instructing such members or churches as oppose themselves, if God peradventure may give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the Devil, who

are taken captive by him at his will." 2 Tim. ii. 24.

"Sometimes a faithful servant of the Lord is left by his brethren to stand alone in defence of truth. They cannot brook the opposition and persecution that ariseth for the truth's sake. Thus Paul was made to say: 'No man stood with me; all forsook me; I pray God that it may not be laid to their charge.' 2 Tim. iv. 16.

"There are many things which show indeed how that, by word and example, we should be patient with our brethren, especially in a tradition of long-standing like that of Associational Constitutions, which were at first entered into by all for good, and with good intentions, as they doubtless thought.

"And now if, after two hundred years, some of our brethren are able to see the mistakes of our ancestors in organizing Associations as we have long had them, we should not act evil towards them, nor speak evil of them, for we ourselves, as saith the Apostle, 'were sometimes foolish, serving divers lusts and pleasures.'

"I am satisfied that we cannot *drive* our brethren away from a tradition of over two hundred years' standing. If we would convince than even for their good, it must be done in gentleness, even as a 'nurse would cherish her children.'" [Those who would now declare non-fellowship for churches because they belong to an Association, would virtually declare non-fellowship for themselves, and *unchurch* themselves, from the very fact that they have descended down to this present time through the lineage of organized Associations. Scarcely any church can now be found but what has, either directly or indirectly, been connected with Associations, even though it may have been fifty or one hundred years ago.—W. M. M.]

"Our beloved brother proceeds to say, "If all have been off so long in real disorder, who now has the right to set themselves right independently of all others and then say, 'We are the standard to which all others must come?'"

“Would it not be better for those churches, who think they see the error to act together in abandoning Associations, and then in love and gentleness wait for others to see and turn from them?”

“At first, and before the matter could be scripturally investigated and established in the minds of brethren, those who are in favor of organized Associations would think they have as strong ground for Associations as those who should disband.

“Elder Hassell favors an organization something like yours of the Olive Association, and so do many others; but even if that should be adopted, or old Constitutions amended so as to be somewhat similar to it, might we not very soon drift from that, as we have from the first manner of those at the beginning, even though we might retain the same written form intact?”

“If we should adopt and keep on file a copy of the Olive Constitution, some, in fifty years, might want it amended because of its defects and want of conformity to the Scriptures.

“No instrument of writing framed by uninspired men to guide Christians in the worship of the true and living God, can stand long without revision or abandonment, from the fact that we cannot know the future, and soon new things arise which our law could not touch because we could not make provision for a thing we did not look for or know that it would ever come. Hence the inspired rule is the only one needed after all. God foresaw and provided for every emergency. He is the Rock of Ages; ‘His work is perfect,’ and needs no amendments. Ages upon ages roll along and still that Rock of Ages abides forever the same.

“Those who possess godly forbearance and have an understanding of how far to bear anything and then to know when it is proper to condemn it, surely are the ‘best gifts’ to the church.

“We might speak with the tongues of men and angels, and understand all mysteries and all know-

ledge, and we might have the gift of prophecy so that we could see and tell what and how Associational Constitutions would terminate in the future, and we might warn our brethren against them, and we might be able with the form and letter of truth to trample under foot many weaker ones, who could not even raise a voice or present an argument against our position, and still, after all, we might be nothing and worse than nothing,—even hurtful to the cause of truth.

Those gifts which the church is to covet earnestly as the best gifts are such preachers and teachers as have fervent charity. Such will suffer long and be kind; they will not seek their own glory. These will gently lead their brethren along to victory over every tradition and promote peace and love among the saints." \* \* \*

If all who write on controverted questions could write in that kind and gentle spirit which is manifest in the above extracts, there would be some hope of coming together in a better understanding and in mutual regard and brotherly love for each other.

Let us wait patiently on the Lord and "Judge nothing before the time, until the Lord come," in the order of His providence, mercy and grace, "who will both bring to light the hidden things of darkness and will make manifest the counsels of the hearts; and then shall every man have praise (or approval) of God." 1 Cor. iv. 5. The leaven of truth may appear to work slowly; be patient, it will bring its fruit in its season. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh." James v. 7. W. M. M.

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IN ORDER to sing the hymn which says, "I nightly pitch my tent a day's march nearer my home," with the Spirit and the understanding, we must see to it that our faces during every day have been set heavenward.—*Selected.*

## HOME MISSIONS.

When I was young in the gospel ministry, I made frequent and extensive tours among the churches at considerable distances from home, and was sometimes absent from home for five or six weeks at a time. I enjoyed those journeys very much, being in company with brethren every day, as, going from church to church, I was greeted with a fresh welcome and manifestations of interest each succeeding day. But with all this there was a mixture of sadness, and gloomy seasons, and sometimes I was so destitute of light or liberty in the gospel that I wished to be at home, and to remain there with my family as long as life should last. At such times I would stroll off and hide myself and try to pour out my complaint before the Lord, and beg Him to forgive my presumption, and spare me to return to the bosom of my family and to my proper work on my little farm, with promises that I would remain there.

Such was the nature of what I call my foreign mission work, although I did not go beyond the bounds of my native country, nor did I often go out of the State in which I reside. But now I have grown somewhat old and worn down in body and mind; I am confined to a smaller compass, and what little I can do now in the ministry I call home mission work. I like very much to visit the churches around home, the brethren with whom I am familiarly acquainted, and who know my weakness, and know what to expect, and who know how to sympathize with one whose little store of strength and manhood and little gift in the gospel has been mainly devoted among them and for them for all it may have been worth.

I have but recently recovered from a painful affliction of six weeks' duration, and been blessed of the Lord to spend two weeks in said little home mission work, visiting several churches and a number of Baptist families in the bounds of our own, the Conecuh

River Association; and I can say, and I trust with a sense of gratitude to our heavenly Father, that I shared in a great measure "the goodness of the Lord in the land of the living." I, a poor old sinner, without merit or ought to boast, except a little hope of salvation by grace, was received and greeted most heartily by the brethren, and marks of respect by all with whom I met, at the places of worship and by the wayside; and every necessary word and action was apparent to encourage me to go on and preach the gospel of God's grace among the people. My mouth was opened unto them, my heart was enlarged, and the brethren manifested a corresponding enlargement of pious devotion to God and grateful appreciation of the gospel of Christ. 2 Cor. vi. 11, 13.

Such were the sweets of my little trip among the brethren, but we have to eat our meat with bitter herbs (Ex. xii. 8), and as these are good as a medicine to promote our spiritual health, by checking our proud, malignant nature, the Lord is pleased to lead us in the paths beside which these bitter herbs grow in profusion. Reader, you will pardon me for briefly referring to the bitterness endured by me during the time of my late absence from home. The fatigue of riding on horse-back, in my wasted and feeble condition, is of but little consequence, as I had chosen to travel in that manner rather than draw so heavily on the kindness of brethren as to ask them to stop their teams from the farm, so greatly needing attention at this season of the year. But when my mind would revert to the sad and gloomy prospect which last greeted my vision on leaving home, the utterly helpless condition of my dear wife, who for thirty-five years has been the subject of indescribable afflictions and privations, and who has so freely devoted her life and sacrificed her all that I might go and discharge the duties of the gospel ministry, and who sat upon her chair and watched my preparations for leaving her once more to suffer on and await my time of return, which

might not be ere she had gone to rest in the embrace of the great Husband whose presence is never withdrawn—we could not know whether we should meet again on earth or not. With her heartfelt benediction pronounced in tears, I left her, and with a heart borne down with care, I turned to our present offspring and bade each good bye, and left them to manage as best they could the affairs of our humble home, and administer to the wants of their invalid mother. Oh! how the poor preacher's heart aches when he thinks of the sufferings and privations, the anxieties and daily sacrifices, of those precious ones, so dear to his heart, and whose burdens he is powerless to relieve. O, God of mercy! bless them; for Thou alone art able to soothe their aching hearts.

The preacher frequently tastes another bitter experience by the way; while he witnesses the power of God's truth upon the hearts of His children, He also beholds the death-blank in the faces of others, who, although they profess to know God, yet deny Him in works, and rather hate than love the truth of the gospel. I visited one locality in my last round where it was told to me, by some good old Baptists, that they were derided by some professed "Christians" because they are so fond of singing the good old hymn,

"Amazing grace, how sweet the sound," etc.

Truly, those who have tasted the riches of God's saving grace do love this dear song of grace; they sing it often with the Spirit and with the understanding. No other class of people can sing this song as God's children do, but by changing it for the sake of conformity to the doctrine and profession of those so-called Christians, they can sing it thus:

Amazing works, how sweet the sound,  
That saved a saint like me;  
I ne'er was lost, though now am found,  
Not blind, for I could see.

'Twas works that taught me not to fear,  
 Yet works my fear relieved;  
 How precious did my works appear,  
 When I, myself, believed.

Through some few dangers, toils, and snares,  
 I have so bravely come;  
 My works have brought me safe thus far,  
 My works will lead me home.

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

The world shall ne'er to ruin go,  
 The sun will ever shine;  
 And God, who works me here below,  
 Shall be forever mine.

Let those who hate the doctrine of grace sing the above new version of the hymn, while the children of grace sing on as joyful as ever the song of grace, free grace.

In love to all the saints, J. E. W. H.

### QUESTIONS AND ANSWERS.

1.—Q. Is there any Scripture for liberating or licensing a man to preach? A. I do not know of any. Solomon says, "A man's gift maketh room for him" (Prov. xviii. 16). And Paul says, "Where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17). Paul also says that a bishop or pastor or elder must not be "a novice," or new convert (1 Tim. iii. 6); and he tells Timothy to "lay hands (that is, in ordination) suddenly upon no man" (1 Tim. v. 22). To prevent too early and sudden ordinations of elders, it is probable that the churches adopted the custom of liberating or licensing those who professed to have a call to preach, and of thus finding out whether they had the required qualifications.

2.—Q. "Now a mediator is not a mediator of one, but God is one" (Gal. iii. 20). What does this lan-

guage mean? A. Paul is here contrasting the Gospel with the Law, and shows the superiority of the Gospel to the Law in three respects. 1st. The Law only convicted of sin; the Gospel saves from sin. 2d. The Law was temporary; the Gospel is eternal. 3d. The Law was indirect or mediate, was given by God to the Israelites through the double mediation of angels and of Moses; while the Gospel is direct or immediate, was preached by God to Abraham without the intervention of any other person, and is preached by Him directly to every quickened sinner, whether Jew or Gentile, without any created mediator—Christ, the Mediator between God and His people, being one with God, one and the same in His method of eternal salvation with His chosen people under every dispensation and in every nation. “A mediator is not a mediator of one,” that is, of one party; the very idea of a mediator presupposes that there are two parties, and that they are disagreed or at variance, and may not be reconciled by the attempted mediation; thus there is no certainty, but a great natural improbability of salvation by the Law given by God to man through angelic and Mosaic mediation. A sinner can be saved only by the immediate power and mercy of the Three—One God, who must Himself, by His Spirit, speak the life-giving word to him, show him his utterly corrupt and helpless condition, causing him to despair of being saved by his own obedience to the Law, and reveal Christ unto him as his Wisdom, Righteousness, Sanctification, and Redemption. God, who is one, thus makes His people one with each other and one with Him (John xvii. 21; Eph. iv. 1-16).

3.—Q. “He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father” (John xiv. 12). What did Christ mean by these “works” and “greater works”? A. From Matt. x. 8, and Acts ii. 41, iv. 4, v. 12-15, and xix. 12, we learn that this

promise applied especially to the Apostles, who *in the name and by the Spirit and power of Christ* (John xiv. 13; xv. 5; Acts ii. 4; iii. 6-16, etc.), not only performed the same kind of physical miracles that He did, but also were divinely blessed to bring far more persons into the visible church. There seems to have been only about 620 believers in Christ during His personal ministry (Acts i. 15; 1 Cor. xv. 6); while 3,000 were converted on the day of Pentecost, and 2,000 more soon afterwards (Acts ii. 41; iv. 4).

S. H.

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### STANDING REQUEST.

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In remitting for THE GOSPEL MESSENGER, please always give the name and the post-office of the person to whom the MESSENGER is sent and for whom the remittance is made. Please do not send checks or drafts or stamps (though stamps may be sent when the amount is less than a dollar); but please send by postal order or express order or in a registered letter. Make postal orders and express orders payable simply to S. HASSELL, WILLIAMSTON, N. C.; do not make, and do not allow postmasters or express agents to make money orders payable in *Wilmington, N. C., Wilmington, Del., or Williamston, S. C.*, but make them payable in WILLIAMSTON, N. C. Attention to this request will benefit the remitter, and will save me a great deal of time and trouble.

S. H.

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### EXTRACTS.

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HOPEWELL, N. J., June 5, 1897.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST: I have attended the Delaware, Baltimore, and Delaware River Associations this year. There was a larger attendance of ministers and visitors than usual. Elders L. H. Hardy and Joshua T. Rowe, of North Carolina, were with us. The meetings and preaching have been particularly good.

Very friendly resolutions were adopted in reply to the Ebenezer Association. You will see them in the minutes of the Associations. I do not doubt that the Warwick will practically adopt the same. We do not propose immediate correspondence, but we respond to their request for friendly intercourse to see whether we are one indeed. I remain your brother in hope of life,

F. A. CHICK.

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MAGNOLIA SPRINGS, TEXAS, June 4, 1897.

*Elder S. Hassell, Williamston, N. C.—*

ESTEEMED AND DEARLY BELOVED BRO.: I have felt ever since I received the June number of the MESSENGER that I must write you some, yet I feel so little and unworthy to write to such a man of God as yourself. Truly the Lord is using you to do a great work. I consider your article in the June MESSENGER worth the paper one year. Oh how heartily my heart accepts the truths therein stated, and so stated that all mouths, I feel, must be stopped on the subject. I had got into real trouble over the subject, seeing such able pens denying that our Time Salvation was conditional. I began to greatly fear I was in the dark on the subject, and had been teaching error along that line, but for the life of me I could not see how I was wrong, and so could not give up my own views until I could see where they were wrong. Now I feel better satisfied that my views were not wrong, but right. I hope all will carefully consider the subject and come to the truth on it.

The MESSENGER grows better and better to me all the time. The questions and answers are very interesting. May God in His mercy bless you and keep you humble and at the feet of Jesus, so as to enable you to contend *earnestly* for the faith once delivered unto the saints. Oh, what a difference there is in contending for truth *for the truth's sake* and contending for uncertain and doubtful theology, or theories

for the praise of men, or to get a big name! Oh, God, I love Thee better than all other objects, if I am not deceived. Poor man that I am, what shall I render unto Thee for all Thy benefits unto me? Truly the Lord is good; let all the earth say so. The Lord is great in all the earth and His mercy endureth forever. Bless His holy name.

We were blessed last night with a good rain, which we were greatly needing. Corn was wilting badly, but all looks revived now.

I am your brother, I hope, in Christ, in much love to you and all saints. Tell dear old Sister M. M. Hassell I love her writings and feel sure that she is highly favored of the Lord. Pray for me and mine.

D. RICHARDSON.

TY-TY, GA., April 26, 1897.

*Elder S. Hassell—*

MY DEAR BROTHER: I expected to have written you sooner than this, but have been hindered. I received the Bible in due time and am highly pleased with it. I consider it a great blessing to the people of God that you are enabled to let them have it and the GOSPEL MESSENGER so cheap. After having examined it I could cheerfully recommend it to our people, and would say that they could hardly spend the price of it in a more profitable way. It is just what the commonality of Bible readers need. They need to be better acquainted with the Word of God, if they don't at all times realize it.

We had a good meeting here at Corinth, at Ty-Ty, yesterday and the day before. A precious brother and his wife were baptized into the fellowship of our church yesterday morning. I feel like there is quite an awakening among our people in the South. Pray for us, and come to see us. We all enjoy the MESSEGER. Love to you and yours.

MORGAN BROWN.

COLUMBIA CO., ARK., Feb. 26, 1897.

*Dear Bro. Mitchell:*

I enclose money order for the MESSENGER. I have been taking it for thirteen years, and I am so sorry that I have got behind in payment. My dear husband died five years ago, but I always kept up annual payments for the MESSENGER until last year, and I would now send in advance for 1897 if I had the money, but I have not. It was exceedingly dry here last year, and crops were a failure. I have lost many nights' sleep, weeping and crying about my condition and failure to pay up. Please do not think hard of me. The Lord knows all things and He knows I desire to read the MESSENGER, and promptly pay its publisher, if I could.

Dear Bro. Mitchell, I have never seen your face, and it is not likely I ever will in this world, but if I am enabled by grace to live a Christian life, as I desire to do, I hope we will meet in the presence of the Lord, to sing praises to Him and to the Lamb that was slain for our sins.

I am living all alone, though near by my sons. I am the mother of ten children, but all are now dead except two. I have had trouble and sorrow one way and another, all my life. I am now old and my eyesight so dim that I can hardly write. I am patiently as I can waiting on the Lord to take me to a place of final rest in His own appointed way and time, where "sin and sorrow are felt and feared no more." Pray for poor me, a sinner saved by grace, if saved at all. I hope you may be strengthened to live out your days in peace and be enabled to still aid in sending forth the GOSPEL MESSENGER to every household where the Lord has a people to receive the truth it contains. I do not see how I can get along without it. Your article on "Time of Old Age" in MESSENGER of March, 1893, and beginning on page 113, was so comforting. I read that article over and over, again and again, and

shed many tears of joy to think the Lord put it into your mind and heart to write such blessed things for the comfort of aged Christian people. I love to read the writings of those who write in plainness and in childlike simplicity, that I can understand.

I have been a member of the old order of Baptists ever since 1857, and I am not tired of them yet, though I have been so situated that I have not heard but three Primitive Baptist sermons in four years. There has been a woman preacher among us out here, and almost everybody seems to be carried away with her.

And now, dear aged brother, I must bring my letter to a close. I do hope the Lord's blessing may be upon you in your old age. MRS. M. A. CLARY.

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VIDETTE, ALA., February 26, 1897.

*Elder Hassell—*

MUCH BELOVED BROTHER: I am now nearing my 83d mile-post. THE GOSPEL MESSENGER is a great comfort to me in my declining days. My experience to-day teaches me that, as my old frame grows older, it grows weaker, and becomes more cut loose from the ties that bind it to this world, while my little hope seems to grow stronger and become more firmly anchored in that Jesus who has said "My grace is sufficient for you." May the Lord endow the young brethren with wisdom and honor, that they may take the place of the old. May His cause prosper, and be kept from becoming entangled with any of the "isms" and "ites" of the day.

Yours in hope,

Z. C. BOZEMAN.

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LAFAYETTE, ALA., April 8, 1897.

*Dear Brother Hassell—*

For a long time have I desired to write you and let you know how much I love and appreciate the MESSENGER, especially your own writings; in truth I

enjoy all of its pages—read and reread every number, and often my heart is filled with love, and my eyes flow with tears of sympathy for the poor and afflicted little ones. I hope the Lord will bless you with health, that you may continue your work and labor of love. THE GOSPEL MESSENGER is about all the preaching some of our members hear—many of them are too far from any Primitive church to go. Remember me at the throne of grace.

Your sister in hope, MARY J. BURTON.

POETRY, TEXAS, March 18, 1897.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST, AS I HOPE: Surely I do love to read the MESSENGER better than anybody. I don't get to hear any preaching at all only in and through the MESSENGER and the *Baptist Trumpet* that is published at Bonham, Texas. I can hear and read the gracious experiences of the dear children of the living God, and shed a joyful tear. Oh, how I do love to read the many rich and God-loving articles that are published in the MESSENGER! Now, my dear brother, think of me when it goes well with you.

Yours in hope of eternal life, through Jesus Christ our Lord,

FRANCIS M. CARTER.

FRANKLIN, KY., March 20, 1897.

*Elder Sylvester Hassell—*

DEAR BROTHER: The doctrine advocated by THE GOSPEL MESSENGER is not popular, but it is the only doctrine that gives me any comfort. Long may it live, and may the Lord by His Holy Spirit direct, uphold, and sustain you in your labors, toils, and conflicts, is my desire, if I know my poor sinful heart.

Your poor unworthy brother, if one at all,

NATHANIEL MEGUIAR.

EAGLEVILLE, TENN., March 18, 1897.

*Dear Brother Hassell—*

I am very much pleased with THE MESSENGER; enjoy reading the writings of yourself and our brethren correspondents who write for THE MESSENGER. I regard it as being the soundest exponent of Apostolic and old Baptist doctrine and teachings of any religious paper that I know of. And, my brother, we would like so much to hear you preach. If it is ever convenient for you to do so, we want you to visit our church at Eagleville.

And now, hoping the good Lord may spare you for many, many years, to do service in His noble cause, and asking you to remember me at the throne of grace, I remain,

Your brother in Christ, I hope,

J. G. OWEN.

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## SELECTIONS.

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### ADDING FRACTIONS.

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It is usual in adding fractions to reduce them to the lowest common denominator, and then the process of addition is simple. In seeking to unite and combine the fractured and fractional members of the body of Christ some such process seems at times to be needful. There are a great many distinctions where there is no real difference. There are many who seem separate who yet are in reality identical in character and substance, and if we can bring them together on some common essential basis, we shall find that most of their separations and differences are nominal rather than real. Four-sixteenths is the same as one-fourth, two-eighths, or eight-thirty-seconds. It is simply a different way of expressing the same thing. In the church of Christ many of the differences are mere varieties of expression, and the controversies are strifes about words to no profit.

But what is the remedy for such controversies? Has not every man a right to express his ideas in his own way? Certainly; but, then, does not the Lord have an equal right to express *His ideas in His own way*, and ought not we as Christians to express the Lord's ideas in the Lord's way, as He would have them expressed?

The apostles declared that their preaching and teaching was "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;" "Which things also we speak, *not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth*, comparing spiritual things with spiritual." 1 Cor. ii. 4, 13. Here is a foundation where all Christians might safely agree to rest. If they would seek to express *the Lord's ideas in the Lord's words*, and would leave men's ideas out of the question and out of sight, it would not be long before their substantial unity would assert itself, and they would find themselves drawn, first, to Him who is their Lord and Head; and second, to His people, who are members of His body and of His flesh and of His bones.

We shall then be helping forward the unity of the church of Christ when we adhere to the express statements of the Word of God, leaving aside our own private opinions, and sticking close to the exact language of the Holy Scripture. If men do this we shall find them coming nearer and nearer to each other, as they come nearer and nearer to the Master. As they conform themselves to the Word of God they will conform themselves to each other, and thus when they have reduced their differences to their essential elements and seen how small they are, they will then be prepared to enter into manifest vital unity with Him who is their Lord and Saviour, and with all who follow in His steps. May the Lord speed on the day when His disciples shall be one in Him.—*The Christian*.

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#### THE OCMULGEE ASSOCIATION.

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The next session of the Ocmulgee Association is appointed to be held on Friday before the second Sunday in September, 1897, with the church at Crooked Creek, in Putnam Co., Ga.

T. J. BRANAN.

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#### THEY SHALL BE MINE!

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"They shall be Mine!" Oh, lay them down to slumber,  
Calm in the strong assurance that He gives;  
He calls them by their names, He knows their number,  
And they shall live as surely as He lives.

"They shall be Mine!" upraised from earthly pillows,  
Gathered from desert sand—from mountains cold—  
Called from the graves beneath old ocean's billows,  
Called from each distant land, each scattered fold.

"They shall be Mine!" they, as on earth we knew them—  
The lips we kissed, the hands we loved to press—  
Only a fuller life be circling through them,  
Unfading youth, unchanging holiness.

## OBITUARIES.

'My presence shall go with thee, and I will give thee rest.' Exod. xxxiii. 14.

## ELDER BENNET STEWART.

Elder Bennet Stewart was born in Warren County, Ga., September 15, 1822, and died at his home in Taylor County, Ga., February 15, 1897, of general debility of body and mind. Elder Stewart was well and favorably known in this section of the country, having lived here about a half century. He kept himself well posted on all points of public interest, and, being freely communicative, his views and opinions were sought generally by others and highly regarded, even by those who differed with him. He was a man of far more than ordinary mind, and "where much is given much is required," and with the gift invariably comes the responsibility. This Elder Stewart sensibly felt, and he therefore was never vain, but invariably humbled, when preferred or promoted, which favors his neighbors and fellow-citizens delighted to confer upon him. He could, indeed, be honored by men, because God had honored him. Therefore, if he was chosen as literary teacher or as orator of the day on occasions, or to represent his county, all were delighted, himself humbled, and the expectations of his friends not disappointed; for he always proved himself worthy and sufficient for the occasion. *Such* was his unusual, exemplary life and unusual usefulness.

I formed his acquaintance in 1852, when we were both young and neither of us Baptists; but we were close and intimate friends, and availed ourselves of every possible opportunity of being often together as associates. I always found him to be a complete gentleman and moralist. He always filled every rank and station of his life with much credit. If it was only road-working he made a full and willing hand. If it was to represent his county (which he did twice) it was to the praise and satisfaction of all. If it was to respond to the call of his country, when invaded, patriotism was not lacking, but he shouldered his musket as a private, not accepting promotion, and moved steadily forward to meet the enemy, and all who were with him say he stood firmly in the hottest of the battle.

But above all, and better than all, about this period of his life Christ was revealed to him as his Saviour, and, in obedience to the command of his Saviour, he united with the church at Prosperity February 16, 1866, and was baptized by Elder J. Rowe (then a member and beloved pastor of that church). He was chosen clerk of the church May 18, 1867, and chosen deacon July 17, 1869. But the church soon discovered in him what they considered the gift of teaching and comforting the saints, and accordingly liberated him to exercise that gift as he felt impressed.

I well remember how like a little child he looked, for by this time I was an unworthy member of the church, baptized in the same pool and by the same elder (so the reader will discover we were yoke fellows indeed, not only as associates, but I hope in spirit and in the ministry). The churches soon recognized his gift in word and doctrine, and his ordination was called for by two or

three churches. After waiting some time for his consent Elders Rowe, Respass, and the writer were called to Prosperity to set him apart to the work of the ministry. We met the church, not only in compliance with her request and our feelings, but the hearty approval of the brotherhood generally, and he was ordained July 3, 1879.

This was an obligation (like all others) which made him exceedingly fear and quake, and I have no doubt but he entered and continued his ministerial career in solemn prayer. Therefore his ministry was blessed to the churches he served; but alas! he is gone, and to-day they are as sheep having no shepherd, very destitute. They will hear his gracious words and wise counsel no more. They could safely follow him, even as he followed Christ. How much they miss him! Upon whom the mantle will fall, God only knows. The churches of the Upatoie Association are in a destitute condition, having lost a Respass and a Stewart recently, to whom they could safely look; but we must be taught to look to Christ.

Elder Stewart was abundantly blessed with those special graces which so much adorn the profession he made—meekness, lowliness of heart and mind, forbearance, brotherly kindness, resignation to the will of God, without murmuring, either at birth or death, heat or cold, prosperity or adversity, sickness or health. I remember now a special instance, which I will mention to illustrate many: We were at Elder Respass's. The clouds were dark and lowering, lightnings vivid, and thunderings terrific, cyclones and storms prevalent in many places. He remembered and said: "I should have gone home to-night, but I could not change anything if I was there; and if I could, I don't believe I would."

The utter failure of mind (caused, physicians said, by the softening of the brain) was manifest at Prosperity. He had introduced the services in the usual way, prayed (the brethren say) fervently, quoted his text, and said that he could not see it any further.

In youth he married Mary Turner. To this union were given thirteen children, eight of whom survive their father, none Baptists by profession. His wife is a Methodist by profession, an excellent woman, and I believe a Christian, a true wife and mother, always honoring her husband, having the utmost confidence in his Christianity, treating his brethren at all times with kind hospitality. Truly, a great man is fallen in Israel!

After short services by Elder Rowe and the writer, his body was laid to rest in the cemetery at Prosperity to await the resurrection morn. May God bless and sanctify.

Elder Stewart had been very hard of hearing for many years.

Butler, Ga., May 14, 1897.

J. G. MURRAY.

#### CHURCH MEMORIAL OF ELDER BENNET STEWART.

The church of Christ at Prosperity, Taylor County, Ga., greatly feeling the loss of our dearly beloved brother and pastor, Elder Bennet Stewart, who was baptized, ordained a deacon, liberated to preach, and ordained to the full functions of the Gospel ministry, and died February 15, 1897, having lived, walked, and labored with

us for thirty-one years (lacking only one day) without blame, spot, or reproach, either from *within* or *without*, contending all the while in gentleness for the faith of God's elect—the Church, feeling thus so sadly bereaved, desire in our hearts to offer the following resolutions:

1st. That God, in His Allwise Providence, removed from us and called unto Himself our dear beloved brother and pastor, February 15, 1897.

2d. That we deeply feel and mourn his absence, and so much miss his wise and able counsel, as well as the gracious and comforting words which so often fell from his lips, and to-day we are as sheep having no shepherd.

3d. That not only the church at Prosperity and other places feel sorely bereaved, but the State of Georgia, and especially Taylor County, and the community in which he lived and died, has lost one of its most noble citizens, as well as the afflicted widow a husband indeed, and the bereaved children a father indeed.

4th. While we feel our loss irreparably, we doubt not that his gain is eternal, and we pray and desire, by the grace of God, to be humbly submissive to the will of God, saying "Thy will be done."

5th. That a copy of these resolutions be recorded in our Church-book, also a copy tendered to the bereaved widow and family, and a copy sent to the GOSPEL MESSENGER for publication.

By order of the Church in conference, April 17, 1897.

JAMES M. STEWART,

WM. B. WILSON,

*Committee.*

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J. R. RESPESS, JR.

J. R. Respass, Jr., youngest son of Elder J. R. and Nora Respass, was born in Schley County, Ga., July —, 1873, and died of typhoid fever at his sister's, Mrs. P. L. Holt's, in Americus, Ga., March 16, 1897. John plainly manifested indication of declining health for some time before he was confined, and would frequently speak of his condition to the family and tell them that he felt that he would not live long; but his sisters would endeavor to get him to dismiss such thoughts from his mind, and would encourage him by telling him he was well and looking well. But this impression or presentation was not to be removed. His sisters all had a peculiar attachment for him—he occupied a very tender place in their feelings and affections, especially now in their orphan condition; and, strange to say, along about now, the very unworthy writer, from some cause, came feelingly and sensibly near to him, and one day he remarked to his sisters that there was one thing he must do, or he could never be satisfied, and that was to make me a present. He told them he had a little money in his pocket that he had made several attempts to spend, but was not suffered to do so, for something would remind him that that money was for me—and he said, "I must give it to him; for it is his." His sisters then told him they would heartily join him, and for him to select such a present as he desired me to have, which he did, he said, because "I love

him." Afterwards he told his sisters that that act was the greatest pleasure of his life. I hope it was Jesus. It brought tears to my eyes in profusion. O, it was a little thing, yet a very great one. John was confined two weeks before death, and his sufferings were intense. He spoke calmly and frequently of death and was resigned to the same. A short time before his death he had severe hemorrhage of the bowels, and asked if he would soon die, and was told by his brother-in-law (Mr. Holt) that he would. He called for a minister. No Primitive minister being near, Dr. Turpin was called, prayed earnestly, and expressed astonishment at his resignation and composure. He asked his sister to pray. She says, "Pray for what, John?" "Pray to the Lord to receive me to Himself." He deliberately settled his business; kissed his sister goodbye, saying "kiss all of them for me," (meaning the family). He said about three years previous to his death that he obtained a hope in Christ. May God bless the bereaved family, for Christ's sake. After service by Elder Bussey, he was buried by the side of his parents in Butler.

Written by request.

J. G. MURRAY.

Butler, Ga., May, 1897.

#### MRS. ELIZABETH PAULK,

a dear companion of the writer, departed this life December 3, 1874, the third of this month, twenty-two years ago. I have witnessed so many sad deaths, similar, this past year, is one reason I drop this with great sympathy for those bereaved husbands and little ones in the same distress. God is too merciful to err and too kind to do wrong. My wife was born February 18, 1845, making her twenty-nine years, nine months, and fifteen days old at her death. She was the mother of five children—three boys and two girls. The oldest boy, John C., died April 29, 1890, the other four still survive. We lived peaceably together eight years, one month, and twenty-two days. She was a pious mother and kind wife to the writer. While she was not a member of the church yet she lived the life of a Christian, except being baptized. She showed to me before her death that she desired to be baptized like the Saviour Jesus Christ. She was as kind a woman as common of her age. I could write more, but I write this for her children and friends to read when I am in the cold, cold grave—when I pass over the Jordan of death.

WILLIAM PAULK.

Vic, Ga., December 1, 1896.

#### ADDISON CLIETT.

Addison Cliett, eldest son of brother J. H. M. and sister M. E. Cliett, born in Houston County, Ga., September 6, 1875, died at his father's residence (same place of birth) of meningitis, April 29, 1897—being a promising youth in the 22d year of life, leaving the heart-stricken parents with only one child, a younger brother. Addison had been in declining health for some time previous to his death, as was discovered by his parents and others, but was only confined

to his bed about one week, during which time his suffering was very severe—chilly sensations followed by violent headache and excessive vomiting. His parents say it would almost be incredible to tell how often he would vomit in one night, then express a desire to vomit more. Addison had the attention of three skillful physicians, but all in vain; death claimed him for its victim and steadily and rapidly reigned in spite of the desire and anxiety of fond parents, relatives, friends, and physicians. Thus our fondest hopes are soon blighted. Addison expected soon to be married, which makes his death more sad; and it seems to us, as it now doubtless does to brother and sister Cliett, that the Lord has taken from us the very thing that we felt that we could not spare; but this is often in mercy to us, that we may be humbled and taught that our affections must not be set too much upon earthly objects; and God is able and I believe He will manifest Himself to brother and sister Cliett in this mysterious dispensation of His providence, and teach them that it is in much love and mercy that He has thus visited them, and the bitter tears they are now shedding. God gave them, and when He smiles upon them, like dew in sunshine, they will grow diamond and gem! Then, brother and sister, cheer up; this is not the work of an enemy, but a true Friend—one who loves you, and knows what you need. He knows how to give good gifts to God's children, and the separation won't be long; your Father will soon call you home, as you feel and believe from evidence, to meet Addison, where parting will be no more; for you remember you told me that he gave you plainly a reason of his hope, and that he was perfectly resigned to death. I saw Addison die, but consciousness was gone before I saw him. You had in him an obedient, humble, industrious, and promising son, and you loved him; but he is so much better off where he is. Sister Cliett, remember that convoy of angels you saw while Addison lay a corpse. After service by the writer, his body was deposited in the family cemetery.

“So fades the lovely blooming flower,  
Frail smiling solace of an hour;  
So soon our transient comforts fly,  
And pleasures only bloom to die.”—J. G. MURRAY.

#### ELBY D. WALKER

was born October 8, 1878, and died April 22, 1897. He was a pious, good young man, much beloved by all who knew him. He joined the Primitive Baptist church at Mt. Zion, Chambers County, Ala., at our August meeting, 1897, and was baptized by the writer of this notice. Though his stay with us on earth was brief, yet while here he was an ornament to the church. But he is gone. He left this world in the triumph of that living faith that works by love and purifies the heart.

We hereby express our condolence for the mourning relatives, and say, Lift your eyes: view by faith, and see Elby in the paradise of God, and humbly bow your heads to that God who is too wise to err, and say “Thy will be done;” for we soon shall meet him and the redeemed of God where we shall part no more.

J. W. H. CLIETT.

YATESVILLE, GA., June 17, 1897.

*Elder Sylvester Hassell—*

DEAR BROTHER: You will please give notice through THE MESSENGER that the Union Meeting of the Eacheconnee Association, appointed to convene with Harmony Church, Pike Co., Ga., on the fifth Sunday in August, has been changed to the first Sunday in August, 1897. Brethren coming north via C. R. R. will be met at Milner, Friday morning at 9 o'clock; on Southern, A. & F. Division, at Zebulon at 8 a. m. and 7 p. m., and G. M. & G. R. R., Friday 9 a. m. The church is five miles each from Milner and Zebulon.

Yours respectfully,

W. W. CHILDS.

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#### CHANGE IN TIME OF GENERAL MEETING.

The General Meeting of the Second District of the Ocmulgee Association appointed to be held with the church at Mount Zion, Jones County, Ga., is changed from Friday before the 5th Sunday in August to Friday before the 3d Sunday in August, 1897, so as to avoid conflicting with a General Meeting of the Ebenezer Association.

D. G. McCOWEN,

*Clerk of the Ocmulgee Association.*

Forsyth Ga., April 8, 1897.

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J. V. &amp; R. S. KIRKLAND.

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(FOR BOTH SEXES),

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For further particulars, inquire of

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**SYLVESTER HASSELL,**

WILLIAMSTON, N. C.

Vol. 19.

No. 9.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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SEPTEMBER, 1897.



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# The Gospel Messenger.

SEPTEMBER, 1897.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 19. WILLIAMSTON, N. C., SEPTEMBER, 1897. No. 9.

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## ONE FOLD AND ONE SHEPHERD.

John x. 16

Shepherd Divine, behold thy flock  
Which weary through the desert stray,  
Afar from thee, their sheltering Rock,  
Bewildered in this cloudy day.

Thou seest the grievous wolves that tear  
Thy precious lambs, redeemed by blood;—  
The men perverse who do not spare,  
But haste to rend the flock of God.

Great Shepherd, let us hear thy voice;  
Call thou each wandering sheep by name,  
Till we, united, may rejoice,  
As followers of the spotless Lamb.

Let party names no more be known;  
Let ravening wolves no more divide  
The sheep whom thou dost call thine own,  
The flock for whom the Shepherd died.

Jesus, great Shepherd of the sheep,—  
Brought from the dead by power divine,  
Thy scattered flock in safety keep,  
And bring them in thy joy to shine.

—H. L. Hastings.

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OPELIKA, ALA., June 17, 1897.

*Elder S. Hassell—*

DEAR BRO.: I have read with pleasure your editorial on Peace, Union and Love, as I style it, in July number, and it contains the unction of the spirit and commends itself to the heart and conscience of every true child of God as the truth in Love. I must say also that your editorial in the June number, referring

to the decretive will of God, embraces all that I have ever claimed or contended for in predestination; and, like you, I must believe it to be the true belief of every true Primitive Baptist. I have said to others, I will also say to you: It embraces it all, and if what you write is not the truth on that point, I acknowledge I know nothing of the truth. I have stood upon and insisted that the Bible taught such doctrine, and I have been referred to as ultra and extreme, but none of those things moved me from the truth of God. I still stand on this solid rock—the only true standing ground. I most heartily accept what you say in reference to the preceptive as well as the decretive will of God. It certainly raised a burden from me when I read your editorial; for the MESSENGER is largely circulated in this country, and elsewhere I travel and try to proclaim the mystery of the faith of God's elect.

I hope you abundant success in all your efforts to promote peace, love and fellowship among the Saints of our God. God be with you, and bless you in all your humble, earnest efforts in such a holy and glorious cause. I have been sick for two weeks; now confined to my room with a severe cold; have had many seasons of gloom, and darkness and sorrow upon sorrow, doubting and greatly questioning my hope in Christ and call to the ministry. Oh, that I could have light and a sensible view of Jesus my Saviour.

Pray for me. Yours in hope, W. LIVELY.

BROOKLYN, N. Y., June 29, 1897.

*Eld. Sylvester Hassell, Williamston, N. C.—*

MY DEAR BROTHER: I want to say for your encouragement that the MESSENGER always proves a welcome visitor. You certainly deserve much credit for the manner in which the character of the publication is so uniformly maintained. I wish you lived where I could drop in and see you at times. I should enjoy a little talk with you.

May the Lord continue to support and sustain you and your fellow-workers in the setting forth of His most precious truth. It is TRUTH that God's living children want. Jesus is that TRUTH. Then, when Jesus is preached, when Jesus is written about, or talked about, (if the preaching, the writing, the conversation, is the teaching of the SPIRIT of our God), the TRUTH as it is in HIM in all its sweetness, purity and simplicity is told out.

I hope, my dear brother, you are well.

Very sincerely,

R. M. STRONG.

COLUMBUS, GA., June 21, 1897.

*Eld. S. Hassell, Williamston, N. C.—*

DEAR BROTHER: On last Saturday, at a conference held by Butler Church, Elder John Rowe and wife presented themselves before the church and asked to be restored to the fellowship of the church. They were once restored, without any applications from them, but they declined to accept such restoration, and continued with a people who are known at Towaligeans, and on this account they were turned out. They came back last Saturday, saying they had discovered their error in not accepting that restoration, and were again restored to the fellowship of the church, at their own request.

Yours in love,

H. BUSSEY.

CULLODEN, GA., June 22, 1897.

*Beloved Bro. Hassell—*

I have received and examined the books purchased through you, to-wit, Henry's Commentary, Smith's Bible Dictionary, and Teachers' Bible, and like each of them very much, and wish every preacher of ours had them. I also very much like that feature of THE MESSENGER, "Questions and Answers."

In June number the fifth question is one that has very much puzzled me. I would be glad to have that

question Biblically settled. I know our custom in this matter, but this custom and the Bible teaching is where I am honestly confused. If the Church is Christ's, what right have we to pass any law in it— at least with a penalty annexed? I know of no legislative authority conferred on us by Christ or His Apostles. All I can see on this point is, that we have the authority to execute His law. If I am right on this point, I cannot see where we have the right to exclude a member for anything not laid down in the Bible.

Then I believe every law we have made, with a penalty attached, is wrong and hurtful to the cause. I sometimes hear a brother say, "I will not fellowship this or that act of some brother or church." Now, if what that brother or church has done is against some expressed statute of God's word, that non-fellowship is right. But if that non-fellowship is based on some law of man such a dissenting brother should remember that "our fellowship is with God the Father and His Son Jesus Christ," and that God alone can make or unmake fellowship, and that our made or unmade fellowship is all out of order. Again, we will hear in justification of our fellowship or non-fellowship that our fathers did not believe so-and-so. Well, if our fathers were the successors of the Apostles, what they said and did is imperative; but if the fathers were not their successors, I see no more reason for believing and obeying what they said and did, unless they had God's expressed word for it, than I do for believing what their sons say. I know that neither have the divine right to legislate for God; and having so such right, all their legislative enactments are wrong before God.

It is a serious matter to receive a member into fellowship and it is equally so to exclude one, both acts are Gospelly criminal, without Gospel authority. A party of citizens might get together and pass a good law for society with penalties attached, but it would

be criminal to execute it, for the want of authority—from the fact that none but the legislature is authorized to make such laws for the State.

Now, Christ and His Apostles are the only authorized power to pass laws for the Church, and whatever laws they have given we are safe in executing; and whatever law in the Church they have not given, however good it may be, is without authority; and if we exclude a member by it, it is criminal in our so doing.

I know that all organized bodies have the right to pass laws for their government, and that is exactly what I am contending for—for Christ and the Apostles only had the right to pass the laws for the government of the Church. Of course there could be no wrong in our laws for our convenience with no penalties annexed, etc. Now some would likely say that such-and-such a Scripture implies our right to pass such penal laws. In my opinion this is a direct imputation on the Lord Jesus; for if I know anything of Christ, He left nothing to conjecture. He was as plain in discipline as He was in experience. Again, we say that the Bible is our only rule of faith and practice. Now, this declaration is either true or false. If we have no other but what God has given, this declaration is true; but if, upon a close examination, we find we have some practices not found in God's word, then our declaration is wrong, and we should correct it, or the practices.

I find no authority in the Bible for excluding a member for absence. I feel assured that nine-tenths of our strifes and confusions are not about Christ, but about some man-made law. And this tendency seems to be on the increase, for we painfully hear that in some localities there is confusion springing up over "Life Insurance," as if that subject was found in the Bible. We have already spilt blood over Granges and Alliances, and many other things that are now dead with the hurts left behind, from which we would

have been freed if we had "let patience have its perfect work." How many mushrooms will spring up in the future that man-made laws must correct, thereby spilling more blood, I cannot tell. In our haste we have already driven from our ranks by our legislation every class save the farmer, for all are organized except him. He has tried to organize twice, but failed, thereby learning experience; but of necessity must so do in the near future, and what will become of us then God only knows. But for these men-made laws we would to-day be a light to the world and a home to the poor. Sometimes, in considering this fearful matter, I feel that if our dear saints would let God's word be their only counsellor, if it took my poor life to bring about such a desirable result I would willingly surrender it, for I know that confusion would stop, peace would reign, and I believe that God would bless the sacrifice.

Still desiring an interest in your prayers, and with love unfeigned for you and for all the Lord's dear people, and if in the dark on what is written, hoping for Biblical enlightenment from you or some other brother, I am unworthily,

WILDE C. CLEVELAND.

REPLY.

Of course with all true Baptists the Scriptures are the only authoritative standard of faith and practice, and Christ and His Apostles are the only law-givers in the Church.

The fifth question in the June MESSENGER is: "How long ought a Church to retain in fellowship a brother who absents himself from Conference?" And my answer is: "If he purposely absents himself the matter should be at once inquired into, as his course seems to imply that he is not in fellowship with some other member, or with the Church."

Sickness or distance, and perhaps other causes, might be valid excuses for absence, but when a mem-

ber wilfully and persistently absents himself from his own Church or Conference meeting he seems to violate the Scripture requiring us not to forsake the assembling of ourselves together (Heb. x. 25), and he does not show real love for Christ or His people, without which love all his profession of religion is nothing more than sounding brass or a tinkling cymbal (1 Cor. xiii). Dead members are no benefit to a Church.

The most of Primitive Baptists think that such Scriptures as John iii. 19-21, 2 Cor. vi. 14-28, and Matt. v. 33-37 forbid a member of the Church to be also a member of secret oath-bound societies which contain all classes of religionists and worldlings, and which, while having forms of worship, ignore the name of the Lord Jesus Christ, the only Saviour of Sinners (Acts iv. 12).

In regard to Insurance, I can see no difference in principle between its different kinds, such as property or life; and I do not know of any Scripture bearing directly on the subject. While the most of our members condemn Insurance, many very worthy ones conscientiously practice it, and think it no more than a savings bank, and no greater distrust of Providence than barns and safes and locks and keys, which were condemned by some of the professed disciples of Christ in the Middle Ages.

Like the most of the citizens of the United States, most of the Primitive Baptists are farmers; but our Churches contain also, among their members, merchants, doctors, lawyers, carpenters, millers, blacksmiths, agents, editors, etc.

S. H.

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## EXPERIENCE.

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ELDER HASSELL:—It has been on my mind for several years to write how the Lord has led me and had mercy on me. When I was quite young, hardly six years old, I thought of death; thought I would be a good girl and go to heaven. I dreaded death and

the devil. When, in my eleventh year these words came into my mind with power, "Ye are dead in trespasses and sins," I saw for the first time my awful condition—a wretched sinner before a just and holy God. This was the first time I ever had a view of the goodness of God, and I began to beg for mercy. I went on in this way, making promises and breaking them, for over six years. I went through great troubles, but, to make this short, I will not write them, as all God's children travel the same rocky road. When in my eighteenth year, God spoke peace to my soul, saying, "Believe on Me and ye shall be saved," I was a new-born babe—a babe indeed, for I knew nothing only the goodness of God to me; for, when I joined the church, if they had asked me about the doctrine I could not have answered them. Several years after I joined the church I got into great trouble about myself and family's eternal welfare. The good Lord spoke in my heart, saying, "Ye are all dead, and your lives are hid with Christ in God; when Christ, who is our life shall appear, ye shall appear with Him in glory." I clapped my hands—that was enough. Not long after this I got into so much trouble about my sins—I could not live without sin. God showed me Jesus Christ hanging on the cross. An angel stepped by my side and said, "You see that?" I said "Yes."

He said, "Right there Jesus paid the debt for every sin you have committed from the day you were born until the day you die."

Dear Brother, I could write a great deal of the goodness of God to me. I have my troubles in this world, and will as long as I stay here. Remember me, a poor old sinner saved by grace, if saved at all.

Yours, in hope of eternal life,

Duluth, Ga.

SARAH E. NASH.

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God has promised to make our bed in our sickness. Is it not better to have the sickness and His promise than to be well without Him?

WHITESBORO, TEXAS, March 29, 1897.

*Elder Sylvester Hassell—*

DEAR BROTHER: AS some of our brethren have been writing and preaching on the parable of the Ten Virgins, and none of them being satisfactory to my mind, I thought I would write to you and give you privately what I understand our Lord to teach by the use of this parable.

In the 24th chapter of Matthew I understand the Lord to foretell to His disciples the destruction of the temple and the city of Jerusalem; the overthrow of the Jews as a nation, and their dispersion among all nations, as it is this day, giving them signs by which they might know that these calamities were even at the door. And it is quite clear to my mind, that, in the destruction of Jerusalem and the Jews as a nation, the Lord prefigured His own second personal coming into the world to raise the dead, and to judge the world in righteousness, exhorting and admonishing His disciples to prayerfulness, dutifulness and watchfulness, as they knew not the day or hour of the coming of the Son of Man. And of His second personal coming, He says: "Then shall the Kingdom of Heaven be likened unto ten virgins," etc. The five foolish are those who have only the light of nature, which they had bought by their supposed good works, which only last them in this life. But the spirit of man being the candle of the Lord, the five wise virgins were ignited by the fire of God's grace in the works of regeneration and the renewing of the Holy Ghost, although "the bridegroom tarries and they all slumber and sleep," yet their lamps will never go out. Mat. xxv. 1-13. "For if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit, that dwelleth in you. (Rom. viii. 11).

Therefore, I understand the Lord to teach by this

parable His second personal coming into this world to raise the dead, both just and unjust, to separate the wicked from the righteous, the tares from the wheat, and in His righteous judgment to consign each to their everlasting abode; and not that He alluded to His first advent into the world. That the truth may prevail, God be glorified and sinners saved, is our chief desire.

L. M. GORDON.

GULF HAMMOCK, FLA., Feb. 1st, 1897.

*Elder S. Hassell—*

DEAR BRO. IN THE LORD, AS I HOPE: As I am at home to-day I will try to write you a few lines, if one so sinful and unworthy as I may address you as a brother. Though I have never seen your face, I hope I have seen your spirit, as I have been a reader of the MESSENGER for several years; and the doctrine you advocate is the doctrine I love and have tried to preach for the past seventeen years, although it has been in much weakness. I feel that the MESSENGER has been a comfort and blessing to poor me and family. I love to hear from the dear brethren and sisters from all parts of the world when I can witness with them.

It has pleased the good Lord, for some cause best known to Himself, to sweep this country with the worst storm that has ever been on record on Tuesday of the 28th of September. It carried death and destruction in its path, which is said to be forty miles wide. Several were killed and crippled, many left homeless and penniless and in a suffering condition. The timber was laid to the ground; most of the buildings in the main streak were wrecked and torn to pieces, nearly all the church buildings being blown down. Our main dependence was our cotton; it was nearly all destroyed. There has been some aid sent to the storm-sufferers. Dear Brother, it was my lot to be in the main streak. It tore my farm completely up, blew our dwelling down flat to the ground, wreck-

ing all the rest, taking the roofs from them. Here I was made to say, like Job of old, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." I know it is said in the Scriptures that "all things work together for good to them that love the Lord, to them who are the called according to His purpose." I fully believe that the storm will prove to be a blessing to many of the Lord's dear people in this country in bringing them in humble submission to His will.

Dear Brother, when shrouded with doubts and fears and the cloud's gloom overshadow my path, I often ask, "Am I a child of God? Have I been born again?" Surely if I were a child of God, I would have brighter days; surely the clouds of gloom would pass away. I had been thinking that times were getting better with me and I would be able to pay all debts, better able to go to my meetings, that when I left home I would not feel so cramped. I began to think then I would be able to preach better. I hope I have learned that the servants of the good Lord should not trust in such things, but trust in God.

We had a severe drought in the spring. Then I felt that the Lord's hand was heavy. In June myself and one of my dear little boys (four years old) were taken very sick. He lived one week and died, and I had despaired of life, was not able to help myself, could not help care for my babe in his last hours. I felt that the hand of the Lord was still harder than ever. I thought then that if the good Lord could see fit to raise me up, I would try to serve Him better and not complain so much as before. I see in the Scriptures that God sits as a purifier and as a refiner to purify the sons of Levi.

Lastly, in September, the storm swept over our country, leaving us almost destitute here. I felt His hand so plain that, like Job, I had to lay my hand on my mouth. Here I was compelled to say, "Thank the Lord it is as well with me as it is!"

And now, dear Brother, I hope you will cast over this poor scribble the mantle of love, and forgive me for taking this privilege of trying to tell you my true condition and that of the people in this country. For I do feel so unworthy to try to write to such a man of God as you are, my education is so limited. I was raised a poor orphan boy and had but little opportunity.

Now I will close by asking you to pray for poor me and mine; and may the good Lord bless you to long contend for the faith once delivered to the saints, is my hope and prayer. Dear Brother, if not asking too much, if you can find time, I would be glad to get a letter from you. As I am living in a destitute place for Gospel preaching, if it could please the good Lord to put it in your mind, I should be glad for you to come and preach in this part.

Your little brother, in hope of a better world than this,  
D. WILKERSON.

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## ASSOCIATIONS.

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MADISONVILLE, TEXAS, July 8, 1897.

DEAR BRO. HASSELL: After much agitation of the associational question here, the following agreement was reached at our last meeting, Elders Dubose, Taylor and White being present: That, doing away with the Ebenezer Association, we re-adopt the following declaration of its preamble of principles as the *text* of our faith on the subject:

“WHEREAS, There is no Scripture authority for any ecclesiastical organization but the Church of Christ, and there being no other recognized by the apostles and primitive saints in the first century of the Christian era, and the Primitive Baptist churches of the present century, with whom we are identified, claim to be a succession of the apostolic churches, and the same in faith and practice; therefore, be it

*Resolved*, That we do not believe it Scriptural or apostolic to have ecclesiastical organizations to-day by the churches of Christ.

Fellowship Church, in conference with the above-named elders, and brethren from other churches concurring with her, re-adopted this declaration as a text of the sentiment we could write on.

You say in your editorial on Associations that: "A church is not only the *highest* but the *only* religious body recognized in the New Testament." We say "Amen" to that—and with this unquestioned AXIOM—"Truth is never inconsistent with itself." I will submit this proposition: That each organized Association, with constitution, rules, etc., being a religious body, is unscriptural, and should therefore be abandoned.

Will you please publish this with your reply?

Yours, in afflictions and humble hope,

J. C. DENTON.

[See Editorial reply.]

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#### GOD'S ANVIL.

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Pain's furnace-heat within me quivers,  
 God's breath upon the fire doth blow,  
 And all my heart in anguish shivers,  
 And trembles at the fiery glow;  
 And yet I whisper, "As God will!"  
 And in His hottest fire hold still.

He comes, and lays my heart, all heated,  
 On the bare anvil, minded so  
 Into His own fair shape to beat it,  
 With His great hammer, blow on blow;  
 And yet I whisper, "As God will!"  
 And at His heaviest blows hold still.

He takes my softened heart and beats it;  
 The sparks fly off at every blow.  
 He turns it o'er and o'er and heats it,  
 And lets it cool, and makes it glow;  
 And yet I whisper, "As God will!"  
 And in His mighty hand hold still.

Why should I murmur? For the sorrow  
 Thus only longer-lived would be;  
 It's end may come, and will, to-morrow,  
 When God has done His work in me.  
 So I say trusting, "As God will!"  
 And, trusting to the end, hold still.

He kindles, for my profit purely,  
 Affliction's glowing, fiery brand;  
 And all His heaviest blows are surely  
 Inflicted by a Master-hand.  
 So I say, praying, "As God will!"  
 And hope in Him, and suffer still.

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Professor Goldwin Smith said with a sneer that the Old Testament is the "millstone of Christianity." A greater than he, quoting the Old Testament, added: "The Scriptures cannot be broken." It would be well for the Professor to study the Lord's words in regard to one who should break and teach men to break the least of those commandments, "it were better for him that a millstone be tied round his neck and he cast into the sea." Verily the Old Testament may prove a millstone, but it will be to its enemies.

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In his address before the Bar Association at Saratoga, Lord Russell, Chief Justice of England, gave a definition of civilization that at least shows what it ought to be: "It is not dominion, wealth, material luxury; nay, not even a great literature and education widespread—good though those things be. Its true signs are thought for the poor and suffering, chivalrous regard and respect for woman, the frank recognition of human brotherhood, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice."

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A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and is soon—he does not know how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companions. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the courts of heaven? Is this tongue soon to unite with holy beings in praising God? Are these eyes soon to look on the throne of eternal glory and the ascended Redeemer? Then these feet and eyes and lips should be pure and holy, and I should be dead to the world, and live for heaven.—*Albert Barnes.*

## 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.

### THE RECENT GENERAL UNION MEETING OF PRIMITIVE BAPTISTS AT NASH- VILLE, TENNESSEE.

Elder J. H. Purefoy, of Selma, Alabama, writes me as follows:

The Union meeting at Nashville (June 20 to 28) was well attended. There were over thirty visiting preachers. The States represented were Missouri, Illinois, Indiana, Kentucky, Tennessee, Mississippi, Alabama, Georgia and Virginia. Of our editors we had Walter Cash, Cayce, Kirkland and Dalton. There were eight additions to the church, but five joined about the beginning or before the Union meeting began. We had some very able preaching, and all, in the main, was harmonious. The meeting lasted a week and one day. I would be glad to attend such a meeting every year. I understand that an effort will be made to have the next one at Luray, Va., next year. Perhaps a general Union Meeting every year would unify our people and tend towards correcting associational abuses."

In the *Messenger of Peace* of July 1st, the editor, Elder Walter Cash, of Marceline, Mo., writes thus:

## " THE MEETING AT NASHVILLE.

" We have just returned from the Union Meeting at Nashville, which was held with the South College Street Church, commencing on Saturday before the third Sunday in June. We can give but a very short account of the meeting in this issue, as the paper is ready to go to press as we reach home.

" To say that the meeting was an enjoyable one would but poorly express the unanimous verdict of the brethren who were present, so far as we learned. There were ministers and brethren from many States and all seemed to be in perfect accord on the fundamentals of the doctrine and practice of the Primitive Baptist church. But few expressions were given out but such as found a hearty approval from the brethren present. There was not as much difference in expression of sentiments as there would ordinarily be at a meeting of the ministers of one association if each one should express his thoughts as he would within the bounds of his own church.

" The prevailing sentiment among the brethren seemed to be that the only object worthy of being entertained was to perpetuate unity of sentiments, love and fellowship among Primitive Baptists. The spirit of humility, which was manifested by all the brethren present, added to the enjoyment of the occasion, for no one could think of looking for an enemy where all showed such evident gratitude for the bestowment of God's grace. If brethren held strange views, which are not common among the Primitive Baptists, they held them to themselves; and if brethren felt a disposition to criticise the remarks of others, such a spirit was not permitted to prevail, for only expressions of brotherly love and sweet fellowship were made public.

" It was, indeed, a sight to move the heart to see brethren meet from different parts of the country who had not before seen each other, or who had been sepa-

rated for long years, and see their evident joy in such a glorious privilege. Old soldiers of the cross were melted to tears as they beheld the faces of their fellow laborers from distant States and realized that the Son of God was precious to all alike.

“Those who were appointed to preach displayed the meek and lowly disposition which our Master commanded, and were blessed with liberty to declare the glad tidings with power and in demonstration of the Spirit.

“The evident desire of all was to stand in the ranks without division or any hardness of feeling, but to promote peace, prosperity and fellowship among all the churches. The spirit which would dictate and rule seemed for the time laid aside, and all bowed to the rule and dominion of King Emanuel and in glad submission recognized His law as best and highest. All vied in ascribing praise to Jesus alone as the Savior of sinners, and expressed utter helplessness to give life, or any motion of righteousness before God to the unregenerated. The atonement of Christ and His present intercession were exalted as the ground and reason of the sinner's hope.

“Yet the obligation of a called ministry to preach the word, as well as the obligation of the regenerated to believe and obey its teachings, were strongly emphasized and made a principal theme for many talks. Primitive Baptists were exhorted to stand by the old land-marks and to refuse to be led away with new things. Then, too, the mistakes of the present, as to the practices of the churches, were clearly shown, and many warm exhortations delivered to correct the wrongs and to follow the right. Especially was the fact emphasized that the churches generally do not give sufficient attention to persons who have received a hope, but who have not united with the church. It seemed to be a unanimous sentiment that more interest should be taken in such characters and every encouragement given them to discharge this duty.

“The meeting was crowded with stirring incidents. Several persons united with the church, which gave joy to all present. There were brethren leaving and bidding farewell, for the last time on earth, to those for whom they had formed the strongest attachments during the meeting, or to true and tried brethren to whom they had been attached for many years. Then the sermons gave opportunity for the expression of sentiments, so that it might be known whether all were in harmony in doctrine and on practice; and surprising unity was found to exist, taking into consideration that many different States and localities, widely removed from each other, were represented. For the time, at least, envy and jealousies of every description were laid aside, and all joined in the one prayer that Zion might prosper and that peace and joy might be found in all her borders.

“We left on Saturday morning, June 26, and the meeting was to continue until Monday night following. The general expression of all the brethren and sisters present was that the meeting had not only been a pleasant occasion, but that much strength and encouragement had resulted from the precious seasons of rejoicing which had been experienced while meeting and conversing with brethren and listening to the proclamation of the word of God.

“The brethren composing the South College Street Church of Nashville, threw open their doors and cared for the visiting brethren in a most liberal manner, making all welcome who came. It was at first the intention to provide only for the ministers in attendance; but as the meeting progressed, it was found that they could care for all, and they did so in the true, hospitable manner of genuine Old-School Baptists, too.

“Services were held at the church at 11 o'clock a. m., and at 3.30 and 8 p. m., one sermon being delivered at each service. The ordinance of baptism was administered Sunday morning to three candidates and

three received the ordinance Sunday afternoon. Saturday afternoon three more were baptized, one of them being a little girl thirteen years old, but in whom the members of the church seemed to have the utmost confidence.

"The Lord's supper was administered Sunday and the brethren gathered from so many different sections communed in sweet fellowship, not only by the breaking of bread but in the comforting hope of salvation by Jesus, the savior of sinners.

"Those who were present were rejoiced at the manifestation of unity, which betokens a more harmonious and energetic movement of the Primitive Baptists in the future, discord and bitterness being put aside, with the one aim to glorify God and encourage the little lambs to find shelter and protection in the church of the living God. Farewells were said in tears, with many prayers for those who were parting. The meeting will surely redound to the praise of God and the strengthening of the church. Elder J. Bunyan Stephens is pastor of the church where the meeting was held, and is highly esteemed by the brethren for his devotion to the cause.

"The meeting at Nashville this year and the one at Atlanta last year, having proven to be such pleasant occasions, it is proposed to hold a meeting somewhere next year."

These cordial, informal, unauthoritative general meetings, are highly desirable, not only for proving, but also for promoting the love, peace, union and fellowship of our people. Genuine Primitive Baptists, such as are renewed and taught by the Spirit of God, are substantially one in faith and practice; and this fact becomes manifest when, laying aside all envies and jealousies and all carnal and dividing strifes of persons and words, and not seeking to lord it over God's heritage, they meet in humility and love, in order to become better acquainted with each other and to engage in the public and spiritual worship of God.

Such meetings of the saints are divinely beautiful, strengthening and refreshing, and are faint anticipations of the General Assembly of the church of the first Born in the Heavenly Jerusalem—the Glorious World of Perfect Light and Love, where all the members of Christ's mystical body are one, even as the Father and the Son are one. (John xvii. 20, 21). I would be rejoiced if these general union meetings of Primitive Baptists could be held in every State and section of our country. The unscriptural divisions of our people by associations might thus be healed.

S. H.

### HEARD HIM GLADLY.

“And the common people heard him gladly.” Mark xii. 37.

The “common people” who heard the teaching of Jesus gladly are here distinguished from every other class, such as kings, governors, rulers, lawyers, doctors, chief priests, scribes, pharisees, saducees, rich men, and men distinguished for great achievements of wisdom, learning and such like. None of these distinguished characters are included in that class mentioned in the text as “common people,” who gladly heard the blessed teaching of our Lord Jesus when He taught in the Temple.

And by the phrase “common people,” in this text, we are to understand: a plain, honest, hard-working and industrious people, who live in a plain and simple manner—paying their just debts promptly if they owe any), without equivocation, prevarication or delay; and are social, accommodating and kind to each other—teaching their children habits of industry, morality, truth, honesty and economy; curbing them in their vain, wild, childish and sinful follies, and teaching them to obey and honor their father and their mother; and that life and the things of life are realities, and whether good or bad these realities must be met as

they are, and not as we would often have them to be.

Common people often have to live and get along in this world in a very common way, and deny themselves of many things that people of wealth appear to enjoy. They live within their means and consider that time is too precious and life is too short to be thrown away in idle gossip, frivolty, revelry, banqueting, gambling or drunkenness. These are the "common people," and though not distinguished with any great titles of official honors as the dignitaries of earth are distinguished, they are, nevertheless, distinguished as the "common people"—the very sinew and backbone of any society or any country; they are good citizens, obeying the laws and cheerfully bearing their just proportion of the burdens of the government that gives them protection in life, liberty and property.

The common people who hear the teaching of Jesus gladly are not extremists. They are a sober-minded, investigating, calm, solid, thinking people. They wish to deal in realities and not in fancies or fictions.

But let us here notice that the main and best point of distinction of that class of common people mentioned in the text is, "they gladly heard" the words of Jesus.

And perhaps we ought here to say that their "gladly hearing" the teaching of Jesus, was not owing to their being of the common people in a wordly sense, or in the sense people generally regard that phrase. Their being common people in that sense gave them no claim upon the Lord above others. They had nothing in the way of preparing them to gladly receive the words of Jesus, but what they had received of the Lord, and therefore they could not glory after the flesh over others who had not received a hearing ear or a gladly understanding heart. It was all grace and mercy from God, the Father, to them,—not only that they heard the teaching of Jesus, but that they heard Him gladly.

The people at large—the assembled multitudes, composed of all classes, ranks and stations of men—often heard the preaching and teaching of Jesus Christ. Various religious sects often heard Him, but they did not hear Him *gladly*, as the common people did. But, to the contrary, some were angry, some filled with rage and indignation, some laughed Him to scorn, while other bitter religious fanatics were so filled with rage that they “gnashed on Him with their teeth.”

These all heard the teaching of the blessed Son of God, but they did not hear with that inward faith and love of truth that characterized the common people of our text, which affirms that the “common people heard Him gladly.” We very well know it is not according to the natural inclination of men, especially of the proud and haughty class of men, to be numbered, or considered, as one of the common people. They rather aspire after the distinction given to the wise, the learned, the rich, the mighty and the noble men of this earth. But it has not been the pleasure of God to call many wise men, after the flesh, nor many mighty or noble.

But when we consider that the common people are called and chosen of God and that they come and hear Jesus gladly, receiving His teaching in their hearts with joy and love of its truth, while others mock and gnash on him with their teeth, we want to ask the reader, Which class of hearers would you prefer to be identified with? Will you go with the multitude that scoff, ridicule and hate the doctrine and people of Jesus, or would you choose rather to fall in with the common people who love and serve our Lord Jesus Christ? Those who gladly hear and gladly receive the doctrine of Jesus are often like hungry and thirsty children, and the pure and wholesome doctrine of the gospel when preached to them in that perfect purity, plainness and simplicity that Jesus always preached it, is far more refreshing to their

hungry souls than literal bread and water are to those who hunger and thirst after these needful things.

Dear reader, can you joyfully take up your line of march with the common people that esteem the reproach of Christ greater riches than anything this world can bestow? Are you prepared by grace to suffer the loss of all things this earth can yield for the excellency of the knowledge of Christ Jesus the Lord? If so, then you are numbered with the common people of our text that gladly heard the teaching of Jesus as He taught in the Temple. And if by the grace of God you are of that class of common people you are a proper subject for church ordinances and church membership, just as those were to whom the Apostles preached on the day of Pentecost, when it is said of them, "Then they that gladly received His word were baptized." Acts ii. 41.

Such characters as those of whom we have been writing, feel assured that the "Lord hath put gladness into their hearts more than when the corn and wine" of natural things are increased. It is a day of spiritual gladness of heart, in which they are ready to sing with the redeemed of the Lord and say, "This is the day the Lord hath made, we will be glad and rejoice in it." May the Lord help you to feel glad when any lover of Jesus shall say unto you, "Let us go into the house of the Lord, to give thanks unto the name of the Lord." W. M. M.

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### REPLY TO ELD. J. WAGNER.

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We received (June 4, 1897,) the following from Blanco, Texas:

"DEAR BRO. MITCHELL: I have an esteemed brother Baptist, who was baptized by an excluded minister, and he seems to think that the church from which this minister was excluded, should receive him on his baptism, as he is in accord with said church in sentiment. He is a reader of the MESSENGER.

“Will you please give your views through the MESSENGER on the subject, and oblige your brother, as I hope, in gospel bonds. JAMES WAGNER.”

REPLY:—We know nothing of any feature of the above case, save what is given in the above statement by Eld. Wagner. And, according to this statement, the whole case is too sadly out of joint to see anything like gospel fellowship or gospel order in the reception of this man into the fellowship and communion of any sound and orderly gospel church. And just in what sense Bro. Wagner regards him as an “esteemed Brother Baptist,” we do not know. Doubtless he is a nice gentleman, with Christian experience and doctrinally sound on some points, but how can he be regarded as an “esteemed Baptist Brother,” when in fact he has never been received as a member or baptized by any church authority? It may be, and perhaps is, called “baptism,” because it bears some resemblance to it by his immersion in water; but, as a matter of fact, it is not only no gospel baptism at all, but is more than none, because it belittles, desecrates and tramples under foot, the authority and sacred ordinance of Christ, as though baptism were nothing more than a commonplace, ceremonial washing, or some carnal, unholy thing.

From the statement given by Elder Wagner, we learn that the minister who officiated in this so-called baptism was at the time not even a member of the church himself; but stood excluded, under charge of something wrong. And now the man thus immersed thinks he should be received as a member of the same church that excluded the minister that immersed him, because he holds that he is in religious sentiment with the church. We are not disposed to question the candor and sincerity of this man, but he certainly is much bewildered in his views of gospel order; for if he is truly agreed with the church in point of gospel order, that agreement would itself invalidate

his baptism and bring him in the same disorderly attitude before the church that the minister was in when he administered baptism.

But while this man claims to be in accord with the religious sentiment of the church, does the church admit this claim? Is the church in religious sentiment with him on this point of gospel order?

But as this springs another question not specially embraced in the statement given for our consideration by Elder Wagner, we will say no more at present.

W. M. M.

Editorial replies to Bro. Walden, of Ga., and Bro. F. M. Nelson, of Ala., are written, but their publication in MESSENGER is delayed for want of space.

W. M. M.

### THE DROUTH.

But little rain had fallen in this portion of Southeast, Ala., for several weeks prior to the first week in June, 1897. Vegetation had begun to wither and scorch, vainly searching downward for moisture to sustain life. Seeds that had been sown in the ground too late for the former showers, lay dry and shriveling in the hot, dry sand, and only here and there did the earth lend moisture sufficient to cause germination, and so many seeds perished, or had to wait for the latter rain to come down and water the earth and "make it to bring forth and bud." The pastures failed, the fields were bare of verdure, and the cattle began to show leanness, and the milkmaid brought but scanty returns from the cow-stall. All, all was dry, and one could only wish for rain—the bounty from heaven upon which all are dependent for life and sustenance. Everybody wished for rain, and every favorable indication was carefully noted; but sign after sign had failed to bring the precious rain clouds up; farmers, merchants, tradesmen, and people

of all classes and conditions briefly discussed the weather subject as they chanced to meet each other. Everybody fully recognized the fact that, although they had planted the seeds and tilled the earth, the rain, which they could not produce, was indispensable to the harvest. Really, the drouth became a serious matter to us here, for we had been blessed with fruitful seasons for many consecutive years, and the seasons had been so nearly uniform that farmers could very nearly estimate the crops before they were even planted.

But at length the clouds began to gather, and our Sovereign Benefactor began to speak to us by the thunders and lightnings, and then the showers began to fall gently upon the dry earth, which drank them in greedily, and at once began to impart her strength to her famishing offspring; and, oh! what a change was wrought in the feelings of all of us poor, fearful ones of little faith. All were revived in spirit, and resumed their work with courage and zeal, for now we have hope of a full harvest.

Well, there had also been a drouth upon the Gospel vineyard in this part of the country. Many of the churches had become dry and dull, and the plants in the Lord's garden seemed to wither, and the sowers were much discouraged, and had reason to fear that they had not sowed the right way, and that there would never appear any fruit of their labors. They would try to preach about the doctrine of God's electing grace, and then again, about the duties of the church and of the minister; and then try experimental preaching a while, but all seemed to no purpose. Where, oh! where was the fault? Was it in the seed, the soil, or the sower? Scarcely anybody joined the church during this drouth, and there seemed to be no prospect of a harvest of that sort. The preachers tried to thunder regularly, yet they seemed as clouds without rain. They uttered many formal prayers in the public service of their churches; but

still the drouth continued—no refreshing rain seemed to fall upon the thirsting plants, no special awakening resulted from their efforts in preaching. Did they pray in the spirit of Elijah? That ancient prophet prayed, first that it might not rain—and why? He must have been so influenced by the Spirit of God, and therefore he prayed according to God's will. That three years and six months' drouth was necessary at that time, and served to develop wonders in God's providence and grace; the faith and hope and constancy of the children of God was thereby tested; Elijah was driven forth from his hiding place to meet Baal and the false prophets, and the sublimest lessons that Israel ever imbibed were taught them by test which was made by fire. The great test of faith, and hope and charity was developed in the person of a widow under the most trying circumstances, and other developments, too numerous to mention, resulted from that mysterious providence of God.

But Elijah prayed again, and the Lord sent rain upon the earth. So the brethren down here in Alabama prayed again, and the Lord has recently sent showers of blessings down upon many of the churches, and all are again revived and encouraged. The Lord's ministers are blessed with the joyful reaping of the fruits of their labors, and the evidence is that the Lord's gracious work has been going on, undisturbed, all through the dry, gloomy season. The soil was being prepared by the great Husbandman, and now the showers of gospel grace seem to be falling gently, with soothing and refreshing effect, upon the tender plants of His garden, and the desert blossoms as the rose. "The flowers appear upon the field, the singing of birds is heard, and the voice of the turtle is heard in our land."

The Lord be praised for His goodness, and for His wonderful works to the children of men.

J. E. W. H.

## DEPRESSION.

Feeling cast down, I have to write on this subject; but I would not leave the impression that I write every time I feel depressed. I try to console myself with the thought that God hath respect to the lowly. *Psa. cxxxviii. 6.* Solomon says, "With the lowly is wisdom." *Prov. xi. 2.* But then, I stop to reflect that these facts may not apply to my case, I may not be lowly in the sense of these Scriptures; for it all depends for solution upon the cause of my depression. I want to be lowly as our Lord was lowly—meek and lowly in heart—not only at intervals, but continually so. Jesus was made low—lower than the angels; he was also made high—higher than the heavens. *Psa. viii. 8; Heb. ii. 7, 9; vii. 26.* Therefore it is a good thing to be lowly and to feel poor in spirit, if it be the effect of the Spirit of Christ within us. Such depression fixes one just where the richest of God's blessings descend upon him; it makes him like the hollows or depressions in the earth, which receive and retain the loam that washes down from the hills or higher ground and become more and more fertile and fruitful. That depression, so closely allied to humility, is to be desired; for it is written that God resisteth the proud, but giveth grace to the humble. Such depression, being mixed with consciousness of its cause, is both pleasant and profitable. A stack of corn that stands rooted in the valley does not show up so favorably to the eye which looks down upon it from the hill-top, yet, when measured from its base, it is found to be very tall, compared to that which stands in the thin soil of the highland; therefore we build our garners upon the hills, and plant our corn in the valleys. So the Lord provides that His children grow and thrive in the valley of meekness and lowliness of mind, that He may gather them when they ripen for the garner of glory above the skies. Dear reader, if you are thus depressed, if you feel humble

and poor in spirit, and yet have a mind to look up to God from your low estate in the world, you are surely growing, and will grow up as the corn grows up in the valley, and you will ripen ere long and be gathered into rest.

J. E. W. H.

### REPLY TO ELDER J. C. DENTON.

Brother Denton writes that his Association (the Ebenezer, in Texas), finding no scriptural authority for any organization except a church, has dissolved. The Chemung Association, in Western New York, also dissolved a few years ago, and returned to simple yearly meetings. Any one and every one of our Associations in the United States, desiring to follow these examples, has a perfect right to do so. For both the word "Association" and the thing itself are entirely unknown in the Scriptures. The verb "associate" is found only in Isa. viii. 9, in the following words of the Lord to the *enemies* of Himself and His people:—"Associate yourselves, O ye people, and ye shall be broken in pieces;" and the fearful warning that His associated enemies shall be "broken in pieces" is given three times by the Lord in this short verse. And the nearest approach to an Association in the New Testament is the Conference, in Acts xv., of some members of the Church at Antioch and the Apostles, elders, and brethren of the Church at Jerusalem in regard to the question whether circumcision is essential to salvation; this question was decided once for all in the negative, and the Conference or Council was never held again. Thus these two passages of Scripture give no authority whatever for permanent organizations of churches.

The formation of the Texas Ebenezer Association in September, 1896, is described in THE GOSPEL MESSENGER of January, 1897, pages 7 and 8. The attempt of the brethren in its constitution was to make

it more simple and scriptural than other Associations. No separate and distinct constitution, rules of decorum, or articles of faith, from those of the churches were adopted. It was agreed that the Association should be governed by the decorum of the church with which it convened. The moderator and clerk of that church were to be the moderator and clerk of the Association. The object of the associational meeting was declared to be "for the worship of God and the brotherly correspondence of the churches unto their mutual edification and peace." *It was agreed to "hold correspondence with other Associations of like precious faith."* Brother Denton writes me, in a private letter, that this last provision for correspondence with other Associations was the only objectionable feature, and has been the cause of the failure of the Association. *Formal correspondence between churches is unknown in the Scriptures; much more such correspondence between Associations, which are scriptural nonentities. When such correspondence threatens to spread and perpetuate strife and to divide the people of God, it should certainly be abandoned. Such correspondence is not necessary to Associations, for the first Associations were held many years without it.*

If formal correspondence with other Associations, unknown in the Scriptures, is abandoned, and if the statistical reports from the churches are read only by the clerks privately and the figures recorded in the table of the churches, the entire business of the Association can be done in an hour or less, and the messengers of the churches can hear all the preaching, and there will be no unscriptural machinery to manufacture mischief in Zion.

I am opposed to Associations held for any unscriptural or injurious purpose, but I am in favor of Associations as simple yearly meetings of the members of several churches for the blessed scriptural purposes of Divine worship and mutual edification. *Primitive Baptists claim that the Holy and Inspired Scriptures are the only and sufficient rule of their faith*

*and practice ; let them prove it in this important matter.*

BUT, ABOVE ALL, LET US BE TENDER AND FOR-BEARING WITH EACH OTHER ON THIS AND ALL OTHER NON-ESSENTIAL SUBJECTS, AND LET TRUE, HUMBLE, HEARTFELT BROTHERLY LOVE CONTINUE AMONG US.

SYLVESTER HASSELL.

## QUESTIONS AND ANSWERS.

1.—Q. How can it be true that God repents (as in Gen. vi. 6; Exod. xxxii. 14; Jonah iii. 10), and does not repent (as in Num. xxiii. 19; 1 Sam. xv. 29; Mal. iii. 6; James i. 17)?—A. God is perfect and therefore unchangeable; but when men change their conduct, God, according to His unchangeable character of righteousness and mercy, and His eternal foreknowledge and purpose, changes His dealings with them. He punishes them in disobedience, and blesses them in obedience. The real change is in man. It is only in condescension to our weak understanding that the inspired historians sometimes speak of God as repenting or changing.

2.—Q. Who was Melchizedek?—A. Melchizedek is mentioned in Gen. xiv. 17-20, Psalms cx. 4, and Heb. vii. 1-3, and seems alluded to Zech. vi. 1-3. He was an actual person, the type of Christ, a priest of the Most High God, and king of righteousness, also king of Salem or peace. Salem was an early name of Jerusalem; and a later king of Jerusalem (then called Jebus) was, in the time of Joshua (x. 1) Adonizedek, whose name means lord of righteousness. In the cruciform tablets recently discovered at Tel el-Amarna, in Upper Egypt, it is shown that Salem or Jerusalem was a very ancient city and had a temple of the Most High God, and that its ruler a priest-king. In the oldest translation of the New Testament, the Syriac version made in the second century, the third verse of the seventh chapter of Hebrews reads as follows:—"Of whom neither his father nor his mother

are written in the genealogies; nor the commencement of his days, nor the end of his life; but, after the likeness of the Son of God, his priest-hood remaineth forever." In the mystery of his person, and in being both a king and a priest, and in having no predecessor or successor, no known beginning or end in his priestly office, and in being king of righteousness and peace and of Jerusalem, and in being superior to Abraham (Abraham paying him tithes) and in bringing forth bread and wine (emblems of the Lord's Supper) to Abraham, and in blessing Abraham, he was like Christ.

3.—Q. What does the word "*corn*" in the Bible mean?—A. It does not mean maize or Indian corn, which is a native growth of America, and was not known in the Eastern Hemisphere until the discovery of America by Europeans A. D. 1492. By corn in the Bible are meant the smaller grains, such as wheat, rye, oats, barley, spelt, and millet.

4.—Q. What is the meaning of "*selah*," so often found in the Book of Psalms?—A. No one on earth now knows; but it is supposed to be a direction to pause or rest in the musical rendering of the psalm.

5.—Q. What is meant by being "sealed by the Holy Spirit of promise" (Eph. i. 13)?—A. Separated, marked, and confirmed unto God by the Holy Spirit, who promises and pledges to us, as His children, our heavenly and eternal inheritance.

6.—Q. What are meant by "feasts of charity," spoken of by Jude (verse 12)?—A. The Agapal or love-feasts provided by the early Christians in connection with the Lord's Supper and partaken of, after that supper, by rich and poor together, and which sometimes (as is seen in 1 Cor. xi. 20-22) were the occasion of improprieties and excesses.

7.—Q. Is there an appointed time for each one to die?—A. It seems certain, from the following Scriptures, that there is a time, appointed by God and known to Him alone, for both the birth and the death

of every human being—Eccles. iii. 1-8; Gen. i. 14; xvii. 21; xxi. 1, 2; John xvi. 21; Acts vii, 17, 20; Gal. iv. 4; Gen. xlvii. 29; Num. xx. 24-28; xxvii. 12-14; Deut. iii. 23-27; xxxiv. 5; Job vii. 1; xiv. 5, 14; Isa xxxviii. 1, 5; Acts i. 7; xvii. 26; John vii. 30; viii. 20; xiii. 1; Heb. ix. 27.

8.—Q. What is the spirit of man? A. The thinking, self-conscious, immaterial, or incorporeal nature, principle, or part of man, which animates the body during life, and is separated from it at death, and endures forever—spoken of 1,571 times in the Old and New Testaments.

9.—Q. What becomes of the spirit of man at death? A. It goes at once to God for private, particular judgment. (Eccles. xii. 7, 14; Heb. ix. 27; Luke xvi. 19-31; xxiii. 43; 2 Cor. v. 8; Philip. i. 23). See London Baptist Confession of Faith, chapter xxxi. Paradise, or the Third Heaven, is the same as the full Heaven of ultimate glory. (2 Cor. xii. 2, 4; Rev. ii. 7.)

10.—Q. Is there any difference in the duration of the punishment of the wicked and the happiness of the righteous? A. The very same Hebrew and Greek words, *olam*, *aion*, and *aionios* are used in the Old and New Testaments to denote the eternal existence of God and the everlasting punishment of the wicked and happiness of the righteous. In Matthew xxv. 46, the very same Greek word *aionios* is used by Christ, in the same sentence, to express the duration of the punishment of the wicked and the duration of the happiness of the righteous. In Mark ix. 43-48, the fire of punishment is declared by Christ to be unquenchable, and the worm undying; and the great gulf fixed between the righteous and the wicked after death is declared by Christ, in Luke xvi. 26, to be impassable. It must be from *eternal* punishment that the *infinite* atonement of Christ delivers His people.

11.—Q. What do we learn from Christ's words about the rich man and Lazarus in Luke xvi. 19-31?

And does Abraham's word "*persuaded*" kill the Old Baptists, who do not persuade sinners to turn from the error of their way? A. We learn the selfishness, vanity, and deceitfulness of earthly riches, the present poverty and affliction of the people of God, the unchangeableness of the condition of man after death, the everlasting punishment of the wicked after death, and the certainty that even the greatest *natural* miracles, such as the resurrection of the dead, could not save the unregenerate. The Old Baptists seek to persuade sinners, who have ears to hear, of the momentous truths of the Scriptures, by setting forth and expounding scriptural truths in the manner in which they feel they have been taught by the Holy Spirit. They know that they cannot raise the dead, but they take a delight in teaching the living who desire to learn the truth, and they base all their teaching on the infallible Oracles of God.

12.—Q. Does the word "*Hell*" in the Bible ever mean the grave? A. The English or Anglo-Saxon word *Hell* means literally the hidden or unseen place, and it was first used, exactly like *Sheol* in Hebrew, and *Hades* in Greek, to denote the Spirit World; it was afterwards used to denote the place of punishment of the wicked after death. The Hebrew word *Sheol* occurs sixty-five times in the Old Testament; the King James Version renders it *grave* thirty-one times, *Hell* thirty-one times, and *pit* three times. The Revised Version renders it *grave* fifteen times, *Hell* fifteen times, *pit* five times, and leaves it *Sheol* thirty times. The Greek word *Hades* occurs eleven times in the New Testament (Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18; vi. 8; xx. 13, 14). The King James Version renders it *Hell* in every place except 1 Cor. xv. 55, where it renders it *grave*; the Revised Version leaves it *Hades* in every place except 1 Cor. xv. 55, where the original word in the oldest manuscripts is *thanatos*, *death*, which is the word used here in the Revised Version.

S. H.

## EXTRACTS.

CHATHAM, ONT., June 6, 1897.

*Elder Sylvester Hassell—*

DEAR FRIEND : I enjoyed very much your dear mother's letters, published in the *Signs* and MESSENGER. Some of her expressions touched me in so comforting a way that I almost felt encouraged to write and tell her so. But, while I feel so far off from God and His righteousness, I cannot write freely to those who know the preciousness of His love. Oh that I might feel, if only for a moment, that it extends to me! While I cannot glean in any other field than that of Boaz, my heart is weighted with the thought that I am not like unto one of His hand-maidens.

“ Do others feel as I—  
So barren and so dry,  
Without one spark of heavenly fire  
Or fervent, lasting, good desire ?

If I had gracious light—  
Should I be dark as night—  
Creeping and groping near despair,  
Waves tossing, and no Saviour there ?”

I recall with much pleasure your visit to Canada. Hope you may feel disposed to come again.

Sincerely your friend,

AGNES ERRETT.

DELAWARE, OHIO, April 26, 1897.

*Elder S. Hassell, Williamston, N. C.—*

DEAR BROTHER : We have been taking the GOSPEL MESSENGER ever since we became members of the church, over twelve years ago. It is indeed a precious epistle of love and a comfort to our souls. It confirms our faith to read the expressions from the saints in other States, which prove that they are led by the same Spirit who, we trust, hath revealed the truth unto us. This revelation and witness within us being unto us “ a more sure word of prophecy,” a blessed “ light which shineth in a dark place,” the meditations of it are sweeter far than the honeycomb ; the author of it fairer than the lilies. It is indeed a precious jewel, for which we gladly part with all our possessions (our own works), which now we hate.

I was taught that *my best* deeds were but sin, because they proceeded from a motive either selfish or deceitful. In this con-

dition, worse than poverty, how joyfully we receive the gift of His righteousness. The workmonger could not make me believe I had power to reject it. I am glad, so glad, that God's ways are so much higher than our ways. It is a way we know not, a path we had not trodden.

How clearly is our condition expressed in these words: "*He hath taken me up out of a horrible pit, out of the mire and clay; hath placed my feet on a Rock, and established my goings. He hath put a new song in my mouth, even praise to His name.*" But we cannot express all the glory of it, neither do I believe we see it all while here in this world. But the crumbs of comfort are more to me than all the riches and vanities of this world.

I surely love Zion, and it is a comforting promise, that "he that loveth is born of God." I cannot find in my life the evidence of a Christian, only that I hate the world. "Surely every man walketh in a vain show."

We send our love and pray that the Lord will keep you in His truth.

Your sister,

JOIE EKELBERRY WICKHAM.

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OWENSBYVILLE, GA., May 13, 1897.

*Dear Brother Hassell—*

A few days ago while looking through some of my scraps of writing I came across some lines that I wrote September 6th, 1895, and thought I would send them to you, and if you thought them worthy a place in the MESSENGER, you could use them. They were written a little over one year after the death of my dear mother. For a whole year after her death, I never went through such scenes of gloom in all my religious life. It seemed then like I never would be reconciled to her death. But while it has pleased the blessed Lord to lead me through deep waters, He has greatly blessed me in giving me thus far a dear father, good brothers and sisters, a precious husband, a sweet child, and a host of friends, for which blessings I cannot thank Him enough.

I feel like I want to ask the saints everywhere to pray for me. My life is such a continual warfare—a desire to stay with my loved ones, and a desire to depart and be with Christ. In much afflictions,

NANNIE B. EDWARDS.

SCENES OF SHADE AND LIGHT, AS PRESENTED TO ME  
THIS MORNING, SEPT. 6, 1895.

This morning, while lying on my bed of affliction, looking out of my window gazing upon the scenes of Nature, my thoughts ran thus:

What a change my mind has undergone since one year ago! How different the scenes appeared to me then and now! How often had I longed to get up and mingle with the busy throng and engage in the pursuits of life; to walk out and roam amid the trees and flowers, and commune with the beautiful works of Nature!

How my heart had yearned to go to the house of worship! Many tears had I shed in being deprived of all these great blessings which others could enjoy. Oh! how bright I had once beheld life, and *now*—what a change! As I gazed on all that met my eyes, I saw nothing but gloom. How very insignificant everything appeared to me. I saw no beauty in anything pertaining to this life. I felt like I was only looking upon scenes which had no meaning in them; that this world was only a barren waste—only a dark and gloomy valley through which poor pilgrims had to pass before they reached the haven of rest. I thought how bright and glorious is that home above to which I am hastening! Everything is transient here, while above is a never ending eternity.

“Ye fleeting charms of earth, farewell;  
Your springs of joy are dry;  
My soul now seeks another home,  
A brighter world on high.”

I saw no life in the verdant grove, no beauty in the flowers that bloomed, no sweetness in the birds that sang. My heart and desires were above, where all was joy, peace, and happiness, where there is no sorrow, sin, or suffering. While my eyes rested first on one thing and then another, meditating on all these things, a feeling of humble gratitude filled my soul, and I saw depicted on everything submission and praise. What order and grandeur I beheld in all the handiwork of God! The trees had put on an appearance of submission and praise to the God of gods; the flowers seemed to be blooming in honor to the King of kings. At once my ear caught the carol of the little birds, and they seemed to be praising the Prince of Peace. As I list-

ened to their little anthems my heart responded, "Yes, little birds, praise be to His holy name!" I felt that there was a meaning in everything. What a mighty Hand made all these things, what a guiding Hand ruled their destiny! I felt like I wanted no better company than these things, which had no sin in them. I thought how much better are all these things than man in his depraved condition! The former had to submit to the will of the Creator, while the latter often tried to thwart His purposes. It seemed to me that I could see stamped on everything, "Jehovah is His name!" A gentle breeze fanned my aching brow, and I thought what a blessing is air! I heard a peal of thunder in the distance and thought, "Who can stay His hand?" It seemed to me that I could see the immutability of God's laws more vividly than ever before. Everything is just as good as it was when He made it, except poor fallen man. Just as good as it was when God made it all and saw that it was good. Just as unchangeable as it was when "He spoke and it was done," when "He commanded and it stood fast." Just as beautiful as it was when "the morning stars sang together and all the sons of God shouted for joy." I thought what a sublime study is the grand creation of all these things! What a lesson in all we see! I felt a sweet solace in this: "Not a sparrow falls to the ground without His knowledge." Nay, not a leaf. Then of how much more value are we than many sparrows.

I have written these things just as I realized them. It was one of the brightest seasons I have had in over a year. I think all this was to show me God's power. That He has a design in everything, and everything is to fulfill His design. That He has given me a life of suffering, and in it is some deep design known only to Himself. I made no outward expression of what I felt, only through a flood of tears.

NANNIE B. EDWARDS.

WILLIAMSTON, N. C., July 17, 1897.

*To the Household of Faith—*

BELOVED BRETHERN AND SISTERS: Our Father in Heaven, the Father of all our mercies, has been pleased to spare my poor unprofitable life to see this, my eighty-second birth-day. For more than four-score years His exceed-

ing kindness has been wonderfully manifested to me in all the checkered scenes of my long pilgrimage. I desire, in humble and loving thankfulness, to testify that during the more than seventy years since, I trust, I learned to know and love Him as my Father, He has never left or forsaken me. In girlhood and womanhood, and in a double widowhood, in darkness as well as in the light, in affliction and in bereavement, I have been graciously enabled to realize that His holy presence was near me, and that underneath me were His loving and everlasting arms. I have been sinful and unworthy of the least of all His mercies; but I have a blessed reason to believe that, for the sake alone of His bleeding and dying Son, He has loved me and kept me in the hollow of His hand, and comforted me with His gracious Spirit, and to hope that He will continue to be with me not only to the close of mortal life, but also during the endless ages of immortal life beyond the grave. With the inspired Psalmist I would desire to call upon my soul and all that is within me to bless His holy name—to abase myself in dust and ashes, as utterly unworthy, before the God of my salvation, and to awake and employ every faculty of my being in adoring reverence of His infinite excellence and goodness.

For about a year I have been exceedingly feeble, and I have become hard of hearing and almost totally blind. On the 27th of May I had to take my bed, and since that time I have seemed to dwell on the verge of eternity. But, in His wonderful goodness, the Lord has given me a little appetite and strength, so that I am now able to sit up in my rolling-chair several hours during the day. I feel that I cannot be thankful enough to our Heavenly Father for His mercy.

I have been a member of the Primitive Baptist church seventy years. Surely there is no kinder and better people on earth. In all my trials, my dear brethren and sisters and children and relations and friends have been so kind to me that I feel I cannot thank them enough. O, that the rich mercies of Israel's God might rest upon them all! I ask an interest in your prayers, my dear kindred in Christ, that our Heavenly Father would give me His grace to sustain me to the end.

Your aged sister, in hope of a blessed immortality,

M. M. HASSELL.

## CAUSES OF DIVISION.

Many of the divisions which separate those for whom Christ shed His blood, and for whom He prayed that they might all be one, are due no doubt to bad teaching; more are due to bad men, and perhaps still more to *bad manners*. The sheep of Christ's pasture are peaceable, but the goats and wolves which invade the flock are prone to strifes and quarrels. Doctrinal differences are often made the excuses for separations, but it is frequently found that persons, who hold the very same doctrines about which so many strive, are able to live together in peace and harmony. But when erroneous ideas have been imbibed by some illogical, ill-bred, stiff-necked, and wrong-headed saint, then the evil of the error is intensified; and when such opinions, instead of being confuted by Scripture and left to die of themselves, are condemned by law and opposed by authority, emphasized by curses and enforced by excommunication and persecution; the human mind revolts against such outrages, refuses to be compelled to believe anything, however true, and finally may be swept into the ranks of error by a sense of injustice which protests against the ungodliness of men who claim to be custodians of the truth. Hence, errors, which might have passed as the notions of some curious crank, come to be crystalized as matters of the greatest importance, and are handed down from generation to generation as essential elements of the Christian faith, and the war cries of sectarian leaders, who, if they had not been persecuted and kicked into notoriety, would have said their say, died, been buried, and forgotten.

The people of God are peaceable. The children of the devil are full of wars and fightings. The "new man" is a man of peace; the "old man"—and the *young man* also—are usually ready for a fray. Whole churches and great denominations are sometimes rent in twain by a few pugnacious and ambitious leaders. The people have no desire to fight, but the leaders sound the battle cry and push others into the strife who have no heart for it and no interest in it. Ambitious men are not content to climb into places to which God never called them and which they were never fit to fill; but they insist that every one else shall defend them and support them, and quarrel with all who mistrust their fitness or object to their dictation. The storm centre of religious controversies lies in a very narrow circle, and is the work of a very few men. The bulk of the people have no interest in it. Most church quarrels would be of short duration if some one could twist the necks of two or three theological fighting-cocks, and fling them over the fence. The sheep are not quarreling, the goats are making the trouble.

Besides, much of the difficulty is simply due to bad manners. People abuse one another in religious controversies as they would not dare to in other matters. They treat one another in their church meetings as they would not treat each other in their parlors, and hence come strife and contention, division and separation. Christian courtesy and brotherly kindness, and even common good manners, would save much of the unpleasantness of religious strifes, heal many divisions, and prevent many more.—*Selected.*

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### WE SHALL NOT ALL SLEEP.

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Oh, it will not be long till my labors are o'er,  
 My trials and sorrows all past ;  
 My weary hands folded, to labor no more,  
 My warfare accomplished at last.

My pale face may lie on the pillow of death,  
 My loved ones my eyelids may close ;  
 And tenderly say at my last parting breath,  
 "He has gone from earth's conflicts and woes."

But death may not smite me—"We shall not all sleep,"  
 But be changed at the voice of the Lord ;  
 And enter that life where none sorrow nor weep  
 In the glory of Eden restored.

We may wing our bright way with the angels of light  
 Till we meet with the Lord in the air ;  
 We may enter His palace of joy and delight,  
 And dwell with the ransomed ones there.

For some the dark valley of shade shall not tread,  
 Nor in the death agony weep,  
 For true is the word which to us hath been said,  
 Though mortal, "We shall not all sleep."

Our King and death's Conqueror in glory shall come ;  
 We shall see Him again in the air ;  
 He shall ransom His people and gather them home,  
 To His kingdom immortal and fair. —*H. L. H.*

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Because we are disgusted and righteously indignant with the use which Arminianism run to seed makes of the word "holiness" in these days, we must not forget it is the duty, and should be the joy of His saints, to worship the Lord in holiness.—*Selected.*

## OBITUARIES.

"He will swallow up death in victory." Isaiah xxv. 8.

### GEORGE ASBERRY CHRISTIAN.

George Asberry Christian, son of Elder John M. and Lavinia Christian, was born September 12, 1880, and was killed by a runaway horse on February 28, 1897, his neck being broken. Asberry was sixteen years, six months, and sixteen days old. He was a very pious, obedient, and industrious boy, and I don't think he had an enemy in the world. It was indeed a shock to us, and it did not seem that we would be able to bear the great trouble; but I hope we have been strengthened by a merciful God, and we have a hope that he is better off, and that we will meet him again on that beautiful shore, where there is no more sickness, sorrow, nor death, and where Jesus will wipe all tears from our eyes. His remains were laid to rest in Palestine Graveyard, being followed by a large concourse of neighbors and friends, and words of comfort were spoken by Elder Griffin to the bereaved family. We ask the prayers of all the brethren in this our great trouble. His father,

JOHN M. CHRISTIAN.

### T. J. SWANNER.

T. J. Swanner was born September 26, 1845, in Pike County, Ala.; was married to Miss S. M. Watson July 26, 1868; moved to Jackson Parish, La., in 1872; moved to Red river Parish in 1893; and died at his home March 11, 1897. He received a hope in Christ in early life, but on account of unworthiness never united with the church, but was a lover of the doctrine of salvation by grace. He seemed to enjoy good preaching as well as anybody could. He attended meeting where his companion's membership was regularly, seldom ever missing, and often visited other churches. He was loved by Primitive Baptists; his house was a home for them. He enjoyed taking care of them, and could make them feel pleasant when there. The writer has spent many pleasant hours at his house and in his company. He was always ready to assist in anything that was to do about the church. He had a great desire for the welfare of the church. He lived a quiet and peaceable life, such as becomes God's children; was kind to everybody he met, and loved by all. He was a good, kind husband and father and neighbor. He died as he had lived, quietly and peaceably. He was enabled in his last hours to rejoice in his Saviour. After he got so he could not speak he pointed upward, and gently fell asleep in Jesus. He leaves a wife and four children and many relatives and friends to mourn his loss. The writer tried to speak words of comfort at the grave to the bereaved from the words, "He is not here, he is risen." May the God of all grace comfort our dear sister, the bereaved companion, and fill up her lonely hours with His divine presence. May He bless her children with

His good blessing; may their hearts ever be kept tender by the remembrance of their good and kind father. May they ever try to comfort their dear mother, is the wish of one who desires their welfare.

J. J. WHITE.

Bryan, Ga.

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J. H. THOMAS.

Bro. J. H. Thomas was born July 13, 1844, and died in Clay County, Alabama, May 23d, 1897. He was married to Miss Mahaly Langley, of whom three children were born, all living. Bro. Thomas joined the church at Mt. Zion, Clay County, Alabama, and was baptized by Elder G. B. Knight on the 2d day of September, 1866. We can truly say of Bro. Thomas that he was a good Baptist, manifesting an able and earnest gift in prayer, a good, kind husband, and a loving father; and was a peacemaker in the church and community. He leaves a wife, an aged father and mother, and three children to mourn over their loss.

By their request we have written this notice of his death.

N. M. COOK,

H. G. HARRIS.

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HENRY W. WILLIS.

Henry W. Willis was born August 22, 1858, and died March 30, 1897. Mr. Willis was married to Anna Thomas, the oldest daughter of Bro. J. H. Thomas, deceased, of whom were born seven children. While Mr. Willis was not a member of the church, he was a strong believer in the Baptists of the Primitive order, and also manifested a good hope, and when attending at their meetings often shed tears, especially when the opportunity was offered for members. He was warned of his death in a dream, in which he saw his coffin and spoke of its beauty, and he also dreamed that he shaved and never would shave again, which he did next morning, and told his wife that he would never shave any more, which was true, as he was taken sick on that day. It being meeting day where he usually attended, he desired to go but was not able. We can say of Mr. Willis that he was an honest and industrious man, providing well for his family. The bereaved family of Bro. Thomas and Mr. Willis have our sympathy; and may the goodness and mercy of God attend them in their bereavement, and prepare them all to meet their beloved ones in a better world.

Written by request of the bereaved.

N. M. COOK,

• H. C. HARRIS.

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Mrs. P. E. NORMAN.

With a sad heart we chronicle the death of our esteemed sister, P. E. Norman, consort of Elder W. Y. Norman, of Killeen, Texas.

She was born October 25, 1846, in Upson County, Georgia. Her parents moved the next year to Alabama, where she grew to womanhood, and was married in November, 1869, to Elder W. Y.

Norman. Her maiden name was Danley. They moved to Texas in 1884. Sister Norman had been declining in health for some time, but we did not feel she would be taken from us so soon. Her devoted life as a Christian, her firm convictions of truth, together with her amiable disposition as a mother and companion, gave her a character few possess. Unflinching she met the storms and tribulations of earth, and with giant strength of mind she was ever calm and serene, even in the midst of greatest sorrow and grief. Through faith in the blessed Redeemer she would rise over the waves of adversity and triumphantly sing the songs of deliverance at the hour of midnight. Space forbids to tell of her worth to her bereaved husband and her loving children, even if words could express the tie that bound them together. We reached his home about five o'clock in the evening, and found a large concourse of people gathered together, among whom were many relatives, awaiting our arrival. Soon the funeral cortege moved slowly among the hills southwest to the place selected by our bereaved brother for his beloved companion as a burying place. The new cut grave in the lone prairie, with here and there a cluster of live oak, carried my mind to the parcel of ground bought by Abraham from the sons of Heth for a burying place. It was here he buried many of his beloved dead, and it was here he shed the bitter tears of sorrow for his beloved Sarah. As the sun sank in the west, the body of our esteemed sister was lowered to its last resting place, there to await the summons of the sky, "Awake, ye nations under ground." We could but feel the mighty power that will rend the tomb. Our thoughts were sweet while we went from the grave, concerning the ransom of our bodies from the tomb. No wonder Paul could write to the church at Corinth and say, "O death, where is thy sting! O grave, where is thy victory! Thanks be unto God who giveth us the victory."

Distant land of joy, to thee we tend,  
 Though shadows hide thy visions fair;  
 To thy strong hand all nations bend,  
 And meet thy trophies in the air.

A. V. ATKINS.

MRS. LEONIA EVIELINE PEEK.

It is with a sad heart that I write a short notice of the death of my dear cousin "Lonie." She was born November 23d, 1875, in Stewart County, Georgia, and departed this life at her home near Richland, Stewart County, Georgia, on the 3d of March, 1897. She leaves a heart-broken husband, two small children, a loving father, one brother, one sister, and a host of relatives and friends to mourn her death. But we mourn not as those who have no hope, for we believe dear Lonie is at rest in the arms of Jesus. She was perfectly willing to die. The day before she died she told her father that death was nothing.

It was not my lot to visit her during her sickness; she was sick only five days. Our dear old grandmother was with her all through her sickness. She said she never knew any one to bear their sufferings with more patience than she did. Her remains were laid to

rest in the presence of a large circle of relatives and friends March 4th, at Red Hill, Georgia, there to await the resurrection morn. I never saw more sorrow manifested at a funeral in my life. She was loved by all who knew her. Oh I shall never forget the smile that encircled those precious lips! She looked so sweet, lying there cold in death. Oh, it is so sad to have to give up one so young and so dear as cousin Lonie was to us; yet we know that God doeth all things well. But just to think that we will never more see those loving smiles that we have so often seen! But, dear one, we hope to meet you beyond this vale of tears where parting is no more.

In the summer of 1894 she joined the Christian church at Red Hill, Georgia, of which she remained a faithful member until her death.

META WILLIAMS.

M. L. LANGFORD.

M. L. Langford, son of Bro. H. M. Langford, after a lingering and painful affliction of ten weeks with lung trouble, died at his father's home near Ranger, Texas, March 27th, 1897, in the 18th year of his age.

It was heartrending, not only to parents, to give up young Lafayette, but to many others also who knew him as a youth of a noble and generous spirit. He had many friends, and though he had never made any public profession of faith in Christ, we are satisfied that our loss is his eternal gain.

E. J. DEAN.

LITTLE THOMAS F. KING,

only child of George W. and Ida King, of Crenshaw County, Alabama, was born March 25, 1892, and died of that dread disease, scarlet fever, Feb. 22, 1897, making his stay on earth to brighten the home of his fond parents, five years, lacking one month and three days. Tommy was indeed a lovely child. His sweet smiling face and cheerful disposition were the love of all that knew him; but God has seen fit to call him home to Himself. May He comfort the bereaved, and resign us all to His will.

Our darling little Tommy's gone  
To heaven, his bright and happy home;  
No sickness, sorrow, pain, or care  
Can ever reach our loved one there.

But oh! how hard to give him up!  
He was to us so near and dear—  
Our only precious little one—  
No more to see his sweet face here!

Oh Lord, afford us grace divine,  
And make us willing to resign  
Our darling one into Thy care;  
Oh grant that we may meet him there.

Yes, meet him in that happy home  
Where no sad parting ever comes,  
And join with our sweet babe to sing  
The praise of Jesus, our heavenly King.

Written at the request of the grief-stricken mother, by her aunt,  
Videtta, Ala. S. F. FLOYD.

## F. M. FURGERSON

was born June 6, 1841, and died August 5, 1896. He was married to Mary J. Weed in the fall of 1866; lived a peaceable life with his wife and children. He never made any profession of religion, but just before his death I was minding the flies off of him, when he looked at me and said, "I am ready to die; all I hate is leaving my wife," and he soon passed away quietly. We believe he is gone to rest.

## AUGUSTIN M. PARRISH

was born January 11, 1827, and died August 17, 1896. He was married to Elizabeth H. Weed December 11, 1874. He joined the Primitive Baptist church and was baptized by Elder J. T. Jordan January 25, 1881. He lived a consistent Christian life, and exercised sometime in public in singing and prayer, and at last fell asleep in Jesus, as we hope.

J. H. WEED.

## ELDER LYNCH B. PORTER.

We learn from *Russell County Register*, Ala, that after lingering and intense suffering with cancer on the face, Eld. L. B. Porter died at his home in Gerard, Ala., July 4th, 1897. He was in his 80th year since 4th of March last. He was a native of Wilkerson County, Georgia; had been twice married—one child born unto him by his first wife, and ten by the last, Eld. D. L. Porter, of Mississippi, being one of his five sons. Had lived for many years in Russell County, Alabama; two years in Texas, and had been a Primitive Baptist about 53 years, and been preaching 50 years. He was a Baptist from honest heartfelt principle, and had faithfully and zealously preached the gospel of Christ to the comfort of such as had an ear to hear.

Fully aware in his last moments that the time of his departure was at hand, he admonished those around him not to grieve, for said he, "I am going home. I am going home!"

I greatly loved this dear aged brother and faithful yoke-fellow in the gospel. May heaven's richest mercies and blessings rest upon his offspring.

As 200 words is the highest limit for free obituaries, I must close.

W. M. MITCHELL.

## JOHN JUDSON NASH

was born May 10, 1863, and died June 19, 1897. He was taken sick with typhoid fever in Alabama, where he was teaching school. June 2; came home on the 11th of June, and lived nine days after he got home. He was a noble son, a Christian man. He received a hope in Jesus Christ of the free pardon of his sins over fifteen years before his death. He was a grandson of Elder Isaac Hamby.

Duluth, Ga.

M. H. NASH.

### **A New Edition of "Resurrection."**

This New Edition of "Man Redeemed from Sin and Death" will be printed from the electrotype plates, plain type, on good paper, 340 pages, with the author's lithograph picture and autograph, and bound in nice, firm paper cover; yet it will be sent postpaid to any address at the extremely low price of *twenty cents*—six for \$1. It will be ready August 15, 1897. Please order soon. For *twenty-five cents* "Early Religious Life" will be sent with the book on "Resurrection"; and for *seventy-five cents* "Mercy Deering, or Faith Against Infidelity" will also be sent with them, postpaid, until "Mercy Deering" is exhausted, the price of which alone is eighty-five cents. Send by Money Order or Registered Letter. Write Name, Post-office, County, and Name Plain.

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S. HASSELL.

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S. HASSELL, Williamston, N. C.

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**SYLVESTER HASSELL,**

WILLIAMSTON, N. C.

Vol. 19.

No. 11.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

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# The Gospel Messenger.

NOVEMBER, 1897.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 19. WILLIAMSTON, N. C., NOVEMBER, 1897. NO. 11.

## O THOU INFINITE GOD!

O Thou infinite God! As I read in Thy pages  
Thy deeds of omnipotent wisdom and power,  
And see Thine unaltering course through the ages,  
My soul in Thy presence would tremble and cower.

O when I consider the work of Thy fingers,  
The moon and the stars which Thou did'st ordain;  
When my soul turns away from earth's follies, and lingers  
To ponder the might of Thy boundless domain;

Oh, what then is man that Thou should'st remember,  
Or follow his ways with Thy bountiful hand?  
Like the grass of the field or a perishing ember,  
He passeth away from the face of the land.

But thou art eternal! forever unchanging!  
Thy throne is established in glory on high;  
The heavens declare Thy omniscient arranging;  
Thou spreadest abroad, as a curtain, the sky.

Thou guidest the stars in their measureless courses;  
Thou speakest the word and they vanish in night;  
Thy wisdom alone has control of the forces  
That speed all the worlds on their pathways of light.

Behold I am nothing! Thy power doth appall me;  
My pride I forget as Thy greatness I learn;  
From the dust of the earth with Thy breath Thou didst call me,  
And back to the dust in the end shalt return.

Behold, through the length of Thy boundless creation,  
Is nothing Thou holdest as great or as small;  
Thou madest all things in a perfect relation:  
Thy wisdom preserveth and guideth them all.

O guide me, and teach me Thy statutes to ponder;  
Oh keep for Thy service this temple of clay;  
O may I be worthy to worship Thee yonder,  
When systems and worlds shall have vanished away.

—D. L. Darr.

OPELIKA, ALA., September 7, 1897.

DEAR BRO. HASSELL:—As yet I have had but little opportunity for a careful reading of the advance number of the October MESSENGER, which I received September 6th; but from the limited attention I have been able to give, it seems to be brim-full of good, wholesome, and instructive reading matter. Especially does this apply to your editorial on 4th chapter of Zechariah, page 557, and the one on Associations, page 561. This article on Associations is indeed very timely and ought to enlist the closest attention of all Primitive Baptist Churches and Associations everywhere. It sets forth, in condensed form, an array of Scriptural and historic facts that seem to me, at this time, to be incontrovertible, and that ought to have great weight with all our people in their investigations of this Associational question.

All Associations, in every locality, may not be subject to the same objections that some are. The divine injunction to the church is not simply to turn away from that which is evil, but to *abhor* it, "and cleave to that which is good." Rom. xii. 9.

Let us nourish, cherish, and strengthen the things that remain in Associations that are good, but in doing this we should abhor that which is evil.

W. M. M.

SPARTA, GA., August 9, 1897.

*Elder S. Hassell—*

DEAR ELDER HASSELL: Kindly add a year to my subscription to the MESSENGER for the remittance herein, \$1. I only regret that I can't aid you some by paying for the subscription of one or more who are not able to subscribe for it. It is a blessing to God's children, over a wider extent of territory than Rome shadowed with her eagles in the days of the Apostles!

Your article in August number on the "Inspiration of the Scriptures" should be read by all, "both saint

and sinner," throughout the land. Indeed, all that you and your co-editors have written is acceptable to God's people; for these writings show forth "the praises of Him who hath redeemed us," and thus exalt Him as God our Saviour and Sovereign King!

How different are the sermons and meetings of the popular religionists! These represent man as the sovereign and God as the dependent supplicant—begging that man will let Him enter in and save him—if he, man, "will exercise his free moral agency properly," by a holy life, after "accepting God's overtures of mercy before it is eternally too late."

It is a great comfort to feel we have teachers who give us the truth in these matters. The experimental child of God can never feed and grow on any doctrine short of His eternal truth—that alone makes us free indeed!

May God bless and prosper the MESSENGER, its editors, correspondents, and readers!

GEO. S. VARDÉMAN.

COLUMBUS, GA., August 25, 1897.

DEAR BRO. HASSELL: In reading the article of Brother Cleveland and your reply, and also a selected article, "Causes of Divisions," I was made to feel thankful for them, as being on the right line, striking directly at the root of the evils which are afflicting us as the people of God. Law-making is a great evil, and the source of it is envy, malice, jealousies, and a disposition to lord it over God's heritage. We need no new laws, either by implications or otherwise, except to strictly adhere to what is written in the Scriptures.

One of the chief reasons offered by our law-makers against supposed infractions of what is written, is, that what they legislate against is distrust of God.

These law-makers assume that the liberty of doing or not doing certain things about which the Scriptures

are silent, shows a distrust of God in the man who uses the liberty this silence gives, and therefore they come in to correct it by some new law for or against which there is no direct command.

When we launch out against things which by implication show distrust of God we enter into such a broad field that we can never know when to stop.

The same is true in legislating against what is termed speculation.

Anything which shelters, corrects, or protects us against the acts or providences of God, such as rains, storms, waters, fires, pestilences, diseases, malaria, poisons, cold, heat, the bites of reptiles, the stings of insects, ravages of wild beasts, etc., might as easily be condemned as acts showing a distrust of God, as life or fire insurance, between the principles of which no man is wise enough to discriminate.

Men build for us houses, hats, storm-pits, and make for us clothing, umbrellas, shoes, and such like, to protect us against rains, storms, cold and hot weather, and against wild beasts, etc. Also they make for us medicines, surgical instruments, etc., to protect us against the ravages of diseases, poisons, injuries to our persons, and other infirmities, let them come from what source they may. So we put by us the surplus fruits of our labor for old age, for our children, and for times of sickness and famine. Is this a distrust of God? If not, is it a distrust of God for us to place our money in a bank for safe keeping until we want it, or to invest it in lands, bonds, stocks, lend it out, or place it in a savings banks where it may draw interest, or to invest it in a life insurance to be paid to us during life, or after we are dead to those whom it is intended to help?

Should we make any such investment, and it should increase in value, from any legitimate cause, is that speculation of a character to make us unfit for church membership? If it costs a farmer five cents per pound to raise cotton, is he speculating if cotton rises and he sells it for ten cents?

Should an Old Baptist be required to give away or destroy all his surplus gains from his honest toil or legitimate investments, lest he "lay up treasure on earth"?

Quoting from the article in the MESSENGER, the writer says: "Many of the divisions which separate those for whom Christ died, and for whom He prayed that they might all be one, are due, no doubt, to bad teaching; more due to bad men; and perhaps still more to bad manners," and when "imbibed by some illogical, ill-bred, stiff-necked, and wrong-headed saint, then the evil of the error is intensified."

My observation is, that these things, as well as an effort to discriminate between classes, as regards their calling, is the result of bad teaching. And if the root of it be dug up, you will find it hid in malice, envy, and a desire to lord it over God's heritage. Christians sometimes fall under the feeling which moved Haman to destroy all the Jews to get at Mordecai.

Yours in love,

H. BUSSEY.

---

#### REMARKS.

The enumeration of every act of man, or even of believers in Christ, showing some distrust of Providence, would indeed occupy a large space; and it would seem proper that only those who are not at all guilty should cast stones at others who are considered guilty. If we are all of us guilty, let us make a general confession, and try to be forbearing with our brethren in this matter.

The Church has no right to make laws, but should only execute the laws made by Christ and His Apostles.

All occupations which are beneficial to mankind are honorable; the important matter is for each person to act right: that is, honestly and kindly, in his occupation.

I believe that the most of Primitive Baptists are *conscientiously* opposed to all kinds of insurance, and

especially to life insurance; and the principal cause of this opposition seems to me to be, not envy, or malice, or ambition, but a spirit of reverent submissiveness to God. Still Brother Bussey seems to show that a *similar, consistent, and thorough* application of this principle would condemn all the prudential contrivances of the human race; and of course no sane person would carry his opposition to insurance to such an extent as that. Property and life insurance is a modern business, and has, in this century and in this country, developed to enormous proportions, amounting now, in the United States, to about thirty billion dollars, nearly equally divided between the two kinds of insurance, on which are paid about five hundred million dollars in annual premiums. By some of the insuring companies and by many of the insured persons great frauds are practiced in this business, as no doubt, also, in the most of other forms of business; and, besides misrepresentations, it is certain that many fires and deaths have been caused by insurance, while of course large pecuniary benefits have accrued, when greatly needed, to the insured or their relatives.

It is, upon the whole, questionable whether insurance, as in the case of many other ostensible modern improvements, has been more beneficial than injurious to the human race.

Perhaps very few, if any, Primitive Baptists would doubt the propriety of saving, instead of squandering, one's earnings, and wisely investing them in a way to benefit others as well as one's self. S. H.

---

One of the highest and best enjoyments comes through what is done for others. This is believed in theoretically, but seldom practically. If a man has money, he imagines that the way to enjoy it is either to keep and accumulate it or to spend it on personal gratification; yet he misses the very finest of its delights when he refuses to share it or its benefits with others. So with our time, our talents, and our thoughts—kept to ourselves, or used simply for our own delectation, they do not give us a tithe of the real enjoyment that they afford when we use them liberally for the family or friends or the community. No one who has once tasted the sweets of ministering successfully to the happiness of others will, if he be intelligent, ever again relapse into a purely selfish use of his advantages, whatever they may be.—*Selected.*

## EXPERIENCE.

These are they that came out of great tribulation. Rev. vii. 14.  
As thy days thy strength shall be. Deut. xxxiii. 25.

BLANCO, TEXAS, May 1897.

DEAR BROTHER MITCHELL:—Supposing you are still on time's side of the river of death, I feel like writing to you. I have often thought of you since I saw or heard from you. And, by your permission, I write also to the readers of the MESSENGER, many of whom are my acquaintances and former religious associates. This is, in all probability, the last attempt I will ever make to write, as it is with much difficulty that I write, owing to the weakness of eye sight. I have never been able to express my thoughts, either in writing or speaking, as they were entertained in my mind.

In connection with the above texts I desire to write some of my thoughts or experience in the Christian warfare; and as the theme is so copious I can only give a short sketch in this letter. In all the checkered and varied scenes through which the Christian is led or driven, almighty power and sovereign grace shine with resplendent glory; and this, sooner or later, is realized in the experience of the tried saints, and they are only led or driven where they best and surest may abide.

Here I wish to refer to some of my own travels. When, in my twentieth year, on Friday, I was walking in my father's orchard, as quick as thought I was made to realize that I was the most miserable and undone hell-deserving sinner that ever drew the breath of life, and that eternal banishment from my offended Sovereign was my certain doom. To the heavy charge of guilt that then racked my inmost soul, I plead guilty, yea thrice guilty; for at the same time He made known to me my awful state by reason of sin and incessant rebellion. Under the weight of such trying scenes we can only imagine the pensive moans, the bitter but penitent tears and plaintive cries for mercy. A poor soul thus environed with a deep-felt sense of his desperate condition has, for the first time in life, a thought of pleading for mercy. In and with this view I retired to a secret spot to try to ask for mercy; but, before retiring to the place, the thought occurred that if such a vile wretch attempts to address such a holy, just, and glorious Being as

then impressed my mind, He would certainly strike me dead, and then my portion would be with the damned. But as my troubles seemed to increase and grow more intense, I finally knelt and plead with my offended Sovereign for mercy, but it seemed that my words fell unheeded before me; and being thus barred from His throne and presence, my condition became desperate, and I was driven to the necessity of making a full surrender. So, on the ensuing Sunday evening, I returned, as I thought, for the last time to try to plead for mercy, and, after walking to and fro in a dense grove of timber, I prostrated myself on the ground, having become perfectly willing for my Maker to dispose of me as seemed to Him good.

The change that now took place and the emotions of soul that animated and moved my entire being, can never be fully portrayed by men or angels. Imagine a poor, hell-deserving wretch, whose numerous sins from early youth, with all their aggravated enormity, are sufficient to sink him to the lowest hell. He is brought before the fiery tribunal of his offended Sovereign, the high God who alone inhabits eternity, whose every perfection shines with the most resplendent glory. Yet, having charged His Son with all this heavy load of guilt, He issues to this poor self-condemned culprit a free and full discharge; yea, he takes him to His banqueting-house, and His banner over him is love.

This is a wonderful and miraculous change, indeed; for it seems to be an instantaneous exit from the dark and dismal regions of despair or hell to the portals of the most dazzling glory. Instead of being cast off as an alien enemy, he is caressed and nurtured as a dear son; and, like the poor Gadarene, he is clothed, and in his right mind, and at the feet of his dear Redeemer, whose righteousness covers and hides all his guilt, his happiness seems complete, and adoring gratitude fills his heart, warms and sways his affections. He feels as clear of guilt as though he had never committed a sin. All nature seems to join his happy soul in ascribing praise to his ever-blessed Lord. His transformation seems so complete that he concludes he is changed in both soul and body, and that the principle of sin is entirely eradicated, never more to return to annoy and vex him; and it does seem that such transporting

views and exuberant joy as then possess and animate his entire being would be sufficient to impress his mind and influence his conduct his remaining days. But alas! he soon finds that the strong man that possessed and ruled in his palace was only bound. When, as I hope, I was favored with a view and realized the blessed influence of the scenes through which I was passing, I made a solemn vow that I would serve Him the balance of my days, and verily thought I could live in strict conformity to His will and word. (I was about three hundred yards from the house). The thought occurred to me of telling my mother, who was a Baptist and a Christian. My father was dying when I left the house to go to the place above named. After proceeding a short distance toward the house, the thought struck me that I might be too hasty in telling what had taken place with me, and maybe deceive mother. So I was in that short lapse of time doubting, and could say but little, and that in a doubting way to her. When I returned to the house my father was dead. I suppose that his natural death and my spiritual birth, as I hope, occurred about the same time. From this time on for fourteen years I lived in a state of incessant rebellion, so far as practical obedience or duty is concerned; for it was not until 1854 that my hard and rebellious heart, seemingly by stress of sore trials and afflictions, yielded obedience, and I joined old Macedonia Church, in Franklin county, Tennessee, and was baptized by Elder John P. Walker. I felt, when coming out of the water, an ease of mind and peace of conscience, that led me to conclude my troubles were over, and so expressed myself to the brethren. But how soon my fancied hopes were blasted! For soon after uniting with the church my mind was deeply impressed with the duty of appearing before my brethren and fellow-man in a public capacity. And I cannot think that any poor creature ever had better or more solid grounds upon which to enter a protest against such a duty that was seemingly so absolutely impossible for him to fill. To just think, a poor little illiterate creature, unaccustomed to mixing much with society, without any training or qualities that would admit of such training, and with a felt sense of his corruptions and depravity of heart, and of his supreme ignorance of the inspired word of God, and the great fear of provoking

the censures of brethren and the jests and derisive merriment of the world, with numerous other obstacles, but above all, to bring a reproach upon a cause that he held as dear as life!

And yet the half, and most important half, is not yet told. For, notwithstanding this formidable array of unfitness, he is called to appear as an ambassador or witness before the mighty God of Jacob, before whose throne angels cast their glittering crowns, ascribing greatness to His adorable name. The disciples on the holy mount, when favored with a view of His divine majesty, prostrated themselves before Him. And when Isaiah had glimpses of His glory, he cried out, "Woe is me, for I am a man of unclean lips, and I dwell among a people of unclean lips, for mine eyes have seen the King, the Lord of hosts."

Job, when favored with a view of the divine glory, said: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself and repent in dust and ashes." And the Apostle Paul, the greatest luminary of the Christian church, said to his Corinthian brethren: "I was with you in weakness and in fear and in much trembling."

The striking contrast thus drawn between the Creator and creature is well adapted to strike our senses with the most profound awe and reverence. But notwithstanding this, it seemed that I was well fortified with objections. I was again driven to the necessity of yielding all. And though it seemed the most fearful and startling enterprise of my life, in the short space of time from the time I was baptized to the next meeting, all my scruples seemed to be entirely overcome, and I rose in Conference and told the brethren some of my impressions, among other things saying that I had become willing to fill or take the place of a little child in the church. This was so unexpected to most of the brethren that they seemed almost panic-stricken. They gave me liberty to exercise such a gift as I had. As soon as the seeming excitement subsided and I had time to reflect on what I had done, I was so ashamed of myself that I left the place as soon as possible, and thought if I had it back I would not divulge it again for the world. To be deceived myself was bad enough, but to deceive my brethren in particular, and provoke the derision of the

world, seemed awful indeed, and beyond my powers of endurance. With a sad and distressed mind, I tried to ask the Lord for help in this time of utmost need to enlighten my darkened mind, soften and rectify my hard heart, and speak peace to my troubled soul. I was and am yet very desirous of having a correct understanding of the inspired word of God, and to learn more and more of His glorious character, and read the Scriptures daily, and frequently got up at different hours of the night to examine some passage of Scripture that was bearing upon my mind. I will here name one incident that occurred during my distress. While striving against my impressions to preach, it seemed indelibly impressed on my mind that, in the parable of the talents, I was the slothful servant entrusted with one talent, and my condition was equally deplorable. While in this sad plight I asked Brother Walker for his views on this parable. Though he was illiterate, he was well versed in the Scripture, and was regarded as one of the ablest preachers among the Baptists.

In treating on this parable he referred to other Scriptures, and reached the conclusion that this man only seemed to have the talent. From this standpoint I very readily concluded that I was a hypocrite of the deepest dye, and of course my distress, though very trying, was much intensified, as I had almost unbounded confidence in my brother as a man and his ability as a teacher, nor could I be driven from my conclusion of being the man with one talent. Soon after this I received the *Southern Baptist Messenger*, published by William L. Beebe, containing an article written by Elder W. M. Mitchell on this parable, in which he traced and lined out my travels seemingly with as much precision as though he knew the secrets of my heart and travels of mind. He held that the man with one talent was a rebellious and disobedient servant; and, as it fitted my case so well, it was like cooling streams on parched ground and healing balm to a distressed mind; for, above all things, I abominated the thought of being a hypocrite. I here learned that it was dangerous to be too much wrapt in men, and that they all have their failings, and that God often when dealing with His people makes trival and unlooked-for means subserve His purpose, and turns the current of events in order to their relief. I will here say that,

after beginning this scribble, my mind has become much impressed with some trials and conflicts through which I have been called to pass. I designed writing on the Christian's warfare in general.

In conclusion, I will say that I hope the Lord has of late blessed me with more and brighter manifestations of His love and more resignation to His dealings with me, and more constancy in seeking His presence or closer communion with Him; and, though the strokes of His chastening rod have been heavy and very trying, yet they were not as heavy as my guilt deserved, and were given for my correction. I have no complaints to make, but in the bitterest trials I wish to say with good old Eli, "It is the Lord, let Him do as seemeth Him good"; and with the poet—

"Wait, O my soul thy Maker's will,  
Tumultuous passions all be still;  
Nor let a murmuring thought arise—  
His ways are just, His counsels wise."

I think in my travels I have often realized the truth of each text at the head of this article, that tribulations more or less attend the pathway of every true believer, and that as their days their strength shall be. Also what Elihu, in the Book of Job, says: "When He hideth His face, who then can behold Him?" and what Watts says—

"When He shuts up in long despair,  
Who can remove the heavy bar?"

The Lord is pleased to exercise His people in these sad desertions and fiery trials, but always for their good and His glory.

"These inward trials I employ  
From self and pride to set thee free,  
And break thy schemes of earthly joy,  
That thou mayest seek thy all in Me."

Sometimes it seems that we are reduced to such straits, and dark and gloomy clouds prevail to such an extent, that we can derive no comfort from what we hope the Lord has done for us heretofore; past deliverances will not always suffice to relieve us of present distress; yet God is as near and as much our shield and preserver as when we are on the mount enjoying His smiles. For as He loves us in their relation to His dear Son, His love to us is everlasting and unchangeable. So thine are still the objects

of His care while smarting under His rod. Here the language of the poet seems very appropriate :

“ Wait then, my soul, submissive, wait,  
Prostrate before His awful seat;  
And midst the terrors of His rod,  
Trust in a wise and gracious God.”

All the saints have a rugged road to travel from grace to glory, yet they have a safe escort, grace within to guide, and Providence without to guard them.

Brother Mitchell, I submit this to your disposal.

Your brother, I hope, in Gospel bonds,

JAMES WAGNER.

HOPE MILLS, VA., August 28, 1897.

*Dear Kindred in Christ:—*

I feel that I must tell you how much I enjoy reading the GOSPEL MESSENGER, which comes so richly filled with pure gospel truths. Oh, what able writers it has, who so beautifully and plainly hold up Christ and Him crucified! What a loving, precious Saviour the Old Baptists have! As dear Bro. Eld. M. T. Lawrence said, “They have the best Saviour, the best doctrine, the best hymns, the best everything, and they love each other better, than any people on the globe.” I heard a Methodist lady say last week during our Association that she never saw such love as the Old School Baptists manifest for each other. I replied, “It isn’t natural, but divine; it was given us from above. We hope that we have all travelled the same thorny road, have been taught by the same glorious Schoolmaster, therefore we have a deeper love and sympathy for each other than any one else.” Oh, what a heavenly feast our Association was! I wish everybody could have been there. While Bro. Hassell was so ably and beautifully describing the love and goodness of God, His suffering and bleeding on the Cross for poor unworthy worms such as I, I thought, “Oh! what a sweet privilege to feel, to hope, that blood was shed for me,” and I could scarcely refrain from shouting aloud, “Praise God from whom all blessings flow!” All during this meeting I felt so built up. And when the little ones, seven in number, gathered round the stand, telling what great things the Lord had done for them, I thought, “If so sweet the stream, what must the foun-

tain be?" What a sweet preacher, Bro. A. J. Moore is! And Bro. J. J. Gilbert reminds me more of my dear departed husband, at the sacred desk, than any one I ever met, therefore I have special love for him. But, indeed, I have greater love and sympathy for Old Baptist ministers and their families than any other people. I know by experience the trials and hardships they have to endure, yet I know that to be an Old Baptist preacher is the greatest privilege, the grandest gift, bestowed on mortal man, and I'm proud my angel husband was one. Last fourth Saturday was the second gospel sermon I've heard since December, and I was nearly perished. I'm nearly constantly employed in nursing the sick, and have to deny myself very many pleasures. I'm like our preachers. I never make any charge. If I get anything, it's all right; if not, it's all right. I've never suffered. I find that God takes care of those who try to help themselves.

To-day I feel like running to the mountain and seeking shelter under a shelving rock; my patience is nearly gone. I've been nursing two young ladies, sisters, off and on, for two years, but constantly since last March. They are greatly afflicted in both mind and body. They are quite ill—one with Bright's Disease, the other with Pneumonia; not having much mind, they are chronic grumblers. I have to administer to them twenty doses of medicine a day, besides poultices, etc., but very often catch myself singing, "Must Jesus bear the Cross alone?" to keep from becoming discouraged. Then I read the Bible to them and my precious papers, to drown their moans, and try to cause them to forget self.

Brethren and sisters, please pray for me, that I may have patience and strength to do my duty. Oh, what patience it requires! But I feel that the Lord has put this work on me, and I try to be submissive. Their parents are dead, and some one has to take care of them.

SEPTEMBER 7th.

DEAR KINDRED: I will now try to finish my letter. One of my charges has been called home since I began this letter. Oh, what a blessing, what a happy exchange for her, who was so greatly afflicted! After death struck her, she put her poor little feeble arms around the housekeeper's

and my neck, and told us how dearly she loved us; said we had been so kind to her. We greatly miss her, but bless God for ending her suffering, and taking her home to forever bask in the smiles of a tender, loving Saviour. I have often enjoyed heavenly feasts round the dying bed, to behold the very presence and goodness of God as He comes to waft the tired spirit to eternal rest. How often would I have gladly exchanged places with them! I have just read sister M. M. Hassell's letter. What a precious Christian she is! How the Lord has blessed her in her declining years!

Our precious pastor, Eld. T. S. Dalton, baptized three to-day into Hawksbill Church. Bless the Lord! May we have a general revival and building up of our precious Zion. I feel truly thankful that we are to have the National Union Meeting in Luray next summer. I feel that great good will be done, and I do hope that every Old School Baptist in the Union will come that can.

May God bless you all, and cause you to offer one little prayer for your sister in many trials,

EMMA LAMPTON.

REMARKS.—Sister Lampton is the widow of Eld. Benjamin Lampton, an able and devoted Primitive Baptist minister. Few persons now living have suffered as much for adherence to the truth, and are as useful in their community, as sister Lampton.

S. H.

### THE ALMIGHTY SHEPHERD.

Great Shepherd of the sheep,  
To thee Thy flock is known,  
And Thou hast will and power to keep  
Whom Thou hast made Thine own.

Their nature is subdued,  
Thy nature has been given;  
And, with Thy saving grace endued,  
They now are heirs of heaven.

Their names are in Thy book;  
Their souls are in Thy care;  
Their pathway Thou dost overlook,  
And all that path prepare.

If thoughtlessly they stray,  
 If here or there they fall,  
 Thy providence points out the way :  
 They hear Thy Spirit call.

Then, how can foes succeed  
 Against whom Thou dost keep?  
 Their power the Shepherd's must exceed  
 Ere they destroy the sheep.

—*Thomas Nield.*

### THE MODESTY OF TRUE SCIENCE.

While men who know little or nothing of science are often bold and confident in their assertions, men who really understand scientific matters are very modest.

One of the most eminent of modern scientists is Sir William Thompson, Lord Kelvin, Professor of Natural Philosophy in Glasgow University. Of him the *London Times* says:

"He has given us the theory of the speed of electric signaling through submarine cables, and has rendered the most effective assistance to the establishment of electric telegraphs to the most distant parts of our planet. He has investigated all the causes of the disturbance of the mariner's compass, and shown how to allow for them. He has effected the most signal improvements in the art of deep-sea sounding. He has shown how to predict the rise and fall of the tide in any given place. He has altogether revolutionized the instruments for electrical measurements, and made the modern electroscopes and electrometers what they are. He has discovered balances for weighing electric currents, and for measuring electric power and energy. He has elaborated the mathematical theory of electricity; and he directed his great colleague, the late Professor Clerk-Maxwell, to the right method of pursuing his own electrical studies."

And yet, with such a record as this, when, on the occasion of his jubilee he was congratulated on his achievements, he said in reply:

"One word characterizes the most strenuous of the efforts for the advancement of science that I have made perseveringly through fifty-five years—that word is *failure*. I know no more of electric and magnetic force, or of the relations between ether, electricity, and ponderable matter, or of chemical affinity, than I knew and tried to teach my students of natural philosophy fifty years ago in my first session as professor. Something of sadness must come of failure."—*Selected.*

## 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.

## FORBEARING ONE ANOTHER IN LOVE.

Eph. iv. 2.

It is impossible to preserve the visibility of the Church of Christ without the mutual forbearance of its members. The children of God "walk worthy of the vocation wherewith they are called," only when they "walk with all lowliness and meekness, with long-suffering, forbearing one another in love." When they were children of wrath, even as others, and justly deserved everlasting banishment from happiness and God, they were graciously translated for Christ's sake, by their Heavenly Father from the kingdom of death, darkness, bondage, and hatred into the glorious kingdom of life, light, liberty, and love; and from God alone have they received all their true, spiritual understanding of the Scriptures and everything else of value that they possess. Those who have most of the Spirit of Christ are most meek and lowly and gentle and tender-hearted and forgiving and forbearing, and most do they honor God and benefit His people. The one great object for which the ministry is given is the edification of the one body of Christ in love (Eph. iv. 11-16).

Those who are agreed in regard to the fundamental truths of Christianity should bear with each other in regard to differences on less important matters. Those fundamental truths are the full Divine inspiration of the Scriptures of the Old and New Testaments, the eternity, infinity, spirituality, three-oneness, sovereignty, holiness, mercy, omnipresence, omniscience, and omnipotence of God, the sovereignty, graciousness, holiness, completeness, and everlastingness of His salvation of all His loved and chosen people through the mediation of His Son and their regeneration by His Spirit, the first coming of His Son to the world to atone for the sins of His people and to rise for their justification, and His second coming to raise all the dead and judge the world, consign the wicked to hell, and welcome the righteous to heaven. All those who give credible evidence that they believe these cardinal truths of Christianity, and who adorn their profession of religion with a godly conduct and conversation, ought to be baptized, by a lawful administrator, in the name of the Father, Son, and Holy Ghost, and ought to "continue steadfastly in the apostles' doctrine and fellowship and breaking of bread and prayers." Remembering what God has done for them and how He loves all His children, and considering their own imperfection of understanding and life, they ought to bear, in unflinching humility and tenderness, with all their brethren and sisters in regard to all matters which are not clearly set forth in the Scriptures—that is, in regard to views of certain Scriptures; methods of expression on certain points of doctrine; the extent of predestination (God in no sense to be considered the author or cause of sin); the obligation of literal feet-washing; the proper attitude in prayer; the manner of opening church conferences; the propriety and method of conducting Associations; the lawfulness of insurance; the nature of occupation (if honorable); the style and value of houses, clothing, and food, etc. On each one of all

of these matters the most intelligent and informed, humble and spiritual of our brethren conscientiously differ; and if these and other such matters are made tests of fellowship, it is most likely that each one of the three thousand Primitive Baptist churches in the United States will be torn into bleeding fragments, and thereby the saints would be distressed, their enemies rejoiced, God dishonored, and Satan triumphant. May the Lord endow His people with the heavenly, humble, loving, and forbearing wisdom of Jesus, and thus save them from all the insidious and ruinous devices of the Devil to divide and destroy the body of Christ!

S. H.

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THIRD GENERAL UNION MEETING OF  
PRIMITIVE BAPTISTS APPOINTED TO  
BE HELD AT LURAY, VA., JUNE 4TH  
TO 12TH, 1898.

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The churches in the Valley of Virginia have decided to ask for the Third General Union Meeting of Primitive Baptists to be held in their midst, at Luray, Page County, Va., beginning Saturday before the first Sunday in June, and ending the second Sunday in June, 1898. The First General Union was held at Atlanta, Ga., in December, 1895, and the second at Nashville, Tenn., June, 1896. These General Union Meetings are entirely informal, unauthoritative, simple, and cordial, the object being to bring together the people of God in person from all parts of the United States (or even of the world), that they may better know, understand, and love one another. They talk and preach and sing and pray together; their minds and hearts are enlarged; their souls are benefited; and God is glorified. With the Divine blessing these Meetings seem well calculated to do away with carnal and local divisions among us, and to promote the true, loving, lasting, general union of our people.

Luray is a town of about 3,000 inhabitants, and is embosomed in the Blue Ridge Mountains, and within less than a mile of it are the great Luray Caverns, the marvellous works, a hundred feet under ground, of the Unseen Creative Hand, called by a distinguished visitor "the grave of infidelity." Thousands of strangers come from afar to visit these caverns every year. The cave is a mile and a half long, and contains the most beautiful limestone drip formations, of different shapes, sizes, and colors, in the world; in fact, it seems almost a subterranean world in miniature. It is lighted by electricity, and has brick walks with iron balusters. Luray is a fine and healthful Summer resort. While the spiritual mind is likely to be instructed and improved by the surrounding wonderful works of God in nature, it will probably be still more edified by the yet more wonderful works of God in His kingdom of grace to be seen at the Union Meeting.

I hope, if divinely permitted, to be at the meeting; and I hope that every other Primitive Baptist, who has an opportunity, will attend. Let efforts be made by our brethren in all parts of the United States, in the early part of next Spring, to secure reduced rates to Luray (a round-trip ticket for one fare) on all the railroads.

S. H.

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### FIGHT THE GOOD FIGHT.

Fight the good fight of faith, lay hold upon eternal life. 1 Tim. vi. 12.

The whole practical life of a Christian is frequently represented in the Scriptures as a state of warfare. Hardships and trials are to be endured, weariness, hungerings, thirstings, pain, sorrow, and anguish of heart are from various causes the lot of a good and loyal soldier. But let it be remembered, that while the whole practical life of the servant of God is compared to warfare in which much fighting is to be done, no carnal weapons must be used, envy and malice,

hypocrisy and evil speaking must be laid aside, and the whole armour of God must be put on, else you cannot fight the good fight of faith; and if you do not fight with the armour that the Lord God has provided, you can not hope to stand in the evil day. The implements embraced in the armour of God are the same in name as those manufactured by men and used in carnal warfare, but they are as different in character as heaven is different from earth. These terms and names are taken from the customs and usages that have been common among men, and they are here appropriated by the Apostle to more fully bring to our mind something of the invincible, all-prevailing and protecting power and grace of God which is continually engaged in our protection and defence.

We may gather from this admonition to "fight the good fight of faith" that there is strong and bitter opposition in the way. It is an unceasing fight, no quarters are to be shown the enemy, and no compromises are to be made; and though we can neither destroy nor root the enemy from the battle-field till death shall relieve us, yet in fighting the good fight of faith and having on the "whole armour of God," we stand fast in the faith and receive strength to enable us to "stand against the wiles of the Devil." Eph. vi. 11. He who fights the good fight of faith is not aggressive, but defensive. Sin and wickedness is the aggressive party. It seeks to invade the rights of the children of God. The cunning wiles or tricks of the Devil seek to draw the disciples of Jesus away from the faith of the gospel, or to defile the beautiful garment of their Christian profession by spotting it with the corruptions of the world. "Wherefore," saith the Apostle, "take unto you the whole armour of God, that you may be able to *withstand* in the evil day, and having done all, to stand."

Nothing short of the whole armour that God has provided and given to His people will ever enable

them to withstand the heavy and terrible assaults that Satan and his emissaries are continually making upon them. Every implement of this armour is of God, nothing of human manufacture. There is the girdle of truth, without which no other part of the armour would be of any avail in standing against the wiles of Satan. The truth of God's word is an invincible defence in this war. It is the girdle that strengthens the loins of the mind and binds all the other implements of this heavenly armour closely around every soldier in the fight. Where there is the girdle of truth there also we find the shield of faith to protect against, and quench all the fiery darts of the wicked. These fiery darts often take a powerful effect upon the carnal nature of the saints. They inflame their passions and stir up hatred, revenge, and malice. The shield of faith in the power, love, and grace of God is much needed here to quench these inflamed passions which the fiery darts of the enemy have stirred up within us. Fight we must, but let it be the good fight of faith. "Be not overcome of evil, but overcome evil with good." W. M. M.

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### REPLY TO W. T. WALDEN.

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*Dear Bro. Mitchell—*

Please give your views through the MESSENGER on 19th verse and 10th chapter of Matthew. Some of our brethren think that preachers need not study or inform themselves, and as this text has been referred to as proof I desire your views upon it.

Cobb Co., Ga.

W. T. WALDEN.

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"But when they deliver you up, take no thought how, or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak but the spirit of your Father that speaketh in you." Mat. x. 19, 20.

In the application of any text it is always important to know something of the characters addressed, and in what capacity and under what circumstances they were addressed.

In the text brother Walden has called attention to the chosen apostles of Jesus are specially addressed. They had a place to fill and a work to perform in the name of Jesus that no other set of men ever did or ever will again have to do. And though they were called from among the common people who were engaged in the common avocations of life, upon which they and their families were dependant for their temporal support, yet, when called of Jesus and sent forth in His name, they were stripped of every visible means of support, and even forbidden to take either money, food, or clothing, except the apparel they had upon them. And not only were they dispossessed and cut loose from all worldly care or incumbrance, having neither money, food, or extra clothing to take on their journey—but that it might be more discouraging to the natural man, and more apparent that it was the wisdom and power of Jesus alone in which they had to trust, they were expressly told—with a note of attention—"Behold, I send you forth as sheep in the midst of wolves." What could they expect in the way of temporal support? They had nothing in that line, and even if they had anything of that sort at home, they were forbidden to carry any of it along on their journey.

Did not the prospect look dark and gloomy, when viewed from a natural standpoint? And yet, dark as it appeared to natural reason, they were even forbidden to think, with any degree of anxious care, as to what they should eat or what they should drink or how or where they should get their clothing. They were so swallowed up in the will of God and in the will of Jesus who had sent them in His name, that they left everything in regard to temporal support, protection, or defence to their divine Lord and Master,

who had sent them forth in His name and who gave them power not only to preach the gospel but to cleanse the lepers, heal the sick, cast out devils, and raise the dead.

And on their journey, and in the performance of this great and marvellous work, they were foretold, by Him who sent them, of many of the difficulties and troubles they would have to encounter, some of which were that they should be delivered up by bad men to religious councils, and by authority of these councils they should be scourged, even in their synagogues where they usually assembled for worship. And not only publicly scourged by religious zealots, but they should be brought before kings and governors for Jesus' sake, for a testimony against them.

Now right here we have some of the circumstances presented to us in which the text is peculiarly applicable: "But *when* they deliver you up, take no thought how, or what ye shall speak; for it shall be given you in that same hour what ye shall speak." "For it is not ye that speak, but the Spirit of your Father that speaketh in you."

We do not at this time call to mind any restriction to take no thought how, or what ye shall speak, as laid upon the gospel ministry, or even upon the Apostles, except in this one instance, and that was only and specially applicable under certain specified circumstances as expressed in the text (Matt. x. 19)—"*When they deliver you up*, take no thought how, or what ye shall speak."

The circumstances under which these apostles were sent forth were well calculated to make them feel their extreme and entire dependence upon the power and grace of Jesus who had chosen, called and sent them, in His name and by His authority, to suffer and do such supernatural works as would glorify Him who had sent them and make it abundantly manifest that He was the identical Messiah and Saviour who had been so long promised and predicted by the prophets

as coming into the world. Every claim which Jesus made of being the "Son of God" and also the "Son of Man," was verified and demonstrated in choosing these apostles and in the restrictions under which they were sent forth, and in the protection and defence that were given them.

And here we think it proper to remark, that we do not mean to say to the reader that the apostles were any less dependent upon the power of God the Father to enable them to cast out devils or raise the dead than they were when brought before governors and kings to make their defence for what they were doing and teaching in Jesus' name.

The same "Spirit of the Father that spoke in them" and by them and gave them such undaunted confidence and boldness to speak before kings and rulers of earth, had also enabled them to heal the sick and perform other marvellous things. But, in being brought before kings, the power by which they were sustained and the Spirit by which they spoke were more manifest.

We now close by saying that Gospel preachers are required to "study to show themselves approved unto God—workmen that need not to be ashamed, rightly dividing the word of truth." They are to be examples unto believers in work, in spirit, in faith, and purity of character. They should not neglect the gift of God that is in them; but it is their duty to give attendance to reading, to exhortation, and doctrine; to think soberly about the duties of their calling—to meditate upon these things—prayerfully giving themselves wholly to these things as the chief aim and object of their life, that their profiting and usefulness in the work of the ministry may be apparent to all the household of faith. W. M. M.

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Why do we hear so little in these days of men burdened with a sense of their sin? Is sin less heinous, is God less holy than of old?—*Selected.*

## ETERNAL SALVATION UNCONDITIONAL.

I have very carefully examined the 18th chapter of the prophecy of Ezekiel, which is frequently resorted to by those who believe in conditional salvation as supporting their theory; but I find nothing at all in this chapter to warrant such opinion. It contains a lesson for all Christian believers which they would do well to consider, a lesson which, if reduced to practice, will greatly promote their individual happiness and also affect the peace and happiness of the commonwealth of Israel for good.

The Israelites, after their deliverance from bondage, acted so wickedly that they incurred the great displeasure of God, and brought down His judgments upon their heads. By way of excusing themselves, they took up the proverb, saying, "The fathers have eaten sour grapes, and the children's teeth are set on edge." As much as to say: Our fathers have transgressed the law of Moses and we are suffering the penalty, and therefore God's ways are not equal. Wherefore God remonstrates with them by the mouth of Ezekiel, and fully vindicates Himself in all His just and righteous dealings, and fixes the blame where it justly belonged.

The great principle taught in this chapter is, that no subject under that government was held personally accountable for the conduct of any other person, nor punished under the penalty of any law of which he was not an actual transgressor. "The son shall not bear the iniquity of father, neither shall the father bear the iniquity of son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Verse 20.) Although it is true that by the disobedience of the first man, Adam, all his race were made sinners (Rom. v. 19), it is equally true that no son nor daughter of Adam, since his fall in the garden of Eden, has been made a sinner by any subsequent act of his or her

progenitors, nor have the transgressions of any man since the original sin by Adam so affected his offsprings as to entail guilt and condemnation upon them. But as all are held bound and guilty under the law of sin and death in Adam (1 Cor. xv. 22), each individual, being bound in chains and fetters by reason of his *own* sin in Adam (Rom v. 12), is held accountable for his own personal conduct as a prisoner in the jail awaiting the day of execution.

In this condition, condemned by the original sin, and under another law or rule of government, the son shall not be gagged in the prison because the father makes too much noise, neither shall the father be punished because the son disregards the rules and regulations of the prison. "The soul (the individual) that sinneth, it shall die." (Verse 20.)

In the 4th verse of this 18th chapter of Ezekiel God declares His sovereign control of all souls, or all persons of the race of Adam; and it follows as a matter of course that he demands obedience to each and every law that He has delivered to mankind; yet we should remember that man's obedience to the precepts of the law of Moses, which was delivered to the Jews subsequently to the law transgressed by Adam and all his posterity in him, cannot affect nor change our attitude to the original law, the penalty of which is death, and the sentence of which is already passed. (Rom. v. 12 again.) The most strict and constant observance of any one law cannot meet the requirements of another law. Hence the impotency of man to recover himself from his fallen state.

Admitting that this chapter teaches conditional salvation, that the subjects under the law of Moses could, if they would, by doing that which was *lawful* and right, according to the law of Moses, save themselves from punishment and from the penalty of death by that particular law, can the reader not see at once that all the Jews die? And would they not die all the same if they had kept the law of Moses? Yes; and

why? Because the law was not designed by the great Law-giver as a means whereby the justice of the first law might be set aside and sacrificed. If this be the case, that they might have saved themselves from the law of sin and death which they were already under, then verily righteousness and justification, and even eternal life would have been by the law. Gal. iii. 21. But it is evident that the works of the law are set at naught so far as eternal salvation is concerned. Gal. ii. 16; iii. 17, 18. Rom. v. 21; iii. 26, 27, 28.

The teaching of the 18th chapter of Ezekiel involves the principles, not of eternal, but of temporal salvation. Read the Scriptures above cited and be convinced.

J. E. W. HENDERSON.

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MY RECENT VISIT TO THE KETOCKTON AND EBENEZER ASSOCIATIONS IN VIRGINIA—THE RELATIONS BETWEEN THOSE CALLED THE CLARK AND THE BEEBE BAPTISTS.

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Last August I paid a third visit to the sound and excellent Baptists of the above Associations—the Ketcokton's 131st and the Ebenezer's 69th Annual Session. The Kehukee Association, which is only one year older than the Ketcokton, corresponded by Minutes with the Ketcokton as early as 1798, and, after many years' intermission, resumed that correspondence in 1895, and at the same time opened correspondence with the Ebenezer, after both of these Associations had adopted resolutions of brotherly regard for the North-Eastern Associations, with which they had suspended correspondence in 1852 and 1853, and with some of which the Kehukee had corresponded since 1853. My father, Elder C. B. Hassell, in his part of the Church History, put down the Ketcokton and Ebenezer among the sound and orderly Primitive Baptist Associations in Virginia (page 925); the soundness and orderliness of the old Ketcokton, from its start, may be seen in four of the most interesting pages in the Church History (916-920).

Elder M. T. Lawrence, of Hamilton, N. C., and Elder A. J. Moore, of Whitakers, N. C., and I left our homes August

12th to visit the Ketchikan and Ebenezer Associations, and returned on the 24th of August. We were cordially received by the members of these two Associations, and were rejoiced to find them contending earnestly for the faith once for all delivered to the saints—the faith maintained for 132 years by the churches of the Kehukee Association and by all sound and orderly Primitive Baptists everywhere. In contending for this sound and ancient faith they have, especially in their firm encounters, during the last seven years, with the pretentious and plausible New School theory (of means in regeneration) revamped by Elder E. H. Burnham, passed through hotter fires of persecution, for the truth's sake, than any other Primitive Baptists, not similarly situated, in America; and their uncompromising faithfulness in this sore conflict ought to be joyfully recognized by all their brethren in this country.

Elder John Clark, of Front Royal, Va., in his "Exposure of Heresies" published in 1873, says (in Chapter Fourth, pages 24-32) that at the session of the Ketchikan Association, held with Water Lick Church in 1850, Elder R. C. Leachman, of the Corresponding Meeting of Virginia, declared from the stand that Christ would not come again to this earth; that He came once, and then had something to do, but having finished that work, He would not come again. The Ketchikan Association, held with Zion Church in 1852, condemned as heretical this denial of the second coming of Christ to the world, and also the affirmations that "the life-giving Spirit of God is a created existence"; that "the Son of God, as the Head of the Church, is a creature"; and that "when Christ died and lay in the grave three days and three nights, there was not a living saint in heaven or upon earth." Elder Clark says that, at this session in 1852, three preachers, Elders Trott, Leachman, and Klipstine (of the Corresponding Meeting of Virginia) and four churches withdrew from the Ketchikan Association on account of the above declaration, asserting that they were cut off thereby, and that they called a meeting at Ebenezer Meeting House, and affirmed that they did not hold the doctrines condemned by the Ketchikan Association, and yet passed resolutions of non-fellowship for that Association! At its session in 1853, the Ketchikan Association (understanding that the Warwick Associa-

tion, of New York, in its Circular Letter of 1852, affirmed that Christ, as Mediator, was neither God nor man, and dropped from its Minutes the Hardiston Church for condemning such a sentiment), *discontinued* correspondence with the Warwick Association, and *suspended* correspondence with the Baltimore, Delaware, Delaware River, Chemung, and Lexington Associations, not charging the last five Associations with holding the sentiments and approving the conduct of the Warwick Association and of the four non-fellowshipping churches mentioned above, but suspending such correspondence because the Ketchikan Association could not consistently hold fellowship and correspondence with those who held in their fellowship and correspondence the Warwick Association and the Pastors (Elders Trott, Leachman, and Klipstine) of the churches referred to, who were believed to have been the instruments of their withdrawal and declaration of non-fellowship for the Ketchikan Association. The Ebenezer Association, at its session in 1853, discontinued correspondence with the Corresponding Meeting of Virginia, the Baltimore, Warwick, Delaware, and Delaware River Associations, not for believing, but for tolerating and fellowshipping those who declared, that "the Eternal life died on Calvary,—was a created or produced existence,—that the Son of God is a creature,—that there is no change wrought in the soul in regeneration,—that the life-giving Spirit of God is a created existence, and many other kindred heresies recently preached and published by professed Old School Baptists." The members of the Corresponding Meeting of Virginia, and of the Warwick, Baltimore, Delaware, and Delaware River Associations said, and still say, that the Ketchikan and Ebenezer Associations misunderstood and misrepresented their sentiments on the above subjects; that a very few of their ministers may, at times, have said or written some such things, but that such sentiments were not and are not endorsed or accepted by those Associations or their churches. From my own acquaintance, for thirty years, with the ministers of the North-Eastern Associations and with their writings, I can say that the most of the sentiments above mentioned and condemned were advocated (apparently, obscurely, and confusedly) by only one, two, or three of those ministers, all of whom have long since died, and that the most of

those sentiments are not held now by any living person in the Old School Baptist ranks; and that only one of those sentiments, and that in a modified form, is now held by our North-Eastern ministers, and this is that, not in the *nature*, but only in the *condition*, of the soul is there a change wrought in regeneration. They admit that there is a wonderful change in the human being who is born again, and that the Holy Spirit is the sole author of this change, and that the change consists in the impartation of a new and heavenly and holy life or nature or principle to the quickened sinner, which principle will continually war with the old evil fleshly principle, until the latter is subdued and forever done away with at death and in the resurrection. Our brethren of the Ketockton and Ebenezer Associations prefer to say that the soul is quickened and made holy in regeneration, as the body will be in the resurrection, at the same time admitting that the flesh or sin remains in the body until death. It seems more scriptural and correct to me to say, that regeneration takes place in the soul or spirit, and that sin also remains in the soul or spirit till death. But in all these three different methods of expression, the substantial, fundamental meaning seems to me to be precisely the same, so that either one of these expressions is perfectly allowable to those who may prefer it, without any weakening of the bonds of love and fellowship.

In August, 1895, the Ketockton and Ebenezer Associations unanimously adopted the following resolution:

“WHEREAS, The Lord Jesus Christ prays that His people should be one, as He and the Father are one, and,

WHEREAS, Discordant and extreme elements (those advocating eternal-vital-unionism and those advocating means-ism) have been separated from our North-Eastern brethren and ourselves; and,

WHEREAS, We have reason to believe that the great body of those brethren are agreed with us in regard to salvation by grace alone, and the divinity and second coming of Christ, and the change in the soul in regeneration, and the resurrection of the body, and the eternal judgment of God, consigning the wicked to everlasting punishment, and welcoming the righteous to everlasting happiness, and all other cardinal points of the Old School or Primitive Baptist faith; therefore,

*Resolved*, That we take pleasure in declaring our hearty gospel fellowship for our North-Eastern brethren and all other Old School or Primitive Baptists who agree with us in regard to these fundamental points of doctrine, and we hereby cordially invite these brethren to visit us and to behold our faith and order in the gospel, and their ministers to attend our meetings and preach for us."

By "eternal vital-unionism" above is meant, the doctrine of the eternal—vital—union of Christ and His people, in the sense that they are as eternal and uncreated as He, and had an actual existence as eternal children, eternal spirits, before the beginning of the world; this doctrine was apparently maintained thirty years ago, both by tongue and pen, by some brethren in the fellowship of the North-Eastern Associations, but not one person in their fellowship now maintains such a doctrine; they all say that Christ as God is the only eternal, uncreated Being, and that He gives His eternal life to all His elect, and is Himself their Head and Life.

In August, 1896, the Ebenezer Association unanimously adopted the following resolution:

"WHEREAS, We, the Ebenezer Association, have been estranged from our brethren of the Eastern Associations, and it seems to us desirable, and for the good of Zion and the glory of God, that this estrangement should cease, we feel willing to do our part towards a restoration of our former brotherly relations; therefore,

"*Resolved*, That whatever causes of difference may have once existed, we believe that we are now one with our brethren of the Eastern Associations, and with the brethren generally in their correspondence; we, therefore, desire and ask for a renewal of our former relations with them.

"*Resolved*, That we send each of these Associations a copy of these resolutions and ask them to receive and consider them in the same spirit of brotherly love that actuates us, as we hope, in sending them.

"*Resolved*, That we solicit a reply from these Associations, and ask as many as can to come to meet and mingle with us, either in visiting our churches or Associations to see whether or not we are really one in faith and practice."

And in August, 1897, the Ketockton Association unanimously adopted this resolution:

“WHEREAS, The union and fellowship of God’s children are greatly to be desired, not only for our comfort and enlargement in the gospel, but also that we may properly witness to the world our faith in Jesus: Therefore we affectionately invite all ministers of the Primitive Baptist faith, including those of the North-Eastern Associations, to visit and to preach among us, with a view, if we are found to be agreed, to brotherly relations between us.”

I have before me the replies of the Virginia Corresponding Meeting, and the Baltimore, Delaware, Delaware River, and Warwick Associations to the above resolution of the Ebenezer Association. The four last Associations (the Baltimore, Delaware, Delaware River, and Warwick) consider that the expression of a desire on the part of the Ebenezer Association for a renewal of brotherly relations is a virtual withdrawal of all former acts of non-fellowship, and they cordially respond to the invitation of the Ebenezer Association to meet with them, as opportunity in Providence may occur, for kindly and candid exchange of views, trusting that it may be found that they are really one in heart and mind, in experience, and in the faith of the gospel. The Delaware River and Warwick Associations say that they are not aware that they have in any wise departed from the faith of their fathers, as held and declared by them when they withdrew from those who were carried away by the false doctrine and practice of Andrew Fuller, and that upon those principles they understand that the Ebenezer Association formerly stood, and they are glad to hope and believe that they still stand; and they very properly add: “If individuals among them have said things contrary to those principles of doctrine, we would not therefore accuse them as a body of unsoundness, and we think that we have a right to ask of them the same kindly judgment.”

The Virginia Corresponding Meeting reply to the resolution of the Ebenezer Association as follows: “We have at no time declared non-fellowship for them, nor have we made any point of doctrine held by them, and not by us, a test of fellowship; but as they have so declared against us for doctrine we hold, and for some we do not and never did hold, it is but reasonable that they should rescind all resolutions of non-fellowship on their books against us,

and cease charging us with heresies, and making a test of fellowship of certain points of doctrine against us which our correspondents do not do, and strife will be at an end, and peace and fellowship will follow."

In answer to this declaration of the Virginia Corresponding Meeting it may be said, in regard to the latter suggestions, that it does indeed seem reasonable that charges of heresy and tests of fellowship unknown among other Primitive Baptists, should be abandoned between Associations and churches seeking brotherly relations with each other; but, in regard to the former suggestion, that all resolutions of non-fellowship on their books should be rescinded, it may be said that, as I have shown in this article, the *first personal* resolutions of non-fellowship, on these matters of difference, were passed by four churches of the Virginia Corresponding Meeting, which ought, therefore, to be rescinded *first*, if other similar resolutions must be rescinded; and, though the Ketchikan and Ebenezer Associations discontinued or suspended correspondence with the North-Eastern Associations, they did not declare non-fellowship for them, but only for certain *doctrines* which they allowed to be preached among them, and, if they should rescind these resolutions, they would seem to declare fellowship for what they still consider erroneous teachings or statements; and, finally (and this, it seems, ought to settle the matter), the Baltimore, Delaware, Delaware River, and Warwick Associations regard the recent resolution of the Ebenezer Association as a virtual withdrawal of the application of the former non-fellowship resolutions to themselves, and they cordially reciprocate the desire of the Ebenezer Association for mutual visitation with a view to the restoration of brotherly relations. The resolutions passed in 1895 and 1897 by the Ketchikan Association requested similar friendly visits from the brethren and ministers of the North-Eastern Associations.

I am sure that I express the sentiments of the Kehukee Association and of Primitive Baptists in general throughout the United States, when I say, that we earnestly hope that these long-separated brethren will visit each other in humility and love, and find that they are agreed in the fundamental points of doctrine, and will hereafter dwell together in peace and fellowship. Thus will the body of Christ be edified, and God will be glorified. S. H.

## QUESTIONS AND ANSWERS.

1.—Q. Were the Scriptures written for the benefit of only the people of God, and not at all for the benefit of the non-elect? A. We learn, from 2 Tim. iii. 15-17, that the Scriptures were given *expressly* for the benefit of the people of God; they, of course, cannot be of any *spiritual* and *eternal* value to the *unregenerate*. But they are of *temporal* and *moral* value to the latter. For the Bible is the moral sun of all human literature. Everything correct in morals in heathen antiquity was derived indirectly from the revelations made by God in the Old Testament. The ten commandments are the basis of all human morality and legislation. The Bible is an intellectual and moral benefit to any human being who will read it with even a *natural* desire to understand and obey it. That person who sincerely tries to do right (that is to obey the ten commandments) even in his outward life, will be much happier, in this world, than if he outwardly violates those commandments. The Bible has both a natural and a spiritual meaning; the natural man can understand and derive natural benefit from the first; while only the spiritual man can understand and derive spiritual benefit from the last. The *words* of God show His existence and something of His character to all men (Rom. i. 20; ii. 14, 15; Psalm xix. 1-6; Isa. xl. 26; Jer. x. 10-13; Acts xiv. 16, 17; xvii. 23-30); and His written Word shows to all who read and respect it His existence and character still more clearly.

2.—Q. Does John iii. 5 mean that baptism in water is essential to eternal salvation? A. Such an idea is a gross Roman Catholic perversion of this text. John iii. 3, "Except a man be born again, he cannot see the kingdom of God", is simply expanded and explained in John iii. 5, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Some of the most ancient versions render this last sentence thus: "Except a man be born of the Holy Spirit, he cannot enter into the kingdom of God,"—considering very correctly that, as the *wind* is, in John iii. 8, used by Christ as a material emblem to represent the *sovereignty* and *mysterious operation* of the Divine Spirit in the new birth, so the *water* is, in John iii. 5, used by Christ as a material emblem to represent the *holiness*

and the *purifying influence* of the Divine Spirit in the new birth. No mention of *water*, in speaking of the new birth, is made in John i. 13; iii. 3, 6, 7 and 8; 1 John ii. 29; v. 1; James i. 18; or in 1 Peter i. 23; and such Scriptures as Isa. xlv. 3; lv. 1; Ezek. xxxvi. 25-27; Titus iii. 5; Rev. xxi. 6, and xxii. 1, 17, perfectly demonstrate to every candid and spiritual mind that water is herein simply used as a material emblem to represent the purifying and refreshing influences of the Holy Spirit. The first Baptist in the world, John the Baptist, sharply distinguished between baptism in water, which man can perform, and baptism by the Holy Spirit, which only Christ can perform, and he uses the material element *fire* as an emblem to represent the intensely purifying and changing nature of the work of the Holy Ghost (Matt. iii. 11). The horrible Roman Catholic doctrine of *baptismal regeneration* (making baptism in water essential to the new birth and to eternal salvation) consigns fourteen-fifteenths of the human race to torment; for, as all scholarship proves, *immersion* is the *only* baptism, and, of the fifteen hundred million human beings in the world, only the Greek Catholics and the Baptists (together less than one hundred millions) immerse; and, among those sent by this dreadful dogma to perdition, are infants, idiots, lunatics, heathens, Roman Catholics, and nearly all Protestants. Baptism is not essential to regeneration and eternal salvation, but it is essential to obedience to Christ; and immersion of a believer in Christ, by a properly authorized minister, is essential to baptism.

3.—Q. Is one who feels utterly unworthy of baptism disqualified for that ordinance? A. None but those who feel that they are, in themselves, altogether unworthy, and that Christ is all their Righteousness, Sanctification, Salvation, Hope, and Desire are proper subjects for Christian baptism. All who have such a feeling are subjects of Divine grace, and ought to follow their meek and lowly and loving and dying Saviour into the liquid grave, and lovingly serve Him in newness and true holiness of life. In thus obeying God, thy glorify Him, and are themselves comforted, and they edify the church.

4.—Q. What is the meaning of Rom. xi. 29—"For the gifts and calling of God are without repentance?" A. The Syriac (the oldest existing) translation (made in the second

century) of the New Testament, renders this verse, as follows: "For God is not changeable in His free gift and in His calling." The latest Victorian Revision of the King James version renders it: "For the gifts and the calling of God are without repentance" (or, as in the margin, "are not repented of," that is, by God). The immediate literal meaning of the verse, as is shown by the entire context in the 10th and 11th chapters of Romans, seems to be that God is unchangeable in His natural (extraordinary physical, mental, moral, sanctuary, and Canaan) gifts to national Israel, and in His calling of them to be His peculiar people, nationally, notwithstanding their original and continued sinfulness; so that, although the Jews are now apparently cast off for a while, on account of their unbelief, they still remain the covenant people of God nationally, and, in His wonderful and unchangeable mercy, they will, when the fulness of the Gentiles has been brought in, be restored to faith and to His manifest favor and to Canaan which He, in His covenant with Abraham, gave them forever (Gen. xvii. 8). And the indirect spiritual meaning is that God never repents of and will never revoke the gracious, saving, spiritual gifts that He bestows upon His spiritual Israel, and His internal, holy, and effectual calling of them from death to life, from darkness to light, from the love of sin to the love of holiness, from a state of condemnation to a state of justification; so that, although sinners at first and sinners still, yet just as certainly as they are thus blessed and called, they will finally be made holy in both soul and body, and will reach the heaven of immortal glory, in consequence of God's eternal love of them, and His everlasting covenant of grace with Christ for their salvation, and the perfect and efficacious atonement made for their sins by the Lord Jesus and His resurrection for their justification.

5.—Q. What is meant by being "righteous overmuch" and being "overwise"? A. In Ecclesiastes vii. 16, Solomon says: "Be not righteous overmuch; neither make thyself overwise: why shouldst thou destroy thyself?" God is infinitely righteous and wise; and no creature can be too much like God—can be too much truly righteous and truly wise. Solomon means that men, all of whom are sinful and foolish, should not be pharisaical—pretending to be

extraordinarily and superhumanly righteous and wise, doing more than God's law requires, and knowing more than His word reveals, and censuring and despising others who make no such pretensions; injuring their bodies by fastings, austerities, scourges, and pilgrimages, while neglecting the weightier matters of the law, judgment, mercy, and faith, and addling their brains by constructing moral and spiritual systems of the universe out of nebular hypotheses (cloudy theories), while overlooking the pure, simple, and eternal truths of the Scriptures, which are so plain that a wayfaring man, though a fool shall not, when under the guidance of the Divine Spirit, err therein (Matt. vi. 1-18; ix. 14; xv. 2-20; xxiii; Luke xviii. 11, 12; Philip. iii. 6; 1 Tim. iv. 3; Gen. iii. 6; Job xi. 12; xii. 2; Prov. xxiii. 4; xxvi. 12; 1 Cor. iii. 18-20; Col. ii. 18-23; Isa. xxxv. 8; Matt. xi. 25).

6.—Q. How would you define the word *gospel*? A. The word *gospel* occurs 104 times in the King James translation of the New Testament, and was understood by those translators to be the exact equivalent of the Greek word *euaggelion*, which means *good news*, *glad tidings*. And until the publication of Walter W. Skeat's Etymological Dictionary of the English Language in 1882, the authors of English Dictionaries said that the word *gospel* is a combination of two Anglo-Saxon words, *god*, meaning *good*, and *spel* meaning *news* or *tidings* or *story*. But Mr. Skeat maintained—and the lexicographers have now adopted his views—that the first word of this combination is *God* (not meaning *good*, but meaning *Christ*), so that the word *gospel* literally mean's God's story or tidings, that is, Christ's life, or narrative of Christ. Forty-one times in the New Testament the word *preach* (meaning to publish or proclaim) is used with the word *gospel*; and six times the word *my* or *our* is used before the word *gospel*, meaning the gospel which the apostles preached. The gospel, when applied by the Spirit of God, to the hearts of His living and called and believing children, is used by Paul as synonymous with Christ crucified, the power and the wisdom of God, the power of God unto salvation from error and sin (Rom. i. 16, 17; 1 Cor. i. 21-24; 1 Thess. i. 5); but to the spiritually dead and un-called and unbelieving, the preaching of the gospel of a crucified Saviour is foolishness and a stumbling-block—the

carnal mind misunderstands and despises the gospel of the Son of God. The Standard Dictionary well defines the gospel as "the announcement of the salvation of men through the atoning death of Jesus Christ." S. H.



### NOTICE TO DELINQUENT SUBSCRIBERS.

Several subscribers of the GOSPEL MESSENGER are two or more years in arrears; and, though I have published notices to them, and sent them their accounts, I have not heard a word from them, and I do not know whether they wish the MESSENGER to be continued to them, or whether they have removed to some other post-office, or, indeed, whether they are dead or alive.

In order, at least to hear from them, and to learn whether they are living and wish the MESSENGER continued to them, and also in order to remind them personally of their indebtedness, and to furnish them a convenient means of paying me what they owe me, I expect, on December 1st, 1897, to put these long-delinquent accounts in the hands of a Newspaper Collection Agency.

I hope that, to save themselves from being personally dunned, and to save me from the loss of the large commission charged by such Agencies, these subscribers will at least let me hear from them before December 1, 1897, and will make me a remittance if they can, or write me when they hope to remit.

The amount due by each subscriber is very small; but the aggregate is to me very great, being about Three Thousand Dollars, which I urgently need to pay the first cost and the current expenses of the GOSPEL MESSENGER. Surely every true Baptist is honest and will pay his just debts as soon as possible.

SILVESTER HASSELL.



The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.—*J. R. Lowell.*

## EXTRACTS.

COLLINS, ARK., July 27, 1897.

*Bro. Hassell:—*

I have never felt that the pages of the MESSENGER have ever done any harm, but, on the contrary, they "speak the truth in love." Reprove, rebuke with all long-suffering, to the building up of our earthly kingdom here in this time world. I would be glad if the household of faith could leave off words to no profit that do not edify the brethren, and strive for peace for the truth's sake. Let brotherly law continue. "Peace I leave with you," is the legacy of the Lord Jesus to His people. When trouble arises, we may know that it is not of Him who works by love. "A new commandment I give unto you. Love one another." Oh, if we could at all times realize that we have received that commandment, how could we dare abuse our brethren? Especially, if we feel that the Lord Jesus Christ loves us and them, and has died for us and them to make us all like Him, and to live with Him forever in glory!

All earthly things pass away; behold, all things became new. May we look forward by an eye of faith, leaving off earthly things, with pure and fervent love for our brethren, bearing with each other. Our time is not long here. Life is too short for wrangling.

Let us live in peace with each other, honoring our Master, like a light set upon a hill that cannot be hid. I know I am nothing, and I feel to be less than the dust of the balance—a poor sinful creature, if saved, saved by grace. Oh, how I desire peace among the Baptists! All others are always ready to rejoice at trouble among the people of God. May evil communications depart from Zion's midst and peace reign in all her borders.

J. A. WEATHERALL.

DUNLAPSVILLE, UNION CO., IND., June 2, 1897.

*Eld. Sylvester Hassell—*

BELOVED BRO. IN THE LORD:

I am pleased with the MESSENGER, for the sound doctrine published in it. I have often been discouraged and pained to see brethren falling out, and disputing about words to no profit, and words that do not edify. I am pleased with the MESSENGER for the peace-making spirit in which it is published. I have long thought that if brethren were disposed to walk in the Spirit, and not after the flesh, and bridle the tongue, great would be the peace and upbuilding.

Yours unworthily,

ISRAEL HILL.

MADISON STATION, ALA., Sept. 8, 1897.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER: For your labors of love and peace, and long suffering and gentleness in doctrine I love you.

I love the MESSENGER so dearly—more than I thought to after dear brother Respass left. I trembled for its safety and life, but thank God it yet lives and grows more beautiful and strong as it grows older. God bless you, and also our dear and precious brother Mitchell; and I would not forget brother Henderson, who adds so much, not in quantity but in quality, to its pages.

My brother's widow, R. M. Crutcher, to whom I send the MESSENGER this year, writes me that she loves the doctrine of the MESSENGER much.

I received the Bible some time ago, and am well pleased with it.

Your sister, as I hope, in Christ,

SUE LAWLER.

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SUGAR CREEK, CLAIBORNE PARISH, LOUISIANA.

*Mr. Sylvester Hassell—*

DEAR BROTHER (if I am worthy to claim that of such a godly and a God-sent man as I believe you to be): I want to read your paper and I want to pay for it. It is worth more to me than any paper I ever subscribed for. I love your sentiments and your writings. In fact, I love the whole MESSENGER; but the pieces you write, I hunt for them first.

I remain, a poor unworthy worm,

J. M. COLLEMAN.

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AND THEY SHALL SEE HIS FACE.

What must it be to dwell above

At God's right hand where Jesus reigns,

Since the sweet earnest of His love

O'erwhelms us on these dreary plains?

No heart can think, no tongue explain,

What bliss it is with Christ to reign.

Well, He has fixed the happy day

When the last tears shall wet our eyes,

And God shall wipe all tears away

And fill us with divine surprise

To hear His voice, and see His face,

And feel His infinite embrace!

This is the Heaven I long to know,  
 For this with patience I would wait,  
 Till weaned from earth and all below,  
 I mount to my celestial seat,  
 And wave my palm and wear my crown,  
 And with the elders cast them down.

—SWAIN.

## OBITUARIES.

"He hath prepared for them a city." Heb. xi. 16.

### ELDER L. B. PORTER.

We, the Church of Christ at Bethel, of the Primitive Baptist faith and order, take this method of expressing our love and fellowship for our beloved brother Elder L. B. Porter, a father in Israel, who died the 4th day of July, 1897, at his home in Girard, Russell County, Ala. His death was caused by cancer. He was 79 years and 4 months of age at his death. We cannot express his loss to us. As a gospel minister, as a citizen and as a father, his place is hard to fill. He was kind to everybody and was loved by everybody that knew him. His character as a citizen, and as a member of the church, and as a faithful minister, is without reproach. His worth to the children of God cannot be expressed. He bore his afflictions without murmuring. It seemed that the God of love gave him grace to be reconciled to His dealings with him. He bore his sufferings with patience. He was afflicted for a number of years with cancer, but was confined to his bed only about twelve months. Before his death he often spoke of the goodness of God and His loving kindness through all of his sickness, and he tried to comfort those that stood around his bed, and was heavenly-minded to the last. He joined the Primitive Baptist Church at Pleasant Plains, in Wilkinson County, Georgia, in September, 1844, and was baptized by Elder John Evers, and was ordained to the ministry November 16, 1849. Since that time he has been a partaker of the afflictions of the gospel, and has served God and the brethren without reproach, with that humility and meekness that characterizes a minister of the gospel. He kept the faith to the end. He was one that ruled well, and was worthy of double honor. We cannot express our grief and sorrow at his loss to us as a wise counsellor. But in the midst of all our grief we have the evidence to prompt us to believe that he has been taken home to rest where Jesus is, to dwell with Him throughout a never-ending eternity, where the wicked cease from troubling and the weary are at rest. No sorrow there - no pain or disappointment there; but all is love. A dear home, indeed—no home like it. He went to sleep to awake in glory and to come forth clothed with immortality; and, without a doubt to our minds, he will hear the voice of Jesus say, "Come, ye blessed of My Father, inherit the king-

dom prepared for you from the foundation of the world." While we ought to rejoice to think he is gone from the evil to come, yet nature is weak, and we cannot help but lament his loss. He has left the sound of his voice in the minds of many of the dear saints of God. He left nine children (five girls and four boys.) He was married twice; both wives are dead. His children are two sons in Texas—John T. and R. C. Porter—and Elder David L. Porter, of Mississippi, and G. B. Porter, Sanford, Ala.; and Mrs. Mary J. Kent, of near Hatchechubbee, Ala.; Mrs. W. N. Ashley, Girard, Ala.; Mrs. Kate Porter, Girard, Ala.; Miss Lizzie Porter, Girard, Ala.; and Mrs. W. A. G. Tucker, Seale, Ala. He was nursed by his daughters, day and night, all through his sickness as tenderly as if he had been an infant. This unworthy writer desires to follow his example.

Written by request of the Church of Christ at Bethel, Phœnix City, Ala., where Elder L. B. Porter's membership was, and where he served as minister for four or five years.

W. M. BULLARD.

### MRS. OBEDIENCE BRYAN.

[Memorial by Pleasant Hill Church, Floyd Co., Ga.]

Sister Obedience Bryan, wife of Elder W. C. Bryan, daughter of Solomon and Mariah Spurlock, was born in Crawford Co., Ga., January 17, 1842, and departed this life December 6, 1896. She was married to Eld. W. C. Bryan November, 1858. She was the mother of five sons and five daughters, nine of whom, together with her husband, survive her to mourn their loss. She, together with her husband, joined the Primitive Baptist Church at Pleasant Hill June 21, 1873, and was baptized by Elder L. C. D. Payne, and of this church she lived a consistent member until her death. She was a faithful and loving wife, an humble and devoted Christian, strong in the faith of salvation by grace. Her devoted husband testifies, "I have no fear of language being used, in expressing her character being higher than she deserved." Indeed she was a mother in Israel. She was afflicted for many years before her death, but bore her afflictions with great patience and Christian fortitude, and died in full triumph of that faith, there to await the resurrection morn.

"Dearest sister, thou hast left us,  
Here thy loss we deeply feel,  
But it's God who hath bereft us—  
He can all our sorrows heal."

May God bless her bereaved husband, children, and many friends for Christ's sake. Amen.

W. A. LONG,  
A. P. REDMAN,  
G. G. BURKHALTER,  
*Committee of Brethren.*

Adopted by the church in Conference, and ordered to be recorded on a page in our Church Book; also forwarded to the GOSPEL MESSENGER, with request, to publish.

June 5, 1897.

ELD. W. C. BRYAN, *Moderator.*  
G. G. BURKHATTER, *Clerk.*

## DEACON ISAAC WOODARD.

[Memorial by Pleasant Hill Church, Floyd Co., Ga.]

Deacon Isaac Woodard was born in Sumter Co., S. C., November 27, 1823. His first marriage was to Miss Sarah A. M. Pollock, daughter of Lewis and Mary Pollock, of Georgia, in 1845. His second marriage was to Mrs. Angeline Singleton, daughter of Elder J. G. and Elizabeth Davis, in 1858. He joined the Primitive Baptist Church, and was baptized third Sunday in October, 1857, and was ordained, as Deacon, in May, 1868, by Elder J. G. Davis and A. Maples. He died February 1, 1897. Bro. Woodard had been with us at Pleasant Hill Church from the early history of the church to the time of his death. He was faithful and true in every part of his duties. His example was beautiful in every part; so much so that we believe that, though he is dead, yet He speaks. "His works do follow Him.

ELD. W. C. BRYAN,

C. L. POLLOCK,

J. F. MAPLES,

*Committee.*

Adopted by the church in Conference, and ordered to be recorded on a page in our Church Book; also forwarded to the GOSPEL MESSENGER, with request to publish.

July 4, 1897.

ELD. W. C. BRYAN, *Moderator.*G. G. BURKHALTER, *Clerk.*

## MRS. IDA J. WILLIAMS.

Mrs. Ida J. Williams was born December 12, 1872. She was the daughter of Elder I. and Mary Grant, and was married to Mr. F. W. Williams December 19, 1894. She joined the Primitive Baptist Church at Salem, Crawford County, Ga., July 13, 1889, and was baptized the following day by her father, Elder I. Grant, into the fellowship of the church. Her experience was a bright one, none having any grounds to doubt the reality of her religion; her life was such as became a Christian. She was a pleasant and lovely Baptist indeed, and a loving and obedient child to her parents; a dutiful and loving companion; a tender and watchful mother ever looking after the interest and welfare of her husband and sweet little babe, the only one that had ever been born to this happy union. She delighted in making her home pleasant, and spared no pains in trying at all times to make others happy; and the last wish she expressed was, that she had means to help another. She trusted her Master with a trust, and loved Him with a love that could not be shaken.

But, alas! it was the will of God to take her from this world of sin and sorrow.

She departed this life June 21, 1897, aged twenty-four years, six months, and nine days. She leaves a kind and devoted husband, one little baby-boy and an afflicted father and mother, with brothers and sisters, together with many relatives and friends, to mourn for her, but not without hope, for we all feel that she has changed earth for heaven.

The writer was called upon to conduct the funeral service, and tried to speak to the comfort of a large concourse of sorrowing friends and relatives from I Peter i. 24 and 25, after which her body was laid to rest in the cemetery of Salem Church, Crawford county, Ga., there to await the resurrection of the dead. May God bless all persons interested, is the prayer of the unworthy writer.

W. W. CHILDS.

#### SUSAN ELIZABETH JENNINGS.

She was the daughter of Ira and Jemima Crunk. She was born June 29th, 1821, in Lincoln County, Tenn., was married to J. P. Jennings in 1845, in Tippah County, Miss.; moved to Texas in 1852, and died July 10, 1897. She was the mother of seven children, all living but two; grandmother of forty children, all living but four; great-grandmother of five, all living but one.

By request of her children, I tried to speak a few words of comfort to the bereaved.

A large audience of friends and relatives followed our sainted sister and mother to her last resting place.

Sister Jennings professed a hope in Christ many years ago, but never united with any church. She was a strong predestinarian. She told the writer, in a conversation, that she had a good hope in Christ, which was a great consolation to the sorrowing relatives.

May God bless and save us all, is the prayer of the unworthy writer.

J. G. GRANT.

#### MRS. MATILDA JACKSON.

Sister Jackson's maiden name was Scoggin, a daughter of Millington and Mary Scoggin, of Troup County, Ga., where she was married in 1855 to Noah Jackson, and died in the same county July 3, 1897, in her 73d year, leaving two sons and two daughters and other relatives.

She was received into the fellowship of the Primitive Baptist Church at Emmaus, Troup County, Ga., in 1848, and lived an orderly Christian life till it pleased God to take her spirit to Himself.

Burial services were conducted by her beloved pastor, Elder A. B. Whately, and her earthly remains quietly put away in the cemetery at Luthersville.

H. J. LASSATTER.

#### MRS. A. E. AUSTIN

was born in Chattahoochee County, Ga., November 13, 1845. Her maiden name was Pollard. She was married to A. J. Austin February 11, 1864, and died May 30, 1897.

This dear sister joined the church at Beulah, Troy, Ala., June 24, 1893, and was a consistent member as long as she lived, and was much beloved by the brethren and sisters, and of course her death was a sad one to them, but sweet to her, as she proved, by

actions and words, that the Lord of Heaven attended her through life, and sustained her in death. She died of cancer and bore the horrible pain of it with Christian fortitude. She loved to see the brethren and sisters come and sit by her bedside during her illness, and would express to them that she still loved them, though she was suffering intensely. But while we miss her now, we hope to see her again in that world that shall have no end; for the Lord himself will destroy death, the enemy that has ever continued to visit the homes of His little ones; and in that day, when the trumpet shall sound, she will be raised incorruptible and changed. For our God has obtained the victory over hell, death, and the grave, and He will bring forth all His redeemed, and will wipe away all tears, and there shall be no more death, neither sorrow, nor crying, nor pain, for the former things will be passed away. Then she, together with all the redeemed, will hear the voice of the Son of God saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

May God bless her dear husband, son, and brother, who are left to bemoan the loss of their dear one, and give them a sufficiency of His grace to say within themselves, The Lord doeth all things well.

JOHN G. KEY.

---

#### MRS. MALINDA BILLINGSLEA.

Our aged sister, Melinda Billingslea, died at her beautiful and comfortable home, in Opelika, Ala., September 4, 1897, in her 77th year. Up to about eighteen years prior to her death, she had resided mostly in Harris county, Ga. There she was married, in January, 1843, to Mr. Billingslea, by whom she had seven children, only four of whom now survive the devoted mother. Her daughter, Miss Virginia, had for many years most kindly and tenderly cared for her aged and afflicted mother, and though this loving mother had long been an invalid and partially paralyzed, and was expected almost daily for years to be taken to her "Long Home," yet when the time really came, the shock upon Miss Virginia was so great in being thus separated that she could not refrain from expressing a desire that she could have died at the same time with her dear mother.

Sister Billingslea had, for many years, been a member of the Primitive Baptist Church, but such were her infirmities of late years she did not get out to church meetings.

She was, at the time of death, a member at Mt. Olive Church, Lee Co., Ala., but was buried at the family cemetery in Harris Co., Ga.

W. M. M.

---

#### MARRIAGE.

Eld. J. W. Bragg, of New Market, Ala., was united in marriage to Miss Leonora Laughmiller, of Elkmont, Ala., Aug. 31, 1897, by Eld. W. Lively.

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*Eld. S. H. Whatley  
Atlanta, Ga.*

*Jan. 6 1897.*

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Vol. 19.

*Apr 99*

No. 12.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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DECEMBER, 1897.



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# The Gospel Messenger.

DECEMBER, 1897.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 19. WILLIAMSTON, N. C., DECEMBER, 1897. No. 12.

## CHRIST AND HIS CHURCH.

For ever on the unveiled throne,  
O Lamb divine! enrobed in light,  
Thou life and love and joy unknown  
Dost shed while ages wing their flight;  
The cherubim before Thee bow;  
The fulness of the Godhead Thou!  
Thy uncreated beauty greets  
The longing eyes that, upward gazing,  
Feast on Thy smile, that ever meets  
Thy saints that wait before Thee praising.

Head over all! 'tis Thine to reign;  
The groaning earth with joy shall see  
What ages sought, but sought in vain,  
The balm for all its woes in Thee;  
Eyes fixed on Thee shall dry their tears;  
Hearts stayed on Thee shall lose their fears;  
Fair innocence and love shall breathe  
Their fragrant breath o'er vale and mountain,  
And Faith pure altars shall enwreathe,  
And nations bathe in Calvary's fountain.

Crowned Lord of lords, Thy power shall bring  
All Thine Thy glory to partake;  
Thyself enthroned Eternal King,  
Of them Thy love shall Princes make;  
And Priests, that in the Holy Place  
Shall serve, adorned and full of grace;  
The church, Thy queenly Bride, shall stand  
In vesture like Thy brightness shining,  
Content to clasp Thy royal hand—  
All other love for Thine resigning.

O Love beyond all mortal thought!  
Unquenchable by flood or sea!  
Love that, through death, to man hath brought  
The life of Immortality!

Thou dost enkindle Heaven's own fire  
In hearts all dead to high desire.  
Let love for love our souls inflame,  
The perfect love that faileth never;  
And sweet Hosannas to Thy Name  
Through heaven's vast dome go up forever!

RAY PALMER (1868).

## MISCELLANY.

DEAR BROTHER HASSELL: I submit the following paragraphs on different subjects, which you can insert in THE GOSPEL MESSENGER, if you think them worthy.

It seems to me that the editors of our religious papers have burdens enough, without being burdened with financial embarrassment caused by the delinquency of subscribers. If subscribers appreciate a publication it is their privilege to continue to take it and read it, provided they pay for it; but if they do not pay for it, it is not their privilege. I know that times are hard, but this matter, if worthy, should be attended to as well as others, at least if the obligation to do so has been assumed by subscribing. We should try to be consistent. We ought not to spend money for some things that are superfluous, and then complain of *hard times* when it comes to pay for something that is useful and something that we owe for. Consistency is said to be a jewel. I have been reading our religious papers for thirty years, and I regard them as mediums of instruction, correction, and comfort.

While it is our duty to a certain extent to seek needed reforms in our financial system through the ballot-box, we should not get beside ourselves and go to extremes and manifest a bad spirit in trying to carry out our political views. We should try to bring about all necessary reforms in our private matters, and conform as much as possible and reasonable to the *times financially* that we find upon us. The rich have always oppressed the poor; and the poor, instead of resisting the rich, should, as far as possible, try to live independently of the rich, by attending closely to their own business. *Hard times*, or financial panics, are more or less demoralizing, causing people to become careless in regard to their financial obligations.

Especially is this so with the poor, who feel the *hard times* the more, and consequently are the more tempted. A good conscience is very necessary to a peaceful and happy state of mind. Debt with honest intentions and efforts is burden enough itself, but when dishonesty or unseemly conduct is added to it, it becomes intolerable. Economy is very necessary in *hard times*, but it is a difficult matter to follow it consistently. To do so it is necessary to sacrifice our pride and curb our appetites. The writer has learned some of these things by experience. Having been engaged in the gospel ministry for over thirty years, and having his time broken up, so to speak, between his duties to his increasing and now large family, and his ministerial duties, he has had ample opportunity to learn some things connected with the points discussed. But he is free to confess that he feels that his life to a great extent has been a failure. But he desires others to profit by his experience.

This brings me to consider briefly the scriptural obligation that rests upon the gospel minister to keep his body in subjection, lest after he has preached to others he himself should be a cast-away. To keep his body in subjection, he would have to be temperate in all things that are lawful and expedient, and abstain entirely from things unlawful. He would have to deny worldly and fleshly lusts, and live soberly and godly. Failing to keep his body in subjection, he would become a cast-away—a cast-away in his own feelings experimentally; a cast-away in the estimation and fellowship of the saints; and a cast-away so far as communion with God is concerned. If a Christian, he would not be a cast-away from God's eternal love, for nothing could separate him from that. I desire to write on other points, but will not at present.

T. J. BAZEMORE.

Griffin, Ga., October 10, 1897.

REMARKS.—I desire to commend the above excellent and timely advice of brother Bazemore to the earnest attention of all the readers of THE GOSPEL MESSENGER. Times are always hard with some of us, especially if we do not economize; and, if we are not honest, but defraud our creditors of their just dues, we richly deserve hard times both now and hereafter. And in order to reform the country, we first need to reform ourselves, and practice self-denial, economy, and honesty; example is much more powerful than precept.

The delinquency of most of the subscribers of THE GOSPEL MESSENGER is no doubt due more to *carelessness* than anything else; for certainly the most of them are honest, and there are very few of them who cannot afford to pay *two cents a week*, which is all that the MESSENGER costs. With this number I shall be compelled to drop the names of those who are three or more years in arrears, and from whom I do not hear. I would be glad to furnish the MESSENGER without charge to all who desire it, but Providence has made it impossible for me to so, although I would be sorry to drop the name of a single person who really desires the GOSPEL MESSENGER, and who is really too poor to pay for it.

SYLVESTER HASSELL.

OZARK, ALA., September 10, 1897.

*Elder Sylvester Hassell—*

DEAR BROTHER: As I have taken your paper ever since you became the editor, and, as I see no one has written to it from this part of the country, I feel to say a few words to you, hoping I may comfort some poor child that feels cast down, as I have been comforted by the writings of others. I read the words of the dear saints of God from many States, and by their sayings I am made to know, there is a God, and one that will do right. God is love, and He loves His children in North Carolina, as well as he does in Ala-

bama. I will here say that my parents were reared in North Carolina. My grandmother joined the church in your State, and lived to an old age, and died in full fellowship with the Primitive Baptists in the same church in which I have a name at present. This church was constituted fifty-six years ago and on the same day on which they still hold their monthly meetings—the second Saturday in each month. Although it has a new membership, they hold to the same good old doctrine: salvation by grace. The church has gone through many cold seasons, and it has looked as though her light and life were gone; but the good Lord has kept her, and to-day she is all alive with a membership of fifty-three, with that dear old brother, Elder J. W. Parker, as our pastor, who is faithful to the churches he serves, and is apt to teach, and to instruct those that oppose themselves. So, when we look back at our past lives, and know the Lord has brought us through all events that have come upon us, why not take courage in the thought that he, the God of our salvation, will lead us on through the remainder of this life? So, dear child of God, you that once was cast down think for one moment that you are not as low as Jesus was. You never have been taken and crucified for the wrongs of others. But Jesus suffered everything for us, and as such He is our hope; and if He is our hope, we have more than all the world.

Jesus is our all; for, if we reach that heaven of sweet repose beyond the grave, it is the work of Jesus. We can say with the poet:

“ Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow.”

Dear Brother Hassell, I must say to you that I am pleased with the MESSENGER. It is nice and neat, and I would be pleased to meet you in this life; would be glad to have you visit our church—Pleasant Grove, if the good Lord should be pleased to put in your mind

to come, that the children might hear you preach. Also that dear old soldier, Bro. Mitchell. I have had the honor of meeting him once in life. I love his sayings that I read in the MESSENGER.

And I would and could not forget that great and good man, Bro. J. E. W. Henderson, I have seen him for many years and have been blest with the privilege of hearing him preach; and he is so godly in his walk and talk, I have not tongue to tell my feelings to him for his kindness to the poor unworthy writer.

Oh, that the Lord would cause him to visit us more in future. Now, may the grace of God lead you all in the right way, and make you a blessing to the children of God, and them a blessing to you, is the prayer of your brother, I hope, in Christ.

JOHN CARROLL.

---

OPELIKA, ALA., October 6, 1897.

*Elder S. Hassell—*

DEAR BRO.: I am happy to know it is my privilege to write some good news which delights the children of Zion, whom we believe to be the children of God. I have been serving the church at Andersonville, Ga., Sumpter Co. (where the prison was during the late war between the States), for nine years, during which time the church has elected their pastor by ballot, and it was unanimous every time. And I have lived from sixty to one hundred miles distant during the nine years, and there has never been a cent short in the railroad expenses; and it is further worthy to note that expenses are rarely mentioned in public. We have but one deacon, but he is efficient and faithful in his office. Further, it is worthy to say that I have had a large family, and they have never made that a consideration as to shrinking from their duty to me, and have contributed liberally to my support, have been faithful to attend their meetings and have dwelt in peace. During the nine years there were but four baptized.

In July of this year one was received; at the September meeting and at the October meeting on Saturday three more came forward and told the dealings of the Lord with them. They had been looked for a long time, and the Lord was with us, and love and fellowship were truly manifested. There seemed to be an expression from the hearts of all the brethren. "Bless the Lord; He has visited Zion." There seemed to be a general joy, every eye was filled with tears of joy.

I found, from expressing myself, that none of us slept much on Saturday night. I could hardly express my feelings, especially when some had said the church was preached to death on doctrine. That was not so, nor is it ever so that the true doctrine preached in the right spirit ever kills the church. It was a relief to me, and of all I had the greatest reason to bless God's holy name for such solid evidence of His visit in Zion, especially when one of the applicants said, "I love the doctrine preached here." The time of love had come, the voice of the turtle was heard, the rain was over—a time of delight. The Lord continue His blessings on Zion, is my sincere prayer, and add unto His church the saved.

Yours in hope,

W. LIVELY.

GRIFFIN, GA., September 19, 1897.

*Elder Sylvester Hassell—*

DEAR BROTHER: I send you, enclosed the "experiences" of some very young Baptists, written by my request for the *Review*, but which did not arrive before I had discontinued the publication of it.

I have written to sister Alice E. Pettus, the mother of the children, and she requests me to forward them to you for publication in THE GOSPEL MESSENGER, should you deem them worthy.

I highly approve of your manner in conducting the MESSENGER, and hope you will be duly sustained.

Your brother in love, T. J. BAZEMORE.

TRIUNE, TENN., October 2, 1896.

*Elder T. J. Bazemore—*

DEAR BROTHER IN CHRIST: In accordance with your request, I will try in my weakness to tell you what the Lord has done for my poor soul; the Lord being my helper.

I was taught from my youth to fear the Lord and ever hold His name in reverence.

As far back as I can remember anything concerning a place of rest and a place of torment, I desired to go to the place of rest; but it was a human, a child-like spirit that caused this. One day, when I was about eight or nine years old, I was reading in the second reader, and came to a prayer that a little girl said. This made me feel like that little girl was better than I was.

Before night I had learned this prayer and when I went to retire, I kneeled by my bed-side and said it.

I did this for some time, thinking I was doing right; but did not feel the need of prayer only to be as good as that little girl.

I afterwards learned what is called The Lord's Prayer, and then began to say it, instead of the other one.

I do not know how long I continued to say it, but I quit saying it and tried to pray the Lord to spare our lives—that is the lives of my father's family, near relatives and neighbors, also to protect our stock and property; but all this was of the flesh. But on the 29th of March, 1892, while trying to pray that the life of my dear sick mother might be spared (for it seemed that her time to leave this world was near at hand) the thought was presented to my mind that it was myself that needed to be prayed for. Something said: your mother is better off than you are.

Then and there for the first time I saw myself a great sinner in the sight of God. I lay there and cried until my pillow was wet with tears, and it seemed to me that was the most dreadful night I ever spent. My mother got well in a few weeks, but my troubles about my sins did not end until the next spring.

One day, while in a room to myself trying to learn a lesson, the thought came to me that my sins were forgiven and I was made to rejoice. I had been trying to learn the lesson for some time, and it seemed as if I could not learn it; but, when I received this expression, the lesson was

learned with ease. I was made to rejoice at various times about this time; but the brightest evidence that was manifested to me that my sins were forgiven was one day about the middle of May while I was ploughing corn. I was in darkness all the morning, until about nine or ten o'clock Jesus was made manifest to me as my Saviour, and it seemed that the babe Jesus was in a tree not far from where I was. I did not tell any one anything about what had happened for several days.

A few nights after that my father was away from home, and I was in the room with my mother, and told a part of what I have told here, and asked her if she thought I was fit to join the church. She told me she thought I was.

On Saturday morning before the third Sunday in July, the same year (1893) I told my father, and he seemed to be satisfied with me.

We all went to preaching that day, as we were accustomed to do, when it was so we could; and when an invitation was given, I offered myself for membership and was received and was baptized that evening by our beloved pastor, Elder J. E. Frost. When I came from the water, a sweet peace came over me which I cannot explain, and I had nothing to regret, because I had done what I believed to be my duty. Now, dear brother, I have given you a reason why I occupy the position I do, and if you think this worth printing you may do so; if not, throw it aside. Dear brother, pray for me; and may I never do or say anything to bring reproach upon the cause of Christ.

Your little unworthy brother, if one at all,

THOMAS ISAAC PETTUS.

TRIUNE, TENN.

DEAR BROTHER BAZEMORE: As you asked me to write you my experience, I will do the best I can. Monday after the fourth Sunday in June, 1895, I felt that I was a great sinner. I was at work in the cornfield. I was then twelve years and nearly two months old. I would read the Bible. It seemed that I liked to read the ninth verse of the tenth chapter of Romans better than any other part.

It reads thus: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." It seemed

to me that I grew worse and worse all the time, for about a month. I would ask the Lord to pardon my sins, but it seemed like that did not do any good. I commenced trying to pray when I was seven years old. But I never felt as much like praying before, as I did the day I felt that I was a sinner. I went on in this condition for about a month, when I was not troubled as much, but at times as badly as ever. Monday after the fourth Sunday in September, at the Cumberland Association, at Wilson's Creek, while brother Frost was preaching, I felt that the Lord pardoned my sins. I felt like I loved everybody.

Then I felt that there was a duty that I must do, and that was to join the church. But I did not feel fit. I did not know of any Baptist as young as I was. I was satisfied, too, that I would be made fun of. But I felt that the Lord had been so kind to me to give me a little hope. And I felt that I would not be doing right to stay out. I call it a "little hope," but I would not give it for all the gold and silver in this world.

Saturday before the third Sunday in October, I told the church what I felt the Lord had done for me, and I felt a great relief. I was baptized that evening by dear old brother Frost. Then I had a pleasant feeling, for I thought I had done my duty. I love the church, but I do not feel fit to belong to the church. I would love to know that I was one of the Lord's people. I do not feel fit to be called one. I have been trying to live a Christian life for a little over a year.

It seems that I have almost made a complete failure. I was lying in the bed some nights ago, and I could not keep from shedding tears, for I am so often doing wrong. I am often in darkness and gloom. I do many things that I ought not, and leave not done things that I ought to do. I will close by asking you to pray for me.

Your little unworthy brother in hope,

HERSCHEL ESTEN PETTUS.

TRIUNE, TENN.

*Elder T. J. Bazemore—*

DEAR SIR: As you asked me, I will now try to write you my experience.

Sometimes I think if I had as bright an experience as some I have read of, I would not mind writing it, for I often

feel that not only I am deceived, but I have deceived others. I think it was some time in August, 1893, that I felt myself a sinner. I would try to pray to the Lord to forgive my sins, but it seemed to do no good. On Monday after the second Sunday in May, 1894, I felt like the Lord had forgiven my sins, and that it was my duty to join the church.

I joined the church Saturday before the third Sunday in the same month, and was baptized that evening by Bro. Frost. Sometimes I feel like I am mistaken in the whole matter, and at other times I am enabled to rejoice when I begin to meditate upon the goodness of God and His mercy in bestowing so many blessings upon us. I will close by asking you to pray for me.

Your unworthy brother,

SAMUEL LELAND PETTUS.

TRIUNE, TENN., October 3, 1896.

DEAR BRO. BAZEMORE: As it is your request of me to write you what I trust the Lord has done for me, I will now try to do so. The 26th of August, 1896, I felt that I was a sinner. It seemed to me I was walking in darkness, and not one ray of light that I could see. I would get into a room to myself and pray God to make it light, as I was walking in darkness and gloom. It looked like a cloud before me. And when I would lie down at night I could not sleep. I would lie there until my pillow would be wet with tears. September the 17th, 1896, the sun was shining brightly, and the birds were singing sweetly around me, and I felt happier than I ever did. I felt like I wanted to join the church, and live with God's people, but I felt little; I felt that they all were better than I was. I joined the Primitive Baptist church at Wilson's Creek, September 22, 1896, and was baptized that evening by dear Bro. Frost. When I came up out of the water a great burden rolled away from my heart. I had never told anyone my feelings until the evening before I joined. I am eleven years, two months, and nineteen days old.

Your little sister,

MARY E. PETTUS.

TRIUNE, TENN., October 3, 1896.

DEAR BRO. BAZEMORE: About one year ago, I felt that I was a sinner. I cannot remember the date, when I first

felt that my sins were pardoned. On the third Sunday in June, 1896, one of our neighbors, Mrs. Scales, joined the church; I could hardly keep my seat. I felt like I wanted to join the church, it looked like that was the place for me. On Saturday before the third Sunday in September, 1896, sister Mary and I joined the Primitive Baptist church at Wilson's Creek, Triune, Tenn., and were baptized that evening by Bro. J. E. Frost. I felt happy when I came out of the water. I was nine years and twenty-two days old.

Your little sister, ALICE C. PETTUS.

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### CORRESPONDING LETTER OF THE KEHUKEE ASSOCIATION AT ITS LAST SESSION.

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The Kehukee Primitive Baptist Association which convened with the church at Williams's, in Edgecombe County, N. C., on Saturday before the first Sunday in October, 1897, sends this epistle of Christian salutation and love to her sister Associations with whom she corresponds:

DEAR BRETHREN: We have had a most pleasant and we hope a profitable meeting. The preaching was in power and demonstration of the Spirit, and we received with pleasure the messengers of such of our sister Associations as visited us, and were glad to hear, from such as could not visit us with messengers, through their minutes.

In regard to the distressing differences that have for forty-five years existed between the Ketockton and Ebenezer Associations of Virginia on the one hand, and the Virginia Corresponding Meeting, and the Baltimore, Delaware, Delaware River, and Warwick Associations, on the other, we rejoice to hope and believe that the Divine Head of the Church is moving upon the hearts of His people to harmonize and reunite them; and we humbly and earnestly beseech our dear brethren, on both sides, whom we love and fellowship in Christ, to forget the things that are behind, and to reach forth unto those that are before; and to meet

together in humility and love, as their fathers did in the past century and in the first half of the present century—in the solemn and blessed worship of the God of Israel, our Divine and Everlasting Saviour and Friend; and we would fervently pray the Lord, in His infinite mercy, wisdom, and power, to perfect the reconciliation which we feel that He has begun, and to build together all the members of the body of Christ in a living and loving unity, and to bless His people everywhere with a spiritual and permanent peace and prosperity.

We desire the continuance of all of our correspondence, and wish as many of you as can to visit us at our next Association, to be held with the church at Smithwick's Creek, in Martin County, N. C., on the Saturday before the first Sunday in October, 1898.

J. W. JOHNSON, *Moderator.*

M. T. LAWRENCE, *Clerk.*

REMARK.—On account of the mortal illness of my dear step-mother, Mrs. M. M. Hassell, I was deprived (the first time since father's death in 1880) of the valued privilege of attending the last session of the Kehukee Association. If all other Primitive Baptist Associations would always manifest the *humility* and *love* shown by the Kehukee, the oldest of them all, they would never do any harm to their churches or to other Associations, and there would be no valid Scriptural objections to them—meeting, as they thus would, simply for Divine worship and mutual edification.

SYLVESTER HASSELL.

Religion never begins without a sense of deep guilt towards a holy God, and a feeling of the need of pardon. Why do we hear so little these days of God's grace in the pardon of sins?—*Selected.*

If we exclude sympathy and wrap ourselves round in a cold chain armor of selfishness, we exclude ourselves from many of the greatest and purest joys of life.—*Sir John Lubbock.*

## TO BE THERE!

We speak of the realms of the blest,  
Of that country so bright and so fair—  
And oft are its glories confessed,  
But what must it be to be there!

We speak of its pathways of gold,  
Of its walls decked with jewels so rare,  
Of its wonders and pleasures untold—  
But what must it be to be there!

We speak of its freedom from sin,  
From sorrow, temptation, and care,  
From trials without and within—  
But what must it be to be there!

We speak of its service of love,  
Of the robes which the glorified wear,  
Of the Church of the First-born above—  
But what must it be to be there!

Do Thou, Lord, midst sorrow and woe  
Still for Heaven our spirits prepare,  
And shortly we also shall know  
And feel what it is to be there!

## A CASE RESEMBLING JONAH'S.

A correspondent of the *New York Evangelist* tells of a man who was swallowed by a whale and afterwards rescued alive. In February, 1891, the whaler *Star* of the East pursued an enormous whale. The whale shattered one boat, and James Bartley, who was on it, could not be found. The whale was captured and cut up, and twenty-four hours after he was swallowed Bartley was found alive, but unconscious, in the whale's stomach. He was revived with difficulty. He said he could breathe at first, but with difficulty, but suffered from the intolerable heat, feeling that he was being boiled alive. His recovery was slow, but he did recover entirely. The only effect left was that his skin seemed to have been tanned by the gastric juice.—*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.

## SIN UNTO DEATH.

1 John v. 16, 17.

I have been requested to write on this important subject.

The exact literal translation of 1 John v. 16, 17 is as follows: "If any one see his brother sinning sin not unto death, he shall ask, and he shall give him life for those sinning not unto death. There is sin unto death; not concerning it do I say that he shall pray. All unrighteousness is sin; and there is sin not unto death."

It appears, from the above words of the Apostle John (the present participle *sinning*, and the noun sin not limited by any article or adjective) that he means, by "sin unto death," not a single sin, but an habitual course of sin, resulting in death; and that the sin is plain, visible, and perceptible ("if any one *see* his brother").

The Apostle does not say that a brother, much less a real Christian, a genuine child of God, can commit sin unto death; but he implies that one professing to be a brother may commit such sin.

Four kinds of death are spoken of in the Scriptures, all of which are the penalties of sin (Gen. ii. 17; Rom. vi. 23): 1st. Physical or Bodily Death, the separation of the soul, which is the life of the body, from the body, followed by the corruption of the body and its return to dust (Gen. iii. 19; Eccles. xii. 7); this is the most usual meaning of the word death in the Scriptures; and all the children of God, except Enoch and Elijah and those who are living on earth at Christ's Second Coming, experience this death. 2d. Eternal Death, called in Revelation ii. 11 and xx. 6, 14, 15 the Second Death, and in Mark iii. 29 eternal damnation, everlasting separation of a creature from the Creator, who is the true life of every creature; also called "everlasting destruction from the presence of the Lord and the glory of His power" (2 Thess. ii. 9), and "everlasting punishment," "everlasting fire prepared for the Devil and his angels" (Matt. xxv. 41, 46); both in this Epistle and in his Gospel, the Apostle John emphatically and repeatedly denies that a real child of God can commit sin resulting in Eternal Death (1 John ii. 27; iii. 2, 9; v. 1, 4, 5, 11-13, 18; John vi. 37-40, 44, 50, 51, 54, 58; x. 27-30; xvii. 2, 3, 11, 12, 24). 3d. Spiritual Death, separation of the sinner here in time from God, the Spirit of life, called "death in trespass and sins" (Eph. ii. 1, 5; Matt. viii. 22; Luke xv. 24, 32; John v. 24; 2 Cor. v. 14; 1 John iii. 14); all human beings are, by their natural generation, in this condition of spiritual death; and from this condition the elect are quickened by the Spirit of God (Eph. ii. 1-10; John iii. 5; vi. 63; Titus iii. 5). 4th. What may be called Akoinonian (or Non-Fellowship) Death, a loss of the light and warmth and comforts of God's salvation here in time, a separation, not from the love, but from the face and fellowship of God and from the fellowship of His people, described in the Scriptures as darkness, dryness, captivity, sleep, dissolution, and burial (Isa. lix. 2, 9, 10; Ezek. xxxvii. 1-14; xxxix.

23, 24; Eph. v. 14; Rev. iii. 20; 1 John i. 5-10); into this miserable death the children of God may temporarily plunge themselves by gross, wilful, presumptuous, habitual, persistent sins, but, just as certainly as they do, their Heavenly Father, their holy, faithful, unchangeable, covenant-keeping God, will chastise, humble, and correct them, make them repent of and mourn over and hate and confess and forsake their sins, and, in His own good time, restore unto them the joys of His holy salvation (Psalm lxxxix. 28-37; Isa. liv. 7-10; Ezek. xxxvi.; xxxvii.; xxxix.; Matt. i. 21; Rom. viii. 28-39; Heb. xii.; Psalm xxxii. 5; li. 12; lxxx. 19; Prov. xxviii. 13; Acts v. 31; 1 John i. 9; James v. 16).

If the Apostle, in 1 John v. 16, 17, means that a child of God can commit sin unto death, the death cannot be the Second or Third Deaths just mentioned, for the child of God never falls into Eternal Death, and has been forever delivered from Spiritual Death; and if he plunges into the Fourth or Non-Fellowship Death, he will also be delivered from that, and it would seem that his brethren should love him enough to pray for him (Eph. vi. 18) that the Lord would fulfil His promise to deliver him from that, and, if so, the Apostle John, the Apostle of love, either does not here mean that a real child of God can commit such sin, or he does not mean Non-Fellowship Death. It is possible that, if he here means that a real child of God can sin unto death, he may mean that such a person can commit a sin tending to result in the First, Physical or Bodily Death (1 Cor. xi. 30; James v. 13-20; but, if such is the meaning of John, it would seem, from the passage in James, that fervent, effectual (literally, *inwrought*, *inspired*) prayers should be made by the elders of the church for the sinning, afflicted, and confessing member, who will, according to the Divine promise, be forgiven of his sins, converted from the error of his way and restored to health; while, if John means sin of a child of God unto Bod-

ily Death, he would seem to differ from James in declining to encourage prayer in regard to it; but, as there can be no conflict in the teaching of inspired writers, it seems certain that John does not mean sin of a child of God unto Bodily Death, nor, as I have shown above, unto Eternal, or Spiritual, or Non-Fellowship Death, so that the conclusion seems inevitable that John does not here mean to imply that a real brother, a genuine child of God, can commit sin unto death. On the other hand, he declares, all through this Epistle, that every one that has been begotten of God, does righteousness, does not, as before regeneration, keep on committing sin wilfully, outwardly, habitually, and persistently, believes that Jesus is the Christ, loves God and His children, overcomes the world, and has eternal life given him by God in His Son, and, by the grace of God, keeps himself so that the wicked one touches him not, that is, to his destruction. He is a tree of righteousness, and bears fruit unto holiness, and has, as the end thereof, everlasting life (Rom vi.). John says that a brother may sin *not* unto death; but he does *not* say that a brother, a real child of God, can sin unto death. The life spoken of in this Epistle is Eternal Life; and so the death spoken of in it seems to be its opposite—that is, Eternal Death.

Only the non-elect, the unredeemed, and the unregenerate can commit sin resulting in Eternal Death. *One form* of such sin is *blasphemy against the Holy Ghost*, speaking evil of, calumniating, reviling, vilifying the Holy Ghost, calling Him an unclean or unholy or evil spirit (Matt. xii, 22-37; Mark iii. 24-30; Luke xii. 10). Blasphemy means speaking evil of; and blasphemy against the Holy Ghost is not sin in general, but the special sin of reviling the Holy Ghost, and it is not the cause but the mournful effect and evidence of a seared conscience, a reprobate mind given up by the Lord to everlasting hardness, impenitence, and unbelief, to utter and endless ruin. Christ

solemnly declares that this sin "shall not be forgiven," "hath never forgiveness" (1 Tim. iv. 2; Rom. i. 28; 2 Tim. iii. 8; Matt. xii. 32; Mark iii. 29). The occasion of Christ's mentioning the unpardonable sin of blaspheming the Holy Ghost was the charge made against Him by His carnal, selfish, jealous, ambitious, proud, bitter, scoffing, malignant, determined enemies, the Scribes and Pharisees, that He cast out devils by Beelzebub, the prince of the devils, that the Holy Ghost in Christ was an unclean or wicked spirit, thus making Christ the incarnation, not of God, but of the Devil, not of the Kingdom of Light, but of the Kingdom of Darkness. These evil trees brought forth corrupt fruit, and were known by their fruit; these wicked men had evil hearts that brought forth evil things; they were not for, but they were against, Christ; they were a generation of vipers, filled with the poison of their father, the Old Serpent, the Devil, and utterly hated truth, holiness, and God, and could not escape the damnation of hell (Matt. xii. 30-37; xxiii. 33; Rev. xx. 2). It seems to me strange and deplorable that a few (I am glad to say *a very few*) of our beloved, intelligent, and devout ministering brethren violently wrest the language of Christ in Matt. xii. 31, 32 and Mark iii. 28, 29, from its plain and certain connection, and apply this language to the children of God, whom they thus fill with distress and despair by the belief that they have committed this unpardonable sin of blaspheming the Holy Ghost. Such an application is not only a sad perversion of these Scriptures, but it also ignores the certain fact that blasphemy is *not evil conduct*, but is *evil speech*—nothing more and nothing less. I never read or heard of the most disobedient child of God reviling the Holy Ghost—calling the Holy Spirit a Satanic or evil spirit. The idea that a child of God can commit this unpardonable sin and then must atone for such sin by his own sufferings in this life, involves a denial of the faithfulness and power of God to keep

His people; a denial of the sufficiency of the atonement of Christ for His people; and a denial of even the necessity of His atonement for if the suffering of sinners in this world or in eternity can atone for their sins, there was no need of Christ's dying for sin, and the whole human race will be finally saved, not by the atonement of Christ, but by their own sufferings. This idea seems to me a departure from the vital, central doctrine of the Christian religion—salvation by grace alone, justification by faith alone, redemption by the blood of Jesus alone. The principle is, to my mind, precisely the same as that of the Roman Catholic doctrine of Penance and Purgatory.

Our brethren who maintain that the children of God can blaspheme the Holy Ghost fail to observe the distinctions, clearly given in the context, between "blaspheming" and "resisting" and "vexing" or "grieving the Holy Ghost" and "quenching the Spirit." The corrupt and viperous Pharisees, notwithstanding the light of Christ's wondrous words and works, blasphemed the Holy Ghost in Christ, calling Him an unclean spirit, and they never would be regenerated or forgiven (Matt. xii. 22-37; Mark iii 22-30). The stiff-necked Jews, uncircumcised in heart and ears, "resisted the Holy Ghost" in the prophets, in Christ, in Stephen, and in the Apostles, and persecuted and slew these inspired men, but some of these Jews, such as Saul of Tarsus, might afterwards be regenerated and forgiven (Acts vii. 51, 52; Neh. ix. 29, 30; Acts ix.; Luke xxiii. 34; Matt. xii. 31). While the elect, redeemed, and regenerated children of God may, by rebellion, disobedience, neglect, falsehood, dishonesty, filthiness, bitterness, wrath, clamor, evil speaking, covetousness, and jesting, "vex" or "grieve" (the original words mean the same) "the Holy Spirit," "by whom they are sealed unto the day of redemption," that is until the resurrection of their bodies (the Holy Spirit being here compared to a dear Friend, who, when displeased, hides His face or frowns

upon the loved ones who offend Him, but still never will utterly forsake them), Isa. lxiii., lxiv., Eph. iv. 30 with all the Epistle. And the children of God, by not using and manifesting the graces and gifts of the Divine Spirit, may for a while "quench" His holy influences in their hearts, dim the light and chill the warmth of His presence within them (He being here compared to a holy flame, Matt. iii. 11; Acts ii. 3), 1 Thess. v. 19; but the whole Epistle shows that this divine light and warmth within them will never be utterly extinguished, for they are the elect, redeemed, and regenerated children of God, and will be preserved blameless unto the coming of Christ. The inspired writers do not command the children of God not to "blaspheme the Holy Ghost" or "resist Him" by murdering His ministers, for these things the regenerate will never do; but they do command them not to "grieve the Holy Ghost" or "quench the Spirit," for these sins those born of the Spirit, and in whom He dwells, may commit.

*Another form of sin unto Eternal Death is apostasy*, a drawing back unto perdition by those whose *minds* have been illuminated by the doctrine of a gracious salvation from sin by the atoning death and justifying resurrection of the Son of God, and who have openly *professed* to believe and trust in Christ, to have been regenerated by the Holy Spirit and to have been sanctified by the blood of the everlasting covenant, and then have renounced that profession, and gone back to the law for justification; such proud, scornful, contemptuous adversaries of God are worthy of and shall receive from Him, not merely the temporal death justly inflicted upon a presumptuous violator of the law given by Moses, but much sorer punishment, even everlasting vengeance, destruction, burning, and perdition (Gal. v. 4; Heb. vi. 4-8; x. 26-39). As John does not tell us to pray for those who commit sin unto death, so the Lord told Jeremiah *not to pray* for the *apostate*, hypocritical, idolatrous, and cor-

rupt people of Judah, whom He had continually instructed and warned by His prophets, and who, while *falsely professing* to be His people, were really worshippers of Baal and other idols, and whose utter destruction, for their *apostasy*, hypocrisy, idolatry, and iniquity, He had irrevocably decreed (Jer. vii. 16; xiv. 11, 12; Ezek. xiv.). But the elect and redeemed children of God, who have eternal life, never apostatize unto Eternal Death. The Apostle Paul, in his Epistle to the Hebrews, declares that the objects of God's everlasting love (Rom. viii.) have had their sins purged away by the atoning death of the incarnate Son of God, once crucified but now glorified, and are "heirs of salvation," "the children whom God has given to Christ," "the many sons whom He brings unto glory," who "believe in Jesus and enter into spiritual rest, ceasing from their own works for justification," of whom the Apostle is "persuaded (better things than falling away and cursing and burning,) things that accompany salvation," and that they are secured from destruction by "the immutable promise and oath of God and the intercession of their holy and everlasting and unchangeable High Priest, the Lord Jesus Christ, the Mediator and Surety of a better covenant than that of the law, founded upon better even unconditional promises," in accordance with which "God puts His laws in their minds and hearts, gives them a saving knowledge of Himself as their God, and is merciful to their unrighteousness and remembers their sins and iniquities no more," that, by "the blood of Christ, who through the eternal Spirit offered Himself without spot to God, their consciences are purged from dead works to serve the living God," that "as Christ has come the first time to bear their sins, so they look for Him to appear the second time to bring them into the fulness of His salvation," that "by His one offering He has forever perfected them," and that they "are not of those who draw back unto perdition but of those who believe to

the saving of the soul," that they "confess that they are strangers and pilgrims on the earth, and look for a city which hath foundations whose builder and maker is God," that they "desire a better, a heavenly country," and "choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt," that "they all die in faith," of which "Jesus is the author and finisher," that they "endure chastening from their wise, holy, and loving Heavenly Father," that they are no more under the black, fiery, tempestuous, terrible mountain of the law, but have come in spirit to "Mount Zion, the city of the living God, the heavenly Jerusalem, an innumerable company of angels, the general assembly and church of the first-born, who are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel," that they have "received a kingdom that cannot be moved—a gracious, spiritual, holy, and everlasting kingdom, of which God is the Head and they are the subjects, to the eternal glory of the Lord Jesus Christ."

Blasphemy against the Holy Ghost, apostasy, and all other forms of sin unto Eternal Death may be characterized as utter and final obduracy, impenitence, and unbelief. Of these awful, unpardonable sins, it is certain, from the Scriptures, that not a real, but only a nominal child of God can be guilty. The true child of God, though a sinner, is, through the influence of the Holy Spirit, humble, penitent, believing, watchful, and prayerful, and is kept by God from committing sin unto Eternal Death. S. H.

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God writes with a pen that never blots, and speaks with a tongue that never slips, and acts with a hand that never fails.—*D. L. Moody.*

## LAY HOLD ON ETERNAL LIFE.

1 Tim. vi. 12, 19.

[CONTINUED FROM PAGE 614.]

Every point of instruction given by the inspired Apostle to Timothy concerning the gospel ministry, is important to be known and relied upon as God's revealed truth, and perhaps none more so than that which enjoins to "fight the good fight of faith, and lay hold upon eternal life."

Eternal life, and that which results therefrom, is sometimes put for the whole system of salvation and glory through Christ, and is always to be regarded as far greater than natural or temporal things. In fighting the good fight of faith we lay hold on eternal realities. These are contrasted with things temporal, and Timothy and all gospel ministers are specially admonished to charge brethren who are rich in the good things of this life, that they be rich in good works, ready to distribute "their riches freely and without grudging to all proper gospel subjects, and that they show a willingness and cheerfulness in communicating to the necessities of the poor and needy, especially of the household of faith.

And we here take occasion to remark that the strongest incentive and encouragement is given by the Apostle to this class of brethren to do these things, and that is, they are thereby "laying up in store for themselves a good foundation against the time to come, that they may lay hold an eternal life." 1 Tim. vi. 19.

The point in this last quotation to which at this time we would direct special attention, is the "laying up in store for themselves a good foundation against the time to come." As a general rule, all men, Christian people as well as men of the world, are naturally inclined to lay hold with a firm grip on the good things of this mortal life, thinking thereby to lay up for themselves in this earthly store-house, a good

foundation against the time to come. This is the plausible argument and reasoning of the tempter to allure us into some doubtful enterprise, or sinful lust, to obtain great and sudden wealth by some kind of chance business or speculation,—such as life-insurance, that promises big returns for small outlays, and we can thereby lay up in store a good foundation for our family against the time to come, that we may lay hold on the flimsy and uncertain hope set before us by some fallible and shaky insurance company, that after we are dead they will pay to our family five or ten thousand dollars, as the case may be,—the very prospect of which, is, in many instances, corrupting the mind and morals of both mothers and children, even before the death of the insured.

Does it not come with some force to every candid and reflective Christian brother or sister, that the inordinate desire for laying up in store of this kind of uncertain and perishable inheritances against the time to come, is not in harmony with our text to “lay up in store a good foundation against the time to come that they may lay hold on eternal life? Nor is it in harmony with the wholesome words of our blessed Jesus, who meekly taught His disciples to “lay not up for themselves treasures upon the earth, where moth rusts and where thieves break through and steal, but to lay up a treasure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth.”

And as a further reason for this kind of teaching, our Lord tells His disciples that “where your treasure is, there will your heart be also.”

If our chief treasure is in these earthly things, our mind and thoughts will be there, so also will our efforts, meditations, and conversation partake of the carnal and polluted nature of our earthly treasure. Our heart's desire is set upon these earthly things almost to the entire exclusion of anything heavenly or spiritual, and in these particulars we become so con-

formed to the world that it would seem from our conduct in these things, we might well be numbered with those of whom the Saviour says—"All these things do the nations of the world seek after." Luke xii. 30.

We find in the New Testament that Jesus often speaks of the works, ways, manners, customs, and motives of men of the world; but in turning to address His disciples He says—"It shall not be so among you," or "Be ye not like unto them," or something of this kind, thereby reminding them of their holy calling, and that grace had made a distinction between their avocation and desires and that of the ungodly world.

W. M. M.

[TO BE CONTINUED]

## THE GOD OF ALL COMFORT.

2 Cor. i. 3.

There are no people on earth nor ever have been, who have trouble, sorrow, mourning, anguish of heart, and tribulation of the same kind and nature and to the same extent and severity that the Lord's people do. And for this very reason because of the exceeding greatness of their sorrows above the sorrows of all other people, they need stronger consolations and greater comforts to meet their condition and soothe their sorrows, than any other people that ever have been upon this earth.

And it may be proper to say here, that their mournings, their sorrows, and tribulations are of such a peculiar character and so different from the mournings, conflicts, and sorrows of the world, and so unlike anything the world in nature has ever felt, that there is no balm of consolation or drop of real comfort that ever can be given by this world, or by anything this world contains or can attain unto.

But let not the poor downcast and sorrowing child of God despair of help in the right time and in the right way. "Our God is in the heavens, He hath done whatsoever pleaseth Him." Our text affirms

that He is the "God of all comfort." There is no spiritual joy or comfort of soul to an humble believer in Jesus, unless it comes from the God and Father of our Lord Jesus Christ. All real comfort is from Him, as is also every spiritual blessing. The comfort of faith, hope, and love is of God, and our thanks and praise are due unto Him for every consolation we receive in believing in Jesus to the saving of the soul. It is all the work of God, and it is by the grace of God, and not by the works of men, that we are what we are as Christians.

There is real comfort in believing that we are the workmanship of God's own hand as believers in Jesus. Everything necessary for bringing us from darkness to light and from the power of Satan unto God must be ascribed unto Him who is the Father of mercies and the God of all comfort.

W. M. M.

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### WILL THE TIME AGAIN COME?

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Will the time again come when judgment must begin at the house of God? (1 Pet. iv. 17.) Once it came, and began at Jerusalem, and thousands were slain. Is it indeed possible that the church, the anti-typical Israel of God, will become so corrupted and defiled as to bring down the just and righteous indignation of God upon her devoted head? Yes, it is even probable if we are to judge from existing circumstances compared with the Scriptures. God is the supreme Judge of nations and of the universe, and well and faithfully has He dealt with the world and the church according to their works. The time came once, when the iniquity of Israel and Judah was exceeding great, that God called forth the instruments of death and carnage, six men, each with a slaughter weapon in his hand, to follow after the one among them clothed with linen with an inkhorn by his side to place a mark upon the few that sighed and cried for all the abominations done in the city, and those

men with the slaughter weapons were commanded to slay without pity all except those who were marked for salvation, and to begin at the sanctuary of God. (See Ezekiel, 9th ch.) Oh! it was a terrible vision to the prophet, when it seemed to him that God would make almost an end of the house of Israel, and he remonstrated piteously in their behalf; but it was too late; the people deserved no pity and God would not spare them. What a scene of defilement in the courts which were filled with the slain! What a stench arose from that great mass of putrefied mortality!

And the time came again, later on, when the types and shadows had served their end and the true light had shone down upon and radiated the dark masses beneath, when the church, the pillar and ground of the truth, had been called out from the sable elements of carnal worship and established upon a higher plane, that one spake out, and said, "The time is come that judgment must begin at the house of God; and if so, what will the end be of them that obey not the gospel of Christ?" A time when even the righteous might scarcely escape the temporal judgments that God would visit upon the people. Will such time again come? What a painful task for those men who had charge over the city to slay both old and young, maids and little children! Yet they must and did obey the terrible mandate of heaven.

And were there a few, or many, who sighed and cried in deep distress about the wickedness of the people? Perhaps, only a few of that mourning, weeping class were found to receive the signet of salvation. It appears that they could do no more but sigh and cry; and God accepted their helpless grief, the only token of loyalty that they could render. This is an encouraging thought to me.

Dear reader, don't you reckon the time will come, and is near at hand, when God will again visit the earth with dreadful slaughter for the abominations of the people, and that it will begin and end in such a

way as to prove the children of God and the genuineness of their Christian profession, and the sincerity of their faith? It seems to me that the children of God are becoming more and more intermingled with the world, and that the prophecy must needs be fulfilled which saith, "Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." (Isa. i. 27, 28.) When God shall begin to pour out His fury upon the church, then will the false-hearted nominal professors desert the ranks and go to the world for safety, and thus place themselves where utter destruction will descend upon them.

How many, think you, would the man with the writer's inkhorn find now among the professing millions who deserve to be marked as true devotees at the sacred altar of worship? How few there be who heave a sigh of grief for the affliction of Joseph! (Amos vi. 6.) We meet with many whose countenances are sad, many on whose faces are clearly visible marks of grief and woe; but when we learn the causes thereof, we have no need to call for the linen-clad one to mark them as true mourners for the wickedness of the people. Surely the time, the terrible time will again come when the holy and just, the true and living God will pour out His holy wrath and fiery indignation upon the earth for the wickedness of the inhabitants thereof. A time will come when the church will be sifted of her chaff, and the sound, solid grain will be separated from the world. We may hope that God will bring us through the fire, and through the floods of tribulation; and, if our robes are washed and made white in the blood of the Lamb, we shall be delivered.

J. E. W. H.

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Friends, do we praise God as we should for what He is? Do we rejoice in the Lord Himself, not merely in what He has done or is doing for us and ours?—*Selected.*

### QUESTIONS AND ANSWERS.

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1.—Q. Was Christ a Missionary Baptist? A. As shown by the latest and best Cyclopædias (the ninth edition of the Encyclopædia Britannica; the last edition, published, in 1896, of Johnson's Universal Cyclopædia, etc.), Christian Missions have been of three kinds, namely: 1st. PRIMITIVE OR INDIVIDUAL MISSIONS, from the ministry of Christ to about 500 A. D., during which period the Apostles and other ministers, in accordance with Christ's command in Matt. xxviii. 18-20, and Mark xvi. 15, 16, travelled as impressed by the Spirit of God, looking to God for direction and support, and preached the gospel and planted churches in Western Asia, Europe, and Northern Africa; 2d. MEDIEVAL or CHURCH MISSIONS, from about 500 A. D. to about 1600 A. D., during which period the Roman Catholic "Church" sent missionaries to Northern Europe, Northern Africa, India, China, and Japan, and the Nestorian "Church" of Western Asia sent missionaries to India and Ceylon; and 3d. MODERN or SOCIETY MISSIONS, from about 1600 A. D. to the present time, during which period the Roman Catholics, followed by nearly all Baptists and Protestants, including Unitarians and Universalists, have organized money-based Societies, which have sent missionaries over almost all the world. The first Missionary Society was the Propaganda, formed by Pope Gregory XV. in 1622, and composed of twenty-five Cardinals, to whom were committed the direction and support of all Roman Catholic Missions. The first Baptist Missionary Society was formed October 2, 1792, at Kettering, England, by Andrew Fuller, William Carey, and others. These indisputable facts of history demonstrate that Christ and His Apostles were not Modern or Society Missionary Baptists; but that they were Primitive, Individual, or Bible Missionary Baptists, just as the Primitive or Old School Baptists are to-day, who go as impressed by the Spirit of God, looking to God for direction and support, and like Christ and His Apostles, preach without money or price, the gospel of a free and full, almighty and everlasting and Divine salvation from sin and hell by the blood of the Son of God and the power of the Spirit of God and alone to the glory

of God. In the matter of salvation, Primitive, Apostolic, Bible Baptists place no reliance at all upon the means, methods, money, and machinery of men, but put all their trust in the wisdom, mercy, and power of God. Why they have not yet gone all over the world, and why so few believe the truth which they preach, are known only to the Lord. David Benedict's "Fifty Years among the Baptists" (1810-1860), written by the leading Missionary Baptist historian of America, is a fine and unanswerable demonstration of the modernness, and therefore the unscripturalness, of human religious inventions. Modern Missionism has produced scarcely the slightest impression upon the great systems of heathen religions, such as Buddhism, Confucianism, Hinduism, and Mohammedanism; out of a thousand million heathens, it has made only about two million nominal converts, mostly among the worshippers of fetishes and nature. Christ says that "salvation is of the Jews" (John iv. 22); the Prophets and Apostles were Jews, as was Christ Himself according to the flesh; the Jews are now, for their unbelief, and according to the purpose of God, scattered all over the world; they are acclimated everywhere, and already know the languages of the nations among whom they dwell; and the deepest students of providence and Scripture believe that the Jews will be suddenly converted to Christianity (Isa. lxvi. 8), and, as the priestly nation, preach the gospel in demonstration of the Spirit and in power among all peoples, and this restoration of the Jews will be unto the Gentiles as life from the dead (Isa. ii. ; xi. ; lx. ; lxvi. ; Micah. iv. ; v. 7, 8; Zech. viii. 20-23; Rom. xi. ; Rev. xi. 15). If zeal in proselyting proves that the propagandists are right, then the ancient Pharisees were right (Matt. xxiii. 15); and so are the modern Catholics, Mohammedans, and Mormons. Modern Society Missions are unknown in the Scriptures; but a still more important matter than the *methods* of Missions is the *nature* of the *principles* propagated, the question whether those principles are *true* or *false*. Truth—the doctrine of salvation by grace—however disseminated, can only benefit those who believe it; while falsehood—the doctrine of salvation by works—however disseminated, can only injure those who believe it.

2.—Q. Why did Christ instruct His Apostles to begin their preaching at Jerusalem (Luke xxiv. 47)? A. For

three reasons. 1st. In fulfillment of prophecy (Psalm cx. 2; Isa. ii. 3; Joel ii. 32; iii. 16; Zech. xiv. 8; Matt. x. 6; Acts xiii. 46; Rom. i. 16). 2. In refutation of the falsehood, told by the chief priests, that Christ's body had been stolen by His disciples while the Roman guard slept—the falsehood must be unanswerably disproved at the very place where it originated, at the very place where Jesus had been crucified and had risen from the dead. 3. In demonstration of the infinitude of the Divine mercy, which can pardon the chief of sinners, Jerusalem sinners, the murderers of Christ, when truly penitent for their sins (Matt. xxiii. 37; Luke xiii. 33; Acts ii. 23, 37-47).

3.—Q. Who are represented by the four "beasts" in Rev. iv. 7? A. It is one of the serious faults of the King James or Authorized version of the Bible that it always translates, by the same term "*beast*," the two different Greek words *zoon* and *therion* in the book of Revelation. *Zoon* occurs twenty times in Revelation (iv. 6-9; v. 6, 8, 11, 14; vi. 1, 3, 5-7; vii. 11; xiv. 3; xv. 7; xix. 4), and should be rendered *living being* or *living creature*; it denotes man and the nobler animals below him, and also a symbolical figure. *Therion* occurs thirty-seven times in Revelation (vi. 8; xi. 7; xiii. 1-4, 11, 12, 14, 15, 17, 18; xiv. 9, 11; xv. 2; xvi. 2, 10, 13; xvii. 3, 7, 8, 11-13, 16, 17; xix. 19, 20; xx. 4, 10), and should be rendered *wild beast* or *monster*, and represents the ungodly nations or powers (both political and religious) of the world, the Satanized everlasting enemies of God who are to be cast into the lake of unquenchable fire (Rev. xix. 20; xx. 10). The *four living beings* are most probably of the same character as the cherubim of the tabernacle (Exod. xxv. 19) and temple (1 Kings vi. 23; 2 Chron. iii. 7) and in Ezekiel (x., see especially the 15th verse, and compare it with the 1st chapter of Ezekiel), and the seraphim in Isaiah (vi. 1-8). They have one, two, or four faces, and two, four, or six wings, and contain parts of one or more of four leading animal forms, lion, ox, man, and eagle. In Rev. v. 11 and vii. 11, they are distinguished from "all the angels;" and in Rev. v. 8-10 and xix. 4, 5, they denote not only men, but the same class of men as the twenty-four Elders, *redeemed men, men endowed with true or spiritual or eternal life, who are to live with God and worship Him forever*. The ablest Bible scholars believe

that the twenty-four Elders represent the Old and New Testament churches, all of whose members are made kings and priests to God; and that the four living beings represent the true gospel ministry in the four quarters of the earth, who are very near God, and have an abundance of His Spirit; who, by their eyes within, before, and behind, are shown to see and know something of God and themselves and the church and its enemies and the Old and New Testament Scriptures and the providences and promises of God; and by their six wings (Rev. iv. 8; Isa. vi. 2), the two with which they cover their face show their reverence before God, the two with which they cover their feet show their humility, their realization of the imperfection and sinfulness of their walk and services, and the two with which they fly show their readiness to obey God. The lion represents their courage in declaring the pure, eternal truth of God; the ox, their laborious and patient diligence; the face of a man, their tender-heartedness to the poor, the sinful, and the suffering; and the flying eagle, their heavenly-mindedness, their thoughts and desires and words soaring above the vanities of time to the realities of eternity. The true ministry continually proclaim the holiness, eternity, sovereignty, mercy, and glory of God (Isa. vi. 3; Rev. iv. 8-11; v. 8-10). They are the four standard-bearers of the church of God, like the four standard-bearers of the twelve tribes of Israel as they marched through the wilderness, on the east, south, west, and north (Numb. ii. 3, 10, 18, 25), on whose standards Jewish writers say were these four emblematic figures—a lion on Judah's standard, an ox on Ephraim's, a man on Reuben's, and an eagle on Dan's. In Solomon's temple the molten sea, representing the gospel, was borne by twelve oxen, representing the ministry, looking toward the four quarters of the compass, north, west, south, and east (1 Kings vii. 25), showing that the ministry are to go in every direction and everywhere, as Christ sends them (Matt. xxviii. 18-20; Mark xvi. 15, 16); and in thus going as sent by Christ to preach the truth to those prepared to hear it, they should, according to the apostolic custom, be helped on their way by the church (Acts xv. 3; xxi. 5; Rom. xv. 24; 2 Cor. i. 16).

4.—Q. In the case of Christ's raising Lazarus from the dead, what is the spiritual meaning of the disciples' or

friends' taking away the stone and loosing Lazarus from the grave-clothes and napkin (John xi. 38-44? A. John does not say whether it was the disciples of Jesus or the friends of Lazarus that performed these services, but that, whoever did them, they were done by the command and according to the will of Jesus, and it is perfectly clear that these services had nothing whatever to do with the giving of life to the dead man; the Triune God alone, with out any help or instrumentality of man, gave life to him who had been dead (John v. 21, 25, 28, 29), just as He had in the cases of the daughter of Jairus (Mark v. 41, 42) and the son of the widow of Nain (Luke vii. 14, 15), and as He will do in the general resurrection of the dead (John v. 28, 29; vi. 39, 40; Ezek. xxxvii. 12-14; Hosea xiii. 14). The language of Jesus in the 41st verse, "Father, I thank Thee that Thou hast heard Me," and in the 43d verse, "LAZARUS, HITHER OUT" (this is the exact translation), plainly implies, according to the highest scholarship, that, *before Jesus spoke to Lazarus, He had restored him to life*, and, in His words to Lazarus, He directs him, in the darkness of the grave and of the napkin about his face, which way to come to get out of the family-vault, in one niche of which his body had been deposited, according to the custom of the ancient Jews who were in tolerably fair circumstances. Jesus, who was God manifest in the flesh, could, by His mere volition, have removed the stone from the entrance of the cave and the napkin and grave-clothes from the person of Lazarus; but He sovereignly chose to do these things through others, who were in this matter His servants. In one sense all things are the servants of God, who created and sustains them and uses them for His purposes (Eph. i. 11; Rev. v. 11; Dan. iv. 33, 35; Psalm xvii. 13; lxxvi. 10; cxix. 91; Matt. viii. 9); and He may and does use His works in nature and providence, and the words and acts of others by way of *preparation* for His spiritual resurrection of His people who are dead in trespasses and sins, and also to qualify them, after they are thus raised or regenerated, for usefulness in His service. In the cases of the daughter of Jairus and the son of the widow of Nain, there was no stone to roll away, as they were not in their graves, but there may have been grave-clothes to loosen. The removal of the stone from the grave

did not help Christ raise Lazarus from death; but it exposed the dead body to the sight and smell of the bystanders, and proved that the man was dead and therefore unable to raise himself or to be raised by any creature, but utterly dependent upon God for resurrection; and this was also shown by Christ's lifting up His eyes, and thanking God for hearing Him and raising Lazarus. And so the true ministers of Christ, filled with His Spirit, sometimes prepare, in a sense, the way of the Lord in the wilderness as He comes to raise His people from the death of sin and to reveal to them the glory of His salvation, by proclaiming the equality and poverty and sinfulness and nothingness, utter ruin and helplessness of all flesh, and its absolute dependence upon its holy, almighty, everlasting Creator, not only for everything else, but especially for His spiritual salvation (Isa. xl. ; Ezek. xxxvii. ; Matt. iii. ; Luke i. 15-17). And after the Lord has raised His people from spiritual death, the true ministry of Christ, filled with His Spirit, are to preach to them the pure truth about God and His divine, holy, and spiritual salvation, to awaken them and thus open their eyes to see the truth about themselves and God and His law and gospel, and loosen from them the grave-clothes of legality and ceremonialism and evil habits, and save them from errors and disorders, and to feed them with the pure milk and meat of the word, and to encourage them to walk in all the truth and ordinances and commandments of God (2 Tim. iv. 1-4; Acts xxvi. 16-18; Eph. v. 14, 15; Rom. i. 16; 1 Cor. i. 18-31; 1 Tim. iv. 16; Heb. ix. 14; Mark v. 43; John xxi. 15-17; 1 Pet. ii. 2; v. 2; Heb. v. 12-14; Matt. xxviii. 20; Eph. ii. 10).

S. H.

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## CLOSE OF VOLUME XIX.

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The nineteenth volume of the GOSPEL MESSENGER closes with this number.

Every revolving year adds innumerable proofs to the divine inspiration and the perfect truthfulness of the Holy Scriptures, showing that the God of creation is also the God of providence, the God of the Bible, and the God of redemption. His infinite wisdom,

power, truth, justice, and mercy shine gloriously, to the anointed eye, in all these departments of His operations. The earth, sun, moon, and stars, which He made, yet remain, and seed-time and harvest, cold and heat, summer and winter, day and night continue, according to God's promise and will. The heavenly bodies, the seasons, the winds and waters, the vegetable and animal kingdoms still move in their appointed circuits. The generations of mankind arise, flourish, and decay. Human wickedness increases, and God's judgments, prophetic of the great, general, final, and eternal judgment, are visited upon an ungodly world. And yet the divine mercies also abound, preserving our sinful lives, and multiplying for us both providential and spiritual blessings. And the most needed and glorious of all God's mercies to us, is the gift of His only Son to bear our sins in His sinless body on the bloody tree, and His Holy Spirit to renew us and wash us whiter than snow in that crimson fountain which flowed from the pierced veins of our dying Lord, and to prepare us, when we shall presently be forever done with the sins and trials and sufferings of earth, for a holy and blissful communion with God and with all His saints and angels during the never-ending ages of eternity. For such rich and unspeakable mercies we can never be sufficiently thankful to our Heavenly Father, and we should desire, above all else now, to manifest our gratitude to Him, at all times, by reverent and submissive spirits and loving and obedient lives. Thus alone can we now enjoy a foretaste of heavenly peace and happiness; thus alone can we glorify God and benefit mankind.

Notwithstanding the financial stringency of the times, the circulation of the GOSPEL MESSENGER has been about the same as heretofore. At great labor and expense, I have endeavored to maintain in every way, the character of the publication, and, through its pages, to set forth, to the household of faith, timely

and important truth fearlessly, faithfully, and tenderly. And, as I cannot publish the GOSPEL MESSENGER without money, I beg all the subscribers who are in arrears to pay up all their dues to me this winter, so that I may continue its publication in its present size and appearance. My deepest desire, in regard to the MESSENGER, is that the Lord will bless it to the good of His people and the glory of His name.

SYLVESTER HASSELL.

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### EXTRACTS.

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OPELIKA, ALA., October 12, 1897.

*Dear Bro Hassell—*

On receiving your card, informing me of the peaceful death of your dear aged stepmother, I felt solemnly impressed that a precious mother in Israel had been taken to her eternal home to rest forever with her loving Lord, whom she had so long adored and faithfully served in this world of sin and sorrow. The words of inspiration came forcibly to mind,—“Wherefore I praised the dead which are already dead, more than the living which are yet alive” (Eccl. iv. 2.) “Precious in the sight of the Lord is the death of His saints.” She is taken from the evils to come.

Yours in love,

W. M. MITCHELL.

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NOTE.—Bro. John Breman, of Brantley, Ala., is hereby informed that I have promptly replied to three of his letters, sending him sample copies of the GOSPEL MESSENGER, as he requested, but as he still writes that he has received neither reply nor sample copies, I take this method of giving explanation with the hope that he may see it and know that I have attended to his request.

One letter gave *Sea-Right, Ala.*, as his office, the others say—Brantley,—which is it?

W. M. MITCHELL.

Opelika, Ala., Sept. 30, 1897,

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HITCHCOCK, Texas, September 8, 1897.

*Elder S. Hassell—*

DEAR BRO. IN CHRIST (I hope): I desire to say that the GOSPEL MESSENGER is indeed and truth just what the title implies, if I know what truth is. I love the doctrine advocated by

the many different writers. All seem to speak the same language which denotes that they have all been taught by the same Teacher and are all one in Christ. When there is a oneness in Christ, there are no schisms, divisions, backbitings and devourings of each other. I do much love and admire the spirit of your writings, and I think you will certainly be the means, in the hand of the Lord, of bringing about much reconciliation, and causing alienation that has long existed in some localities to flee as a shadow.

May God keep you humble, and give you the spirit of meekness continually to go forth in the power and demonstration of the Spirit of Christ to do the work whereunto you are called, is the sincere desire and prayer of your unworthy brother,

I. HARVEY WEBB.

MAGNET, ARKANSAS, October 1, 1897.

*Elder S. Hassell—*

DEAR FRIEND: Enclosed find one dollar, which extends my time for the GOSPEL MESSENGER to July, 1898. I am well pleased with the management of the MESSENGER, and hope all delinquent subscribers will pay up so that you will be enabled to continue its publication without any embarrassment whatever.

Unworthily yours, W. H. BACHMAN.

### SLEEPING IN JESUS.

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

Asleep in Jesus! O how sweet  
To be for such a slumber meet!  
With holy confidence to sing  
That death has lost his cruel sting!

Asleep in Jesus! peaceful rest,  
Whose waking is supremely blest;  
No fear, no woe to dim that hour  
Which manifests the Saviour's power.

Asleep in Jesus! O for me  
May such a blissful refuge be!  
Securely shall my ashes lie  
Waiting the summons from on high.

MARGARET MACKAY (1832).

## OBITUARIES.

"My presence shall go with thee, and I will give thee rest." Exodus xxxiii. 14.

## MRS. M. M. HASSELL.

My beloved and venerable step-mother, Mrs. Martha Maria Hassell, daughter of Leonard and Rebecca Worcester, was born in Greenfield, New Hampshire, July 17, 1815, and died in Williamston, N. C., October 5, 1897—in her eighty-third year. She was married early in 1835 to Elder Daniel E. Jewett, of New York, who died May 28, 1845; and she was married March 20, 1849, to my father, Elder Cushing Biggs Hassell, who died April 11, 1880. Thus she lived twenty years before her first marriage, ten years with her first husband, and thirty-one years with her second, and was a widow twenty-one years. Of the two children of the first marriage, Sophia Neffie, widow of Wm. G. Biggs, was born November 17, 1835, and died September 10, 1887; and Benjamin Emerson Green, born June 18, 1843, is still living in Evansville, Indiana. Of the four children of the second marriage, Cordelia, wife of Wm. Slade, Williamston, N. C., was born December 23, 1849; Alonzo, a physician, was born September 23, 1851, and died April 8, 1888; Walter was born October 15, 1853, and still lives in Williamston, N. C.; and Cushing Biggs was born November 29, 1856, and died November 21, 1859.

In her twelfth year, mother experienced conviction for sin and a hope of salvation through the atoning death of the Lord Jesus Christ, and she was baptized into the fellowship of the Baptist Church, of which she was a member more than seventy years; and all the days of her long pilgrimage she proved the reality of her conversion, and adorned her Christian profession with a most godly walk and conversation. She was blessed of the Lord with a fine intellect, and with the finest spirit. Her character was of the highest order—it was Christ-like. She was richly endowed with the Spirit of Christ, and manifested, in a pre-eminent manner, the graces of that Spirit. She loved the Lord and His holy law and precious gospel, His blessed Word and house and ordinances, and His dear people. She had a special and tender sympathy for ministers of the gospel in all their labors and trials, both of her husbands having been ministers. She had a deep and growing desire for the gospel peace and union and fellowship of all the people of God. She had an extensive religious correspondence, and many of her humble and lovely spiritual letters were published in our periodicals. She was a true mother in Israel, beloved and revered all over the United States. She spoke evil of no one, and did harm to none, but wished to benefit every one. She was the most spiritual-minded person I ever knew. She lived in the presence of God and in the light of eternity. She surpassed all other human beings of my acquaintance in the gift of prayer. My dear father always had family prayer morning and night; and once every week he called on mother to lead, which she did in the most solemn, reverent, and thrilling manner I ever heard—it was to me a heaven below to listen to her humble, tender, and fervent voice ascending to the

throne of the Divine Majesty. And, after father's death, I have often heard her in her lonely chamber, at the dead hours of night, pour forth her earnest supplications to God for His mercies to herself and others. My own mother, who died when I was four years old, could not have treated me more lovingly and tenderly. She was always a ministering angel to me in affliction and bereavement. Her sympathy was active and profound; her counsel was heavenly. Her words often seemed to me as the words of God—they were in such harmony with the Scriptures and the teachings of the Divine Spirit. My intimate acquaintance with her for forty-eight years has been one of the very dearest and richest privileges of my life, for which I can never feel thankful enough to the Lord; and words seem too poor to express the painfulness of my bereavement in her death. But it is the deepest desire of my heart to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

For more than a year mother had been very feeble with diabetes and difficulty of breathing; for more than four months she had been confined much of the time, to her bed, at the home of her son-in-law, brother Wm. Slade, where she had the best medical attention, the tenderest nursing, and every needed comfort that means could supply. She became very weary of the flesh and the world and especially of sin, and she longed for rest in the sinless land where Jesus reigns and where glorified saints and holy angels dwell. For more than four days she lay in an unconscious condition, seeming to be in the gentlest of slumbers, and then painlessly and peacefully her spirit was released from its mortal tenement, and, as we have the fullest evidence to believe, ascended to the Paradise of God. "Mark the perfect man and behold the upright; for the end of that man is peace" (Psalm xxxvii. 37). Though mother lived the most perfect life I have ever witnessed, she felt to be utterly unworthy of the Divine mercy, and put every particle of her trust in the atoning death and justifying resurrection of the Son of God.

SYLVESTER HASSELL.

#### DEACON JOHN PYE.

Deacon John Pye, whose life was taken from the earth June 8, 1897, was truly a noble character. Not many whose names have been written in story and handed down to posterity, are entitled to more praise and honor than he. Were his virtues more widely known and emulated, society would be much improved, and the world bettered by his having lived. He was unassuming, free from presumption, with a mind well stored with useful knowledge coupled with an honest and pure heart. He was a safe counsellor in church and State, one to whom his brethren and neighbors could submit their causes in safety. I think it could be truly said of him, "Behold an Israelite indeed in whom there is no guile." The widow and orphan could go to him in their distress and find help.

The poor around him were administered to with his substance, which he had provided by honest labor in the sight of all men. Being given in his youth an ear to hear and a heart to understand

the sayings of Jesus, he built his character upon the same, and like the house built upon the rock, it could not fall. Though he has passed away from earth, yet in example he lives; his life has left its impress upon his children, his neighbors, and the church. His faithfulness to discharge every obligation and to perform every duty made incumbent upon him in church and State, demonstrated the law of God written in his heart, and proved his belief in Christ, and his fidelity to Him who has made it binding upon every one that names His name to carry out the specifications of that law as given in the Holy Scriptures. As a citizen, he rendered unto his government the things that belonged to it; and, as a member of the church, he was ever found in his place ready for duty; as a deacon, he proved the truth of what is written, that "they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Of the performance of his duties in this office, none can testify better than his pastor, who feels very sorely the loss of such help in the ministration of the things pertaining to the peace and welfare of the Lord's house. To us it seems that his place cannot be filled; but we know that the Lord is able, if it seems good to Him, to fill any place that He has made vacant. Therefore we would submit and put our trust in Him, having the assurance from Christ that our brother is not dead, but has made the passage from the land of the dying to the land of the living. He has said, "Whosoever liveth and believeth in me shall never die."

When we were notified by telegram of brother Pye's approaching dissolution and requested to come at once, this Scripture was presented very forcibly to our mind—"For I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." When we arrived at his home and found that he had departed, and it became our duty to address a large concourse of people who had assembled to pay their last tribute of love to him who had served them so long, I felt how truly this Scripture applied also to brother Pye as to the apostle. Our deceased brother was born August 3, 1823; he united with the Primitive Baptist church May 19, 1858. He was twice married—the first time to Priscilla Sullivan; after her death, to Sarah A. Chambliss. She preceded him to the grave a few years, and he seemed to feel lonely all the while after she left him. She was a help-meet indeed and a mother in Israel. They have left five children, two sons and three daughters, all of whom have married well and are pleasantly situated in life. Three of them were members of the church with their parents; to the other two we have evidence that the Lord has given a good hope through grace. Now, to these dear children, we would say, Emulate the example of your parents in faithfulness to God. Put your trust in Him and you will be safe. His blessings will continue unto you; and when you have passed away, your children will rise up and call you blessed, and enjoy sweet memories of you, as you do of your parents.

S. T. BENTLEY.

Economy, Ga.

## DR. L. F. LORD

Was born in Wilkinson County, Ga., May 24, 1862, and died at his father's in Appling County, Ga., August 12, 1897, being thirty-five years, two months, and nineteen days old. He moved with his parents to Appling County when ten years old. He was a good moral boy and obedient to his parents. He was converted to the Christian religion in early life. He came to Beulah church Saturday before the third Sunday in April, 1887, and related a good experience, and was received into the church, and baptized next day by his father, Elder J. N. Lord. He was soon appointed clerk of the church, and filled that place well, and was an esteemed Baptist by all that knew him, and besides he was a good citizen. He married Miss Letty Mobly December, 1889, and she was a faithful companion until his death. In his affliction she never seemed to be too worried to come at any call. She was as faithful as any wife could be, I, as the father of the deceased, say, "God bless her." But, as many of God's children, he fell into unchristian conduct, for which the church excluded him; but, as with all God's disobedient children in some way trouble overtakes them, in his case affliction, as David in Psalm cxix. 67—"Before I was afflicted I went astray: but now how I kept Thy word." He was afflicted with consumption two years ago, but was not confined to his bed until last April. He bore his afflictions without a complaint. He made an humble confession of all his wrongs, and was restored to the fellowship of the church, and we believe died in the triumphs of a living faith.

## THE BEULAH CHURCH.

*Resolved, 1st.* That we extend our sympathy to the bereaved wife and two children and his aged father and brothers and sisters. We feel that our loss is his eternal gain.

*Resolved, 2nd.* That this be sent to the GOSPEL MESSENGER for publication, and a copy containing this be handed to the wife of deceased. This done by church in conference this August 14, 1897.

ELDER HIRAM HAND,

ELDER J. W. LORD,

BRO. D. H. HARTLY,

*Committee.*

## MRS. MARTHA SHARP.

Our devoted and aged mother died March 27, 1897, at the home of her eldest daughter, Mrs. Amanda Copeland, Elmore County, Ala., in her eighty-seventh year. She was the widow of deacon John F. Sharp, with whom she had lived lovingly and happily for about sixty years, raising a large and respectable family of loving children. Her dear husband and five sons preceded her to the grave. Mother was an orderly and faithful Primitive Baptist for about seventy years of her long and faithful life, and she adorned the doctrine of God our Saviour by all those good works of which the apostle speaks as becoming women professing godliness. She

was indeed a model woman in every relation of life, whether as a wife, a mother, a neighbor, or a church member.

What a beautiful life was hers! and what a triumphant death, falling asleep sweetly in Jesus! May the Lord help us to be resigned.

Her sorrowful daughter,

MRS. BETTIE BLAKE.

#### MRS. MARTHA D. WATSON

Was born in South Carolina in 1820. She was married to John Watson in 1841, by whom she bore ten children, seven daughters and three sons. She died in the faith and fellowship of the Primitive Baptist church August 29, 1897. Her life was fraught with sorrow and grief, yet she bore all her trials and afflictions with unwavering courage and fortitude. She cherished an humble hope in Christ for many years before she joined the church at Beulah, Pike County, Ala., in October, 1895. Her Christian experience, as she related it to the church, was very forcible, affecting, and convincing; so that no child of God who heard it could doubt the sincerity and reality of her faith and hope in the blessed Saviour. While the surviving son and several daughters naturally mourn the loss of a Christian mother, the church feel the loss of a devout member, and the community that of a benevolent and charitable benefactor, yet we have the consoling reflection that sister Watson sleeps in Jesus. Blessed sleep!

J. E. W. H.

#### ETHA O. WHITE.

This lovely little daughter of J. V. and H. V. White died at their home in Coosa County, Ala. She was born July 1, 1894, and died May 3, 1897, aged two years, ten months, and two days. Oh, it was painful to witness the sufferings of the sweet little darling. She was an affectionate child. She had blue eyes and light hair. She is badly missed by her parents and her little brother and sisters. On the evening when she died, just as the sun was throwing its last bright beams in upon her, she paid the debt that we all owe. I hope the dear little darling is now resting in the arms of Jesus. I can almost hear the groans of the dear little one while on her dying bed. It was hard parting, but I hope our loss is her gain. She opened her eyes just before she died, and looked at every one in the room as if to say "farewell to all," and called her mama. But the good Jesus, knowing all things best, took her away from dear mamma. Burial services were conducted by Prof. A. G. Holloway, who spoke very comforting words to the writer and friends as well as to the bereaved parents, after which this lovely child was buried at Fish Pond church.

Her Aunt,

P. E. WHITE.

#### CRUDEN'S COMPLETE CONCORDANCE.

Cruden's Complete Concordance (Student's Edition) of the Old and New Testaments and the Apocrypha, with his sound definitions of Bible terms, and his meanings of Proper Names, and his Compendium of the Scriptures, will be sent by mail or express, prepaid, for One Dollar and Fifty Cents.

S. HASSELL.

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