

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

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 21. WILLIAMSTON, N. C., JANUARY, 1899. No. 1.

“IT IS I; BE NOT AFRAID.”

Matt. xiv. 27

Tossed with rough winds, and faint with fear,  
Above the tempest, soft and clear,  
What still small accents greet mine ear?  
'Tis I; be not afraid.

“ 'Tis I, who led thy steps aright,  
'Tis I, who gave thy blind eyes sight;  
'Tis I, thy Lord, thy Life, thy Light;  
'Tis I; be not afraid.

“ These raging winds, this surging sea,  
Bear not a breath of wrath to thee;  
That storm has all been spent on Me.  
'Tis I; be not afraid.

“ This bitter cup fear not to drink;  
I know it well—oh! do not shrink;  
I tasted it o'er Kedron's brink.  
'Tis I; be not afraid.

“ Mine eyes are watching by thy bed,  
Mine arms are underneath thy head,  
My blessing is around thee shed,  
'Tis I; be not afraid.

“ When on the other side thy feet  
Shall rest through thousand welcomes sweet,  
One well-known voice thy heart shall greet,  
'Tis I; be not afraid.”

From out the dazzling majesty,  
Gently He'll lay His hand on thee,  
Whispering: “ Beloved, lovest thou Me?  
'Twas not in vain I died for thee.  
'Tis I; be not afraid.”

Some one has said that the mote which we wish to remove from our brother's eye is but the reflection of the beam which is in our own. Very often the failing which we see in another is the very one to which we ourselves are most prone.

Social Circle, Ga., October 29, 1898.

*To the Brethren, Sisters and Readers*  
generally of THE GOSPEL MESSENGER:

I feel an impression and desire to write something for your careful consideration. "The Messenger" is a religious periodical, ably edited, and is a source of comfort and edification to its readers, and, perhaps, thousands of the children of God hear but little other preaching, owing to affliction and other surroundings. In my judgment there is no paper that excels it. It is published at great cost of money and mental and physical labor. The terms of subscription are reasonable and easily complied with—only \$1 a year in advance. It is just as easy to pay at the first of the year as the last. It is through kindness and confidence that indulgence is given, and we should not at any time fail to be prompt in payment of our dues. None of us would expect or ask a merchant to furnish us with goods and not pay him as by agreement. There are hundreds of delinquent subscribers who are fully able to pay, and this neglect is embarrassing its publication, besides being wrong. In many cases it is mere neglect, not designing wrong.

We, as subscribers, are the beneficiaries and make no sacrifice, while it is at a great sacrifice of the editors and publishers. If the readers and subscribers of this valuable periodical knew the surroundings and condition of these brethren, I am confident they would feel and act differently. It has been my happy privilege for quite a number of years to live close neighbor to both Elder Mitchell and Elder Henderson, and with pleasure and in truth I can say I never knew any one more fully above reproach in all the walks and relations of life than both they and their families, and both of them have very limited means as to this world's goods; and oh, my dear brethren and sisters, to think of the afflictions of themselves and families. Sister Henderson, a confirmed invalid and constant sufferer all the time, and our aged father in Israel has not been free from suffering in body for more than half a century, and our dear beloved editor and publisher, Elder Hassell, has, as

I know, made a complete and full surrender of all earthly enjoyments, both social and domestic, neither counts his own life dear to him, and in his arduous labors for the cause of our dear Redeemer, he has been overtaxing his mental and physical man, and has caused disease to return on him, and it is preying upon his vitals. And why, my dear brethren and sisters, all this sacrifice on their part? The answer is plain; we can all answer it. It is for the good, the comfort of God's children, and for the glory of God; and the time will soon come when each of them will hear the welcome call, "Child, come home. Well done, thou faithful servant, enter into the joys of thy Lord!" And we should esteem them very highly for the work's sake, and bear our part with them and not throw an obstacle in their way by our neglect. I write this with a heavy and sad heart. None but God alone knew or knows of this writing; and if I know my own heart, the only object is to stir up your pure minds to the discharge of duty, both spiritually and in our natural relations, and I trust I am understood as to my object in alluding to the condition of our beloved editors.

And now, in conclusion, I ask of one and all to have of that charity that the Apostle speaks of toward me (I Cor. 13th chapter), and bear with me this one time in a word of exhortation, for I feel sensibly that the time of my departure is near at hand, being infirm and about seventy-three years old, and you, who have access at a throne of grace, remember me and mine there.

May God bless you all and bless Zion, is my prayer for Jesus's sake.

Yours, unworthily,

JOHN N. HURST.

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### PROPOSAL FOR A GENERAL PRIMITIVE BAPTIST CONVENTION.

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Petersburg, Ind.

DEAR BROTHER HASSELL: The writer has been frequently consulted by several of our able ministers as to the propriety of our having a general Convention of our preachers at some convenient place in the United States, to take under advisement the settlement of the differ-

ent points in doctrine and practice about which we differ, and he has concluded to make public his views upon the subject. If there ever was a time in the history of the Old Order of Baptists when such a meeting was necessary, it is now. It has occurred to the writer that some such plan as the following would be the better course to pursue, viz:

1. Let the meeting be voluntary, after due notice.
2. When convened, let it be organized by the election of a Moderator and Clerk, and have all the final acts faithfully recorded and published.
3. After organization, take the Old London Confession of Faith as our guide, and where differences of opinion are known to exist as to the true meaning of that Confession, more fully explain what we understand its real and true meaning to be.
4. In cases where other questions in doctrine and practice have arisen, not taken under advisement by the London meeting, strive to come to an agreement upon them if possible.
5. Advise that the adoption of the acts of the meeting be voluntary on the part of the churches. There certainly would be no harm resulting from a meeting of this kind, but the results might be of great benefit to the denomination.

With good wishes for the peace, union, and harmony among the Old Baptists, I close for the present.

J. W. RICHARDSON.

### EXPERIENCE.

Social Circle, Ga., September 28, 1898.

*D. M. Mathews, Atlanta, Ga.—*

DEAR BROTHER IN THE LORD: I now make the attempt to write you my little experience as the grounds of my hope, as you requested me.

I am only 13 years old, and for the last three years of my life have been greatly troubled on account of my sinful condition. I saw and felt that I was a poor lost sinner condemned to die, and tried every way I could to get better and get rid of my heavy burden, but it seemed

that the more and more I tried to pray the worse and worse I got, till finally it appeared as though there was no hope for me to be saved. I gave up all as lost.

I was attending school, and on the 25th day of November, 1895, at noon, I went out into the woods and sat down on a log, and was thinking and studying about my condition, and all at once, unexpectedly to me, my burden of sin and guilt was all gone, and I was enabled, as I hope, to praise and glorify God's holy name for His goodness and mercy to me, a poor lost sinner, in giving me a hope in Jesus of the forgiveness of my sins.

For a good while after this I felt like I wanted to talk to the church, and be baptized, but could not go until the second Saturday in May, 1898, when, I hope, the Lord enabled me to talk to the church and tell them what great things He had done for my soul; and on the next morning I was baptized into the fellowship of Rutledge church, Morgan County, by Elder S. H. Whatley. After I talked to the church I felt a great relief, but not entirely so till I was baptized. While waiting till Sunday I somewhat dreaded it, but when it came I did not dread it at all. While I was in the water I was as happy as I could be, and while I was under the water I felt like I did not want to come back into this world of sin and woe any more. Now, brother Mathews, I have written you in part my little experience and the grounds of my hope, and will here state that since I was baptized I have found rest, and humbly hope I did right, though feeling unworthy, and fear I am mistaken; but I do know I enjoy going to meetings and Associations, and enjoy the conversation, singing, and services of the brethren at my father's, John N. Hurst's, and at other places.

If you think what I have written worth its room in "The Messenger," you are at liberty to use it. I ask, and desire an interest in your and the brethren's prayers at a throne of grace, that the good Lord may guide me aright, so that I may not dishonor the cause of Christ while I live.

Pray for me, your little unworthy sister,

(MISS) ADDIE HURST.

## EXPERIENCE.

Rutledge, Ga., October, 1898.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST: A few years ago I was at the church at Rutledge, and during preaching I became in great trouble—could not tell what was the matter. I felt like I was meaner than anybody else. I thought if I could get off where no one could see me, I would be satisfied, and thought also that when I got home I would be all right. But alas! when I got home I felt no better and when off alone felt no better; it was the same, there was no enjoyment for me, though I tried every way I could. When I would go to meeting it seemed to me that the preacher was preaching to me all the time, though he knew me not, and did not know I was there. I would try to pray, but I could not; all I could say was, "Lord, have mercy on me," for I felt that I was a condemned sinner before God. So I thought that I would have to give it all up, but still I kept trying to pray.

One night all the family had retired, and I was sitting out on the veranda all alone, and while there all my troubles left me, and I was enabled to praise and glorify God, and to hope that He had forgiven my sins; and I desired to join the church, but waited six years, for it seemed that what I had to tell was so little the church could not receive me; but I could not be satisfied until I did talk, which I did to the church at Rutledge in April, and in May I was baptized by Elder S. H. Whatley, when a great burden left me, and it was the happiest day of my life. I never have been able to express my feelings on that day. I know it was for nothing good I had done, for I did all I could, and the more I tried the worse I felt. O! that I could praise and glorify God more, for He is worthy of all honor and praise. Before communion came on, I felt like it was more than I could stand, but when the time came I was enabled to partake and also once afterwards, which were two of the happiest days of my life. Dear brethren, these are the evidences on which my hope of a better

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resurrection through the merits of Christ rests. May God guide me, and the glory be to His name, for Jesus's sake.

Your unworthy little sister,  
(MISS) SARAH A. STREETER.

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Americus, Ga., October 21, 1898.

DEAR BROTHER MITCHELL: Your letter was received and read with joy and gladness. I do feel so little and unworthy, even less than the least of all saints, but I was so glad you answered my letter.

My dear mother was a Primitive Baptist further back than I can remember. She was paralyzed about four years before she died, but she bore all her sufferings with great patience. I do not remember ever hearing her murmur and, being conscious to the last, she told us she knew her end was near; and so she fell asleep in Jesus as calmly as a little infant going to sleep, on Christmas Day, 1869. She was a precious mother, and I often shed sad tears in thinking how much more I might have done for her comfort than I did, though I tried to do all I could in that way. Still, we always have regrets in thinking of what we ought to have done in the past.

My father never joined the church, but was a dear friend and lover of the Primitive Baptist doctrine, attended church meetings regularly, and read his Bible almost daily. He died in 1860, and I hope and believe he rests with Jesus.

I often inquire, will I ever enter heaven? I feel to know if it depends upon my own personal worthiness or works, I can never enter that holy and peaceful home of the redeemed; but, thanks be unto God, I hope, by His grace, to have an eternal home with all the redeemed family to sing His praise.

I have been an unworthy member of the church for 22 years, but must say in truth, I feel to have made very poor progress and feel, if possible, to know less to-day than when I first knew the Lord, if, indeed, I have ever known Him in truth. My sinful self is the worst enemy I feel to have, and I often mourn over a sense of my imperfections.

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Not long ago I was in great trouble of mind about myself and my little family, and O, how I tried to pray the blessed Lord to give me some manifestation of His goodness. And while about my domestic work it came suddenly and forcibly in my mind to read the 9th chapter and 12th verse of the prophecy of Zechariah. It reads thus: "Turn you to the stronghold, ye prisoners of hope, even to-day do I declare that I will render double unto thee." O what joy and gladness filled my poor soul in reading these precious words of the Lord. I could but say, Yea, Lord, all is in Thy hand.

I hope you will pardon me if I have trespassed on your precious time, and look upon me with pity. Remember me and family at a throne of grace.

May the Lord bless you and yours,

MRS. L. W. HERNDON.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy, to look too far up, may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our Heavenly Father for strength equal to the day; but we have no right to ask Him for one extra ounce of strength for anything beyond it. When the morrow comes grace will come sufficient for its tasks or for its troubles.

"Let me be strong in word and deed  
Just for to-day!  
Lord, for to-morrow and its need  
I must not pray."

—Theodore L. Cuyler.

Mr. Frederic Harrison, who can not be suspected of any love for evangelical religion, says in the "Fortnightly Review": "There are signs on many sides of the revival of the older conservative forces, and of discouragement and disarray in the battalions enlisted under the banners of change." The conservatives have been trudging calmly on in the narrow way that leadeth to life, but they will be rejoiced to welcome back those who left them for new paths.—*Selected.*

Loving kindness is greater than laws; and the charities of life are more than all ceremonies.—*Talmud.*

## EDITORIAL.

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

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

### BEGINNING OF VOLUME XXI.

With the present number the twenty-first volume of THE GOSPEL MESSENGER begins.

Even in his lamentations over his own and his people's sorrows, the prophet Jeremiah felt and wrote: “It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in Him” (Lam. iii. 22-24). In the same way I believe that the editors, the contributors, and the subscribers of THE GOSPEL MESSENGER realize and confess that, not at all because of their own righteousness, but entirely because of the free and unfailing mercies of the Lord, they have been spared to see the beginning of another year, and that, far above all else, their Divine Creator, Preserver, and Redeemer is their present Portion and their eternal Hope. Creatures change with the changing years, but the Creator can not change; and therefore His sinful people are not and never will be consumed (Mal. iii. 6). He does and will baptize them not only in the Holy Ghost, but also in fire, in the searching, severe, and afflictive dispensations of His wise and holy providence,

and He will thus burn up all the moral and spiritual evil in their natures, and finally purify them from every vestige of sin, and gather them, as living and pure grains of precious wheat, into His heavenly garner, and then the redeemed will thoroughly know that their salvation has been all of grace, and, in fulness of joy, will they ascribe unto the Three-One God all the glory of their deliverance (Matt. iii. 11, 12; Mal. iii. 1-3; Rom. viii. 16-39; 2 Cor. iv. 16-18; Heb. xii. 1-13, 18-29; 1 Pet. i. 1-9; iv. 12, 13; Rev. vii. 9-17; xv. 2-4).

The perfect and eternal truths of the Scriptures, as understood by its editors and contributors, have been the principles by which THE GOSPEL MESSENGER has been guided in the past, and by which I hope that it will always be guided. And, if THE GOSPEL MESSENGER has a *special* mission, I feel that it is to insist upon the full, Divine, unrivalled inspiration of ALL THE SCRIPTURES—not only of the Scriptures generally emphasized by Primitive Baptists, but also the Scriptures apparently forgotten or ignored by some of our brethren, and thus to do away with all the religious inventions, speculations, and institutions of men, and to re-unite, on a Scriptural basis, our now sadly and unscripturally divided people, and to build them up in living and loving, humble and spiritual, peaceful and lasting unity and prosperity (2 Tim. iii. 16, 17; Mark vii. 1-13; Eph. iv. 1-16).

THE GOSPEL MESSENGER pursues a *scriptural* and THEREFORE a *conciliatory* course, believing that every thoroughly honest heart desires to know “*the truth, the whole truth, and nothing but the truth.*”

The editors of THE GOSPEL MESSENGER are poor men; and we earnestly beg our subscribers to enable us to continue its publication by promptly paying not only their arrears of subscription but also the small sum of one dollar for a year *in advance*—according to the well-known terms of all periodicals in the world. Such would be your desire if you were editors; and we simply but urgently request you to obey the law of Christ—to do, in this matter, unto others as you would have them do unto you (Matt. vii. 12).

S. H.

## RELIGIOUS PERIODICALS.

Some of our brethren ask what Scriptural authority we have for religious periodicals. A periodical is a publication appearing at regular intervals; and a religious periodical is, of course, occupied with religious subjects. Speech is a gift by which the Creator has distinguished man above inferior animals, and it is necessary for the full communication of thought and feeling from man to his fellow-man. Writing is but a more accurate and permanent form of speech. And printing is a quicker, cheaper, and more extensive kind of writing. The prophets and apostles, from Moses to John, were not only speakers but also writers; and hundreds of times were they directed of the Lord to write, as we are informed in the Scriptures—the very word *Scripture* means *writing*; and their writings were not all done at once, but at various intervals during a period of 1,600 or 2,000 years; and the copies of their writings, made by pen, ink, and parchment or paper, cost time, labor, and money—far more than printed periodicals cost. One Bible cost the life-time labor of an ordinary man. In Bible times “they that feared the Lord spake often one to another” (Mal. iii. 16); and “it was needful” for the servants of God “to write unto” His people and “exhort them to contend earnestly for the faith which was once delivered unto the saints” (Jude 3). And, as man is the same that he has been ever since the fall of our first parents in the Garden of Eden, it is similarly desirable to-day for the people of God thus to communicate with one another, by both speech and pen, for mutual instruction, exhortation, and consolation.

“‘Printing,’ said Luther, ‘is the last bright flame before the extinction of the world: thanks be to God that it came before the end of the world came.’”

“Paul’s letters were ‘weighty and powerful,’ and yet for nearly fourteen hundred years every copy of them had to be made by the slow and painful toil of the patient scribe. Printing has changed all that, and now a single printing press could probably produce in ten minutes more epistles than Paul could have written in a life-time; and modern mailing facilities would have

scattered them in a week more widely than all the apostles could have diffused them during their entire ministry.

“It is true that the press of to-day is often mercenary, and that Satan seems to have largely gained control of it; but it is also true that the press as an instrument for the diffusion of religious truth has almost infinite possibilities.

“The teacher in his class communicates knowledge to ten or twenty pupils, some of whom fail to retain it. The press can spread that same information, more tersely and accurately stated, before a hundred thousand readers scattered to the ends of the earth; and it can be duplicated and repeated indefinitely. The preacher can speak to a score, a hundred, or a thousand hearers if they can be gathered in one place—his voice often being feeble, his delivery defective, his bodily presence weak, and his speech contemptible; but through the press that same message, carefully prepared, can be sent to ten thousands of scattered homes, to lonely hamlets, to seamen on the deep, to explorers beyond the reach of civilization, to invalids in sick-rooms, prisoners in their cells, wanderers in their tents, pioneers in their cabins—and it can be reread, repeated, multiplied, and diffused as by no other method.

“Why do not good men see more clearly the importance of this agency? Vast amounts of capital are invested in academies and seminaries; vast endowments are obtained for schools and colleges, where a hundred or a thousand students receive instruction; but who ever heard of an endowment for a paper which, if properly conducted, might instruct ten times as many students, most of whom could not by any possibility enjoy the privileges of the schools?

“Surely the Lord has blessed this means of diffusing His truth and honoring His name; and those who devote their lives and time and talents to this work ought to be remembered and aided in it by those stewards of the Lord who are quick to consult their Master’s interests, ready to listen to His still small voice.”

S. H.

## PRIMITIVE BAPTIST PAPERS.

Two or three papers well conducted in both the Business and Editorial Departments, by proper representatives, of the needs and doctrinal sentiments of Primitive Baptists, would be very useful, and ought to be well sustained.

But when papers are multiplied beyond the needs of the denomination and are deficient and uncertain in both the Business and Editorial qualifications, they can not be useful

W. M. M.

## FELLOWSHIP OF CHRIST AND HIS PEOPLE.

It is said in the Scriptures that Christ was with the church in the wilderness, and also that long before His coming in the flesh His Spirit was in the prophets, testifying beforehand of His sufferings and of the glory which should follow.

The Spirit of Christ, or Christ by His Spirit, has been in every true worshipper of God, and in all acceptable worship from the time that Abel offered an acceptable service to God down to this present hour. Every spiritual emotion of joy in the Lord, and every doleful cry of sorrow over the corruption of worship which has been recorded in either the Old or New Testaments, are but the joys and sorrows of Christ in His people. They have given vent to what the Spirit of Christ in them has prompted of that which they have seen, heard, felt, and understood, and their cries of distress or songs of joy are the expressions of Christ in them.

Our Lord Jesus Christ is so fully and completely one with all whom the Father hath given unto Him, that He is not ashamed to call them brethren—saying, “I will declare Thy name unto My brethren; in the midst of the church will I sing praise unto Thee.” Their afflictions are His afflictions, and their joys are His joys. In the midst of the church He is singing praises to God by them, for they are His workmanship, and He has wrought all their works in them. It is Christ in you the hope of glory.

But the chief thought we had in mind to express at this time is, that not only Christ and His people have in all ages been, and yet are, and will forever continue to be one, but that all His people of every age, kindred, nation, and tongue are one in and with each other. And the more they are under the power of the Spirit of Christ, the more that fellowship and oneness will be manifested to one another. And the more one is under the loving power of the Spirit of Christ the greater his distress and sorrow will be when there is departure from the faith, or any coldness, barrenness, or divisions among brethren. This is why the prophets of the Lord and the apostles and ministers of Jesus were so distressed when any affliction came upon their brethren. The Spirit of Christ in Jeremiah caused him to cry, "Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

By the Spirit of Christ which was in the prophet he felt that the reproach and destitution of Israel was his reproach, their trouble was his trouble, and their sorrow his sorrow. And as it is often a palliating relief to a troubled heart to weep and be enabled to give free vent to tears, the man of God uses the strongest possible figure of this kind, as expressive of the relief his anguished heart felt to need, when he contemplated the awful decay into which the worship of the true God had fallen among his people.

"Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night!" Could there possibly be any expression of greater love and greater concern for any people than the prophet here expresses for his people? He loved them, else the distress which should come upon them for their sins would have been no distress to him. Like every faithful minister of Jesus, much had been given to the prophet and much was required of him. A greater responsibility is upon the pastor and deacons of the church than upon others who have not been fitted by the grace of God for these places. For this reason they often feel a care and distress for the church which others can not feel to the same extent.

Sometimes the faithful labors and watchfulness of the pastor of a church for the good of the flock require that he rebuke some of his beloved brethren with all the authority given him in the Word of the Lord. "These things speak, and exhort, and rebuke with all authority," said Paul to Titus (ii. 15).

But if one has only assumed the office of the ministry and is taking the oversight of the flock of God merely for filthy lucre's sake, he is like the hireling of whom Christ speaks in John x. 13—"he careth not for the flock." The distress of the flock is not the distress of the hireling. "Every one of them is looking for his gain from his quarter," and when it comes, quarterly or semi-annually, and liberally, each one of them is so well satisfied that the prophet of God compares them to "sleepy dogs, sleeping, lying down at ease and loving to slumber." Yea, also, "greedy dogs that can never have enough, but are like the two daughters of the horseleech—crying, 'Give, 'Give.'" Prov. xxx. 15.

Such teachers and such under-shepherds as these have not the love or care of the flock at heart, so that in their distress they could say in spirit, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night over the slain of the daughter of my people!"

M.

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### GENERAL MEETINGS.

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Most heartily do I approve of all meetings of the people of God for Divine worship and mutual edification, whether the members that meet belong to one church or to any number of churches, and whether the meetings be daily, weekly, monthly, quarterly, or yearly; and I see nothing essential or objectionable in the name by which such meetings are called, whether Associations, or Union or District or Section Meetings, provided such meetings do not assume to exercise authority over the churches of Christ or over other such meetings. This has always been my position in both the Church History and in THE GOSPEL MESSENGER. Everything that I have ever said or written *apparently* against General Meetings has been *really* against their unscriptural

and injurious evils and abuses. And I have always earnestly exhorted all the people of God to forbear with one another in love in regard to their little differences on these and all other forms not plainly set forth in the Scriptures. I have endeavored to examine these matters in the light of the Divine Oracles, and I believe that such investigations can only result in the glory of God and the benefit of His people. The more closely we follow God in His Written Word, the better will it be for us, and the more do we honor Him.

In regard to the proposition of Elder John M. Richardson, of Petersburg, Ind. (published in this number of THE MESSENGER), that there should be a General Meeting of all our ministers and members who can attend, from the North, South, East, and West, for the purpose of personal acquaintance, and a better understanding of each other, and the promotion of brotherly feelings and relations with one another, and the preparation and adoption of some statement of our faith and practice (as was done by the Ministers and Messengers of more than a hundred Baptist churches in London in 1689), such statement not to be imposed upon any church, but to be left to the voluntary adoption of each church that endorsed it, I would be glad myself to witness and attend such a meeting. The wise Solomon says that "in a multitude of counsellors there is safety" (Prov. xi. 14; xxiv. 6). Christ says: "Blessed are the peacemakers, for they shall be called the children of God" (Matt. v. 9). And Paul says: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. i. 10). And again he says: "Let us follow after the things which make for peace, and things wherewith one may edify another" (Rom. xiv. 19). Of course, on all matters of faith and practice, the Scriptures are the only authoritative standard for all Bible Baptists.

S. H.

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Honor must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our weakness, sound peace of mind out of sound contrition.—  
*Charles Kingsley.*

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## UNION MEETINGS.

The most innocent, delightful, and edifying General Meetings that I know of are such Union Meetings as we have in Eastern North Carolina. These Union Meetings are composed of from half a dozen to two dozen churches, and generally meet on every Fifth Sunday, with one or two days preceding,—thus occurring four or five times a year. They have no connection at all with Associations. They do not exercise the slightest authority over the churches or over other Unions or Associations. In the brief Conference held on Friday or Saturday, the pastor of the church with which the Union convenes is the Moderator; and he and the Clerk of the Union and two members of that church appointed by the Moderator form a committee to decide which of the ministers present shall preach, and on what day; and the conference decides where the next Union shall be held—the churches that desire the next session petitioning for it, and the conference generally giving it to the church that has the oldest petition. Sometimes a messenger or two is received from another Union, and sometimes a member or two who volunteers to go is appointed a messenger to another Union, though this seems unnecessary. No other business is done. The Minutes of the meeting are not published. There are not such crowds as at Associations. The time is pleasantly and profitably occupied in conversation, singing, praying, and preaching. Sometimes we are favored with the presence of ministers from other Unions and other States. The services close with communion on Sunday. There are no controversies, jars, or discords; but all is humility and love and peace and joy in the Lord. These Union Meetings are little heavens on earth. I would be glad to attend one every day of my life.

S. H.

## PEACE.

Presuming that it is lawful to speak of the good things needful to make our people happy and prosperous, though we may be to some extent lacking, I wish to talk to the readers of "The Gospel Messenger" about

peace. This little word has many definitions, one of which is freedom from internal commotion or civil war. The time has been when the church of Christ—the Baptists of the primitive faith and order—were necessarily engaged in a war against a foreign element that invaded her sacred domain, and by the grace of God she was victorious; but some of her members were captured, and for a time held in captivity by the enemy; and some may have died away from home—the Lord knows. Some people call that war “the division of the church”; others say, “the split”; but I don’t believe that the church can “split” so easily as some seem to think; it is too much like these old tough black-gum trees that grow here in southeast Alabama, the fibres of which are so knit and entwined together that even lightning don’t split them much; never killed one of them that I know of. So the church, the body of Christ, united in one Spirit, is not apt to fly apart into fragments for a trifle. I remember that, some years ago, there stood a scrubby black-gum tree near the west end of our dining-room, and it was useful to shade that part of the building during the late afternoons; and one night, during a thunderstorm, that tree was struck by lightning, and some of the bark was knocked off, and one or two limbs were broken off, but the tree lived and grew on as before. There lay near the tree a flying squirrel, dead, which was, no doubt, killed by the shock; but that squirrel was no part of the tree. Those branches that were broken off from the tree, withered and died, yet the body of the tree was not “split,” neither was it killed.

Now, I think the church is somewhat of that nature to hang and cling together, like a family whose hearts are knit together in love; for children born of one parentage, while they may, and often do, disagree among themselves, yet the kindred tie remains the same, and that is the basis of agreement upon which there is hope of the restoration of peace; without it the breach is apt to be permanent.

It causes a sad and sorrowful feeling to pass over me when I hear brethren speak of “another split” or division of the church. Now, if the church should divide or “split,” one part would be as much the church of Christ

as the other: but where is the Primitive Baptist who now admits that the Missionary Baptists are one part or division of the apostolic church?

That the peace of Zion is now being interrupted by worldly factions, carnal elements, is apparent to all; but there is a promise in the prophetic record that "Zion shall be redeemed with judgment, and her converts with righteousness." The church organization has ever been subject to corruption by the entrance of a carnal, worldly accumulation of nominal professors upon the rolls of her membership, which, like the birds that lodge in or upon the branches of a tree and burden it with their weight, and deposit their filthy excrescences beneath its shade, are the most zealous and clamorous in times of trouble and dispute; and at such times, when a feeling of gloom pervades the hearts of the true devotees of Zion, these birds fly to their perch, and seem to feast upon a scene of strife and confusion.

But God's children are a family of peace, and they all love and pray for the peace of Zion. Our Saviour said to His disciples, "My peace I leave with you, My peace give I unto you"; and, therefore, the fruits of Christianity abound in joy, love, peace, and fellowship of the Spirit.

But this great boon, peace, may henceforth be looked for as the effect and result of God's judgments, by the which He saith Zion shall be redeemed. While Jesus hath by His blood redeemed His people from all iniquity, and become the author of eternal salvation to all them that obey Him, yet, by reason of the infirmity of the flesh and effect of human relations and influences of the world, they are now so deeply involved in sin and disobedience to His holy commandments that nothing but the judgment and fiery indignation of our Sovereign will serve to cleanse and purify the church from such earthly scum and filth by which her beauty has become marred. The great King of Zion is now gently swaying His royals ceptre in the form of faithful and earnest warning by His servants against superstition, wilful ignorance, and hoary traditions, to which many of our people cling with almost desperate tenacity, and, like Israel, the type, even denounce and reject the in-

struction and reproof offered them by the most able and tried servants now living upon the earth. It appears to me that a struggle has begun between truth and error, at the termination of which peace will once more spread her balmy wings over the borders of devoted Zion. But the church will not "split."

In love to all the saints,

J. E. W. H.

### QUESTIONS AND ANSWERS.

1—Q. Did the witch of Endor actually raise Samuel from the dead, and what is the spiritual meaning of the narrative in 1 Sam. xxviii.? A. Some writers think that, instead of the spirit of Samuel, it was Satan, personating Samuel, who appeared in a form resembling that of Samuel; but this explanation seems to me to add to the inspired record and to do violence to it. The historian does not say that the witch raised Samuel, but the statement that "when the woman saw Samuel, she cried with a loud voice" (verse 12) implies that the witch herself was astonished and terrified at the sight. If Samuel really appeared, it was by the will and power of God, who thus rebuked the ungodly King Saul, who sought to know the future from vain curiosity, and with no intention to obey or honor the Lord. Both the Hebrew and the old Greek Septuagint versions of the word translated "consulter with familiar spirits" imply that such a person was a ventriloquist and an imposter. The Lord forbade the practice of these pretended magical arts—the same as are practiced by modern spiritual "mediums" and "clairvoyantes" (Deut. xviii. 9–16). The true spiritual meaning of this narrative seems to be that when human beings look for wisdom and guidance, not to the Lord, but to themselves or any other creature, they are in the way of destruction.

2—Q. What is the meaning of the words, "The zeal of Thine house hath eaten me up" (Psalms lxix. 9; John ii. 17)? A. The language was true, in a lesser sense, of David, and, in a greater sense, of the son and Lord of David, Jesus Christ. David's consuming zeal for God's house was shown "in his establishment of the tabernacle on Mount Zion, his earnest desire to build a

permanent and magnificent dwelling for the ark of the covenant, his careful collection of costly materials for the building which he, as a man of blood, was forbidden to erect himself, and the directions that he left to Solomon with respect to it; and, if we take 'house' in a wider sense, David's zeal for the house of God was shown in his careful government of the promised land and people, the kingdom and household of God, for forty years." In John ii. 17, the best manuscripts have the verb in the future tense, "will eat Me up" or "will consume Me." Paul in Rom. xv. 3 applies a part of this verse in Psalms lxix. to the sufferings of Christ. In His holy and burning zeal for the glory of God and the purity of His house and worship, Christ, at the beginning of His ministry, made a whip of small cords, and drove out from the courts of the temple the oxen, sheep, and doves, and the changers of money: and He continued, in His discourses, to scourge the covetous, selfish, worldly, proud, hypocritical professors of religion among the Jews until they prevailed upon the Romans to put Him to death.

3—Q. Ought a minister of Christ, who can not read the Scriptures in the original Hebrew and Greek, to be prohibited from preaching? A. Not for one moment. It is not human learning, but the teaching of the Holy Spirit, that qualifies a man for the Christian ministry. The King James Version of the Bible, in regard to all essential points of doctrine and practice, is substantially correct; the Revised Version, which is now scattered all over the English-speaking world, is a little nearer the original, and is desirable to have; and, in matters of controversy, any accurate information as to the exact meaning of the original is also desirable. One of the chief troubles is that professed ministers read and search so little and know so little about even the English Scriptures. An excellent ordained minister of the Morattock church in the Kehukee Association, Elder A. Craddock, of Plymouth, N. C., who died about ten years ago, never could learn the English alphabet, but had others read the Scriptures to him, and was gifted with a wonderful memory of them, and his preaching was sound and edifying.

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4—Q. Did the true church ever practice or tolerate infant baptism, or sprinkling or pouring for baptism? A. It can not be proved that any Predestinarian Baptist church ever did. Some Arminian Baptist churches did, in the 16th and 17th centuries, either practice or tolerate sprinkling or pouring for baptism. But no Baptist churches, either Predestinarian or Arminian, ever practiced or tolerated infant baptism. The distinctive essence of every Baptist church is that it neither practices nor tolerates any water-baptism except the baptism of believers in Christ.

5—Q. How is it that “the grace of God that bringeth salvation hath appeared to all men” (Titus ii. 11)? A. In the original the words rendered “to all men” immediately follow, not the word rendered “hath appeared,” but the word rendered “that bringeth salvation,” so that the more exact translation of Paul’s words, in the order in which he wrote them, is, as given in the Revised Version: “For the grace of God hath appeared, bringing salvation to all men, instructing us, etc.” The word rendered “bringing salvation” is, in the original, only one word, and means “*saving*.” The arrangement of Paul’s own words and the best scholars now living in the world agree with the translation of the Revised Version, that it is not the *appearing*, but the *salvation*, which is *to all men*, that is, of course, to all men who have grace, which is a holy and a reigning principle in the heart and life of the children of God—all of *us* of whom Jesus Christ is the Saviour, as shown in the 13th verse, “our Saviour Jesus Christ.” Divine grace, in the hearts of all human beings, of both sexes and all ages and conditions, is a sound, healthy, saving, purifying principle, teaching us to live like Christ, when He first appeared in human form on earth (2 Tim. i. 9, 10), and thus to be ready to meet Him with joy when He shall appear the second time in human form on earth to complete our salvation in body as well as in soul (Heb. ix. 28). The context and the whole epistle of Paul to Titus show that “the all men” who are saved by the grace of God are all the elect, redeemed, and regenerated people of God, old and young, male and female, masters and servants, Jews and Gentiles.

6—Q. What are we to understand by John xiv. 2, 3?  
 A. These verses read: "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also." Just before leaving them, our Lord comforts the sorrowing hearts of His disciples with the blessed assurance that the place where His Father specially dwells, the heaven of eternal glory, would henceforth be not only *His* home, but eventually *their* home with Him forever; that there was in His Father's house room for all of His loved, chosen, redeemed, and renewed family, and a place for every one of them, and that He was going there to prepare these abiding homes of love, peace, joy, and rest for them, and would certainly return and take them with Him to live eternally in those blessed habitations. Heaven is not only a *condition* of conformity to Christ, but it is a *place*, and is called in the Scriptures "a high and holy place," a "holy habitation," a "building of God," a "house not made with hands eternal in the heavens," a kingdom," a "continuing city," and a "heavenly country" (Isa. lxiii. 15; Deut. xxvi. 15; 2 Cor. v. 1; Matt. xxv. 34; Heb. x. 10, 16; xiii. 14). The essence of its glory is the presence of Christ (Acts vii. 59; 2 Cor. v. 8; Philip. i. 23; 1 Thess. iv. 14, 17; Rev. xxii. 4).  
 S. H.



### EARNEST APPEAL TO OUR SUBSCRIBERS WHO ARE IN ARREARS.

More than one-half of the subscribers of THE GOSPEL MESSENGER are in arrears. The times are very hard—money is very scarce. The date when each subscription expires is put on each MESSENGER. As it is impossible for me to publish THE MESSENGER unless the subscriptions are paid, I earnestly beg of our delinquent subscribers to renew their subscriptions as soon as they possibly can. I have sacrificed property, time, health,

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and almost life itself to try to make THE GOSPEL MESSENGER as good and useful as possible to its readers. I have tried to set forth in its pages the pure and eternal truth of God, without regard to the fear or the favor of any man. And now, out of sheer necessity, I am compelled to urgently request of each subscriber who is in arrears to send me at once the small amount due, and to renew for another year if convenient, so that I may, with the permission of Providence, continue the publication of THE GOSPEL MESSENGER.




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## EXTRACTS.

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Cartersville, Ga., Dec. 20, 1897.

DEAR BROTHER HASSELL: I enclose post-office order for one dollar, with which to pay subscription for Gospel Messenger another year.

Allow me, in this connection, to thank you for the very able and satisfactory manner in which you get out The Messenger. I hope you may enjoy a long life of usefulness.

With great respect and admiration, I am,  
Very truly yours,

F. M. DURHAM.

Barnes City, Iowa, Jan. 3, 1898.

*Elder Sylvester Hassell—*

DEAR BROTHER: Enclosed find money order for one dollar for The Gospel Messenger. I like it well, and wish you success.

I am your brother, I hope,

WM. J. REEVES.

Pleasantville, Ohio, Jan. 7, 1898.

*Elder Hassell—*

VERY DEAR BROTHER: As our time expires with the present month, I send you money order for one dollar, which pays a just debt for another year.

We have taken The Messenger so many years that it seems a necessity with us.

I like it because I find nothing in it that savors of strife or confusion. All seems in harmony with God's Word.

BERTIE L. BRETZ.

Goldthwaite, Texas, Jan. 13, 1898.

*Elder S. Hassell—*

DEAR BROTHER: You will find enclosed one dollar for The Messenger another year. I have been reading The Messenger ever since 1884, and it gets better all the time. I don't see how I could do

without it, though times are hard; but so long as I can get the money to pay for it I expect to take it.

Pray for me and mine. May the Lord bless and sustain you in your editorial work.

Yours in hope of life through our Lord Jesus Christ,

N. J. DANIELL.

Malmaison, Va., Nov. 9, 1898.

DEAR BRO. HASSELL: Enclosed please find one dollar to pay for The Messenger for 1899. The Messenger is a welcome visitor to me. It comes laden with rich food from a far country. Every number seems to get better or the Lord prepares my heart and mind better to receive it. I hope the Lord may impress you and open the way that you will come and preach for us. I have a great desire to see you and hear you preach. I hope the Lord may spare you long to contend for the truth in the future as you have in the past and to comfort and edify His dear people, is the desire and prayer of your humble brother, if one at all,

W. H. GILES.

Viola, Oregon, Nov. 13, 1898.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST: As my subscription expired with the October number of The Messenger, I want The Messenger to visit my home as long as I live, for it comes regularly laden with many good truths and feasts of fat things, wine well refined upon the lees. May the Lord bless and keep you as His standard bearer to proclaim the good news to His dear children scattered abroad.

Please find enclosed one dollar to pay for The Messenger for 1899.

Pray for me and mine, when it goes well with you at a throne of grace.

Unworthily,

Mrs. M. M. LACROY.

Sheridan, Ind., Nov. 14, 1898.

DEAR BROTHER HASSELL: I think The Gospel Messenger the best periodical published.

Yours in hope of better things in the sweet bye and bye,

ENOCH R. WORLEY.

Rossville, Tenn., Nov. 18, 1898.

*Elder Hassell—*

DEAR BROTHER: As my subscription expires with the December number, I herein enclose one dollar to pay for The Messenger for 1899. I have been a subscriber to The Messenger since January, 1886, and desire to be able to be a subscriber as long as I live. It has been a feast to me, and during my shut in life it was doubly dear to me.

How gladly I welcome its coming, for its pages are richly laden with wholesome food where all of God's hungry children can partake of large morsels with no fear of getting anything foreign in their mouth.

Your little sister in hope,

FANNIE PRICE.

Luthersville, Ga., Nov. 19, 1898.

*Elder Hassell—*

DEAR BROTHER: Enclosed I send money order for two copies of *The Messenger*. I think the Scriptures abound with authority for religious periodicals. I have had some as big feasts from them as I ever had from preaching.

A little brother, if one at all,

GEO. P. HURST.

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## SELECTIONS.

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### HER VISION.

A beautiful monument stands in the cemetery at Stirling, in England, in memory of the Wigtown martyr maidens—Margaret Wilson and Margaret Lachlan—who in 1677 were drowned in the waters of the Bladnoch because they sought to worship God according to their conscience. The tide is flowing in the Solway Firth, rushing, like a race horse, with snowy mane, to the shore occupied now by groups of weeping spectators. They keep their eyes fixed on two objects out on the wet sands. There, two women, each tied fast by her arms and limbs to a stake, stand within the sea mark; and many an earnest prayer is going up to heaven that the Saviour, bending from His throne to the sight, would help them now in their dreadful hour of need. The elder of the two is staked farthest out, Margaret, the younger martyr, stands behind, a fair sacrifice, near by the shore. Still, on the big billows come hissing to their naked feet; on, and farther on they come, death riding on the top of the waves, and eyed by those tender women with unflinching courage.

The waters rise and rise, till, amid a scream and a cry of horror from the shore, the lessening form of her that had death first to face is lost in the foam of the surging wave. It recedes, but only to return; and the sufferer gasping for breath, her death struggle is begun. And now for Margaret's trial, and her noble answer. "What see you yonder?" said her murderers, as, while the waters rose cold on her limbs, they pointed her attention to her fellow confessor in the suffocating agonies of death. In a response full of the boldest faith she firmly answered: "I see Christ suffering in one of His own members." And presently, sustained by this wonderful faith, she herself expired.—*Christian Budget*.

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### SWEETEST IDEA OF HEAVEN.

It is told of Thomas a Kempis that once during his student days his preceptor asked the class, "What passage of Scripture conveys the sweetest description of heaven?" One answered, "There shall be no more sorrow there." Another, "There shall be no more death." Another, "They shall see His face." But Thomas, who was the youngest of all, said: "And His servants shall serve Him."

Dr. Maclaren said in a recent meeting of the Baptist Union of England, that he believed "ninety per cent of theological error came, and always had come, from underrating the significance of sin."—*Selected*.

## IN GOD'S LAND.

Happy morn, when I shall wake,  
 In that land;  
 Freed from sorrow and heart-break,  
 In that land;  
 No night there, but endless noon:  
 No December follows June;  
 And all lips hosannas tune  
 In that land, in that land!

I shall lay life's distaff down  
 In that land.  
 Drop the cross and take the crown  
 In that land.  
 Hope will fade from view no more,  
 But—a beacon on the shore—  
 It will blaze forevermore  
 In that land, in that land!

Roll on Time, then—carry me  
 To that land,  
 Where the forms of loved ones be.  
 In that land.  
 Waft me on that I may rest  
 With the saints upon God's breast.  
 Fetterless and crowned and blessed,  
 In that land, in that land!

—W. T. Hale.

## OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” Rev. xiv. 13.

## ELDER JOHN ROWE.

Whereas it hath pleased God in His all-wise providence to remove from us our much beloved pastor, Elder John Rowe, who died August 31, 1898, in his sixty-ninth year; therefore, be it

Resolved, That, in the death of Elder Rowe, we have lost an able and faithful minister and expounder of the Word, and an able defender of gospel truth; the widow (sister Rowe), a loving husband, and the children an affectionate father, and the county a worthy citizen.

Resolved, That the church at Prosperity extend to sister churches and the widow and children, our prayers and sympathies in this hour of their saddest and deepest sorrow and bereavement, and commend them all to Jesus, who alone can soothe their sorrows, and comfort their distresses, and prepare them by grace to meet the beloved departed one in peace beyond this vale of tears.

Resolved, That a copy of these resolutions be published in The Gospel Messenger, and written upon our church record; also a copy presented the widow and each surviving child of our beloved and lamented pastor.

By order of the church in conference October 15, 1898.

Bro. T. C. BLOODWORTH,

Moderator.

JAMES M. STEWART,

Clerk.

W. B. WILSON,

JAMES M. STEWART,

Committee.

#### ELDER G. M. BARTLETT.

Our beloved and much esteemed brother, Elder G. M. Bartlett, was born near Salisbury, N. C., January 18, 1828, and while a small boy moved with his father to Monroe County, Ga. When a man he went to Tallapoosa County, Ala., and in 1852 was baptized into the fellowship of Emmaus Primitive Baptist church in said county by Elder John M. Duke; and October 5th, 1875, the church at Mount Gilead ordained him deacon; and August 21, 1880, he was licensed to preach, and in Hopewell church, Heard County, Ga., he was ordained to the full work of the ministry Sept. 7, 1895, by Elders R. T. Speight, H. S. Burson, and W. P. Merrell. He then moved to Cullman County, Ala., and by letter joined Fellowship church with his wife (who preceded him to the grave some nine months), where he remained a faithful and orderly member till his death, which occurred June 12, 1898, and the next day his remains were buried at New Hope church in said county. He leaves two children and several grandchildren to mourn his absence. He was a faithful and humble defender of Primitive Baptist doctrine and practice.

Whereas it has pleased God to take him from us by death; therefore, be it

Resolved, That we as a church bow with humble submission to the will of Him who doeth all things well, believing that his loss to us is his eternal gain.

Elders H. B. HOWARD,

W. A. BURNS,

and Bro. H. C. STYLES,

Committee.

Adopted by the church at Fellowship while in conference to be spread upon their book of record, Saturday, October 22, 1898.

Elder H. B. HOWARD,

Moderator.

H. C. STYLES,

Church Clerk.

P. S.—My acquaintance was short with Bro. Bartlett, yet I learned to love and esteem him greatly, always being glad to see him come to New Hope church to visit us as he did quite often after he came to this country, but he is gone to come here no more, but we hope by the grace of God to be able to go to him.

W. A. BURNS,

Nesmith, Cullman County, Ala.

## DEACON C. A. NORRIS

Died at his home near Thomaston, Upson County, Ga., July 20, 1898, after a long and painful sickness, Deacon C. A. Norris. It is ever expected of the living to speak well of the dead, and hence we brotherly look for kind words in the obituaries of our dear departed brethren. But no effort can color the truth in regard to this brother's Christian life and character. All who knew him will join in the statement that a better, nobler, or truer spirit is not found on earth. The cause of Christ he loved and honored to an exalted degree. He loved humanity too, and proved this love by a willingness to lend a helpful hand to whatever would promote the interest of his fellowman.

The needy, in him, found a friend, and many who have received his silent assistance are thankful that earth was blessed with such a man.

Brother Norris was a biblical peacemaker, and, so being gifted of God, he was ever ready to exercise this rare gift for the good of the whole church and his community; and the Bible says of such that "they are the children of God." He was a biblical meek man, and inherited the earth by contentment and not striving to grasp what lawfully belonged to others. He was biblically poor in spirit, and the Bible says of such, "theirs is the kingdom of heaven."

He was a deacon indeed, and thereby purchased for himself great boldness in the faith.

Such lives as his can not die; the poor bodies may return to dust but the spirit that once warmed them and wrought in them obedience to God will ever live to cheer the drooping spirits of the tired ones left behind.

The impress of this worthy life is left upon his sons and daughters, five of whom are humbly walking in the footsteps of their devoted father the church already having chosen the eldest son to fill his father's place as deacon. He was twice married, both wives preceding him to the grave. As an unworthy pastor, it looks like sapping a vital chord to say good-bye to this endeared brother. Much more could be said, but I know space forbids.

Sorrowfully,

WILDE C. CLEVELAND.

## JONATHAN CARTER.

At the request of Shiloh church, I attempt to write an obituary of Bro. Jonathan Carter. He was born in 1814, and united with Shiloh church in 1849, where his membership remained until his death, September 25, 1898. Bro. Carter was one of the best Bible read disciplinarians I ever met. His life was one of example never to be surpassed, faithful not only to his Christian duty, but in all the avocations of life. He was a man of the sweetest temperament, both in public and private life, a man of ordinary talents, but highly cultivated. He was a useful man in the church and in his neighborhood. He was a friend to the widow and orphan, and ever ready to aid the needy and distressed, and at all times ready and willing to administer to his pastor. In a word he was as near a perfect man as mortal flesh can be. He aspired to nothing greater than to do his whole duty at all times. We truly mourn the loss of so great and good a man. But in submission to our Father we bow our heads and say, "Thy will, and not ours, be done." For we feel assured that Bro. Carter has met that reward that God has prepared for those that truly serve Him. He walked with God, and is not, for

God took him. Our sympathies are with the bereaved family. Weep not, dear ones; only follow his example, and ere long you will meet in that eternal home where parting will be no more.

J. D. HUDSON.

#### MRS. LILLIE LYNCH.

Mrs. Lillie Lynch, wife of Jno. W. Lynch, and daughter of Jesse and Barbara Fallin, departed this life July 3, 1898, in her twenty-seventh year. Mrs. Lynch was afflicted with dropsy for about five months, but was thought to be improving, and was sitting up in the bed when the death summons came and claimed its victim, and without hardly a struggle and almost in a moment she passed away.

Mrs. Lynch had never made a public profession of a hope in Christ, but had privately expressed a desire to recover that she might be baptized.

She leaves a husband and four little children, with many relatives and friends to mourn her departure, but we trust they mourn not as those without hope. May the God of all comfort be with them in the hour of sadness, and especially would He protect the motherless children with His omnipotent and unerring power, is the prayer of the unworthy writer.

W. C. HANSON,  
Roxana, Ala.

#### DEACON W. C. HOPSON.

Deacon W. C. Hopson, son of Elder Martin and Eliza Hopson, was born in Coosa County, Ala., October 13, 1835. He married Miss Mary Patrick January 3, 1864, and to this union were born nine children, four of whom preceded him to the grave.

He volunteered in Company D, and served in the Sixth Mississippi Regiment through the civil war, during which time he received a hope in Christ. He joined the Primitive Baptist church at Mount Olive on Saturday before the fourth Sunday in June, 1884, and was baptized the next day by Elder A. J. Stuart. He was set apart to the office of deacon in July, 1886, and served faithfully till death.

Bro. Hopson lived a consistent member of the church, and was loved by all the brethren and sisters. He was a great advocate of peace, and is sadly missed by us all. He suffered with indigestion for some time, and quietly fell asleep in Jesus September 12, 1898.

After services held by the writer, he was buried at Concord church in Rankin County, Miss.

May the Lord bless his bereaved family.

J. L. JOYNER.

#### JOHN S. SORRELL.

John S. Sorrell was born September, 1816, and died June 29, 1898. My dear father was a member of Bethlehem, a Primitive Baptist church in Tallapoosa County, the first of my recollection, and died a member of Macedonia church, Chambers County, Ala., which is and has been for several years served by Elder Satterwhite. He was a true Primitive Baptist in the true sense of the term, and was badly afflicted several months, but prayed that he might be relieved of his afflictions and meet Christ in heaven, where I am satisfied he is to-day.

JOHN W. SORRELL.

# GILLIAM'S ACADEMY

(FOR BOTH SEXES.)

Twenty-second session will open Tuesday, November 1st, and  
the twenty weeks.

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

Williamston, North Carolina.

PUBLISHED MONTHLY.

July 12, 1898.

PRINCIPAL.

## BOOKS! BOOKS!! BOOKS!!!

These Books will be closed out at a great bargain, as follows: "Early Religious Life," 100 pages, at four cents in stamps; "Man Redeemed," 340 pages, and "Early Life," both for ten two-cent stamps; "Mercy Deering, or Faith against Infidelity," cloth binding, price 85c., for 50c. or twenty-five two-cent stamps. This is less than cost, and only a small lot left. It is worth one dollar. For only 70c. or thirty-five two-cent stamps the three books will be sent to one address, postpaid. Send soon, before they are gone.

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Crawfordsville, Ind.

## GOOD CHEAP LANDS IN SOUTHERN GEORGIA.

Brethren and friends who want good homes in a good country, write to Willis & Brown, Real Estate Agents, Ty Ty, Worth Co., Ga. Health and climate good. Lands productive, smooth, plentiful, and cheap. Education, morality, and integrity held at a premium. More good people wanted to help complete our citizenship.

(Elder) MORGAN BROWN,  
Ty Ty, Ga.

I have travelled in the above section, and I found the country pleasant, and many of the people lovely Old Baptists.

S. HASSELL.

## GRIFFIN'S PILE CURE.

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 matter how severe, if used according to directions. I will refund no  
 money if the remedy does not give satisfaction. Price one dollar  
 bottle, sent to any address. T. M. GRIFFIN,  
 Ennis, Ellis Co., Texas.

W. Lynch, and daughter of Jesse  
 departed this life July 3, 1898, in her twenty-  
 year. Mrs. Lynch was afflicted with dropsy for about five  
 months, but was thought to be improving, and was sitting up in the  
 bed when the death summons came and claimed its victim, and  
 without hardly a struggle and almost in a moment she passed away.

Mrs. Lynch had never made a public profession of a hope in Christ,  
 but had privately expressed a desire to recover that she might be  
 baptized.

She leaves a husband and four little children, with many relatives  
 and friends to mourn her departure, but we trust they mourn not  
 as those without hope. May the God of all comfort be with them  
 in the hour of sadness, and especially would He protect the mother-  
 less children with His omnipotent and unerring power, is the prayer  
 of the unworthy writer.

W. C. HANSON,  
 Roxana, Ala.

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 taining thirteen chapters on the leading principles of the Primitive  
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 of the exact words of the Holy Spirit.

S. HASSELL.

Vol. 21.

No. 2.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



PUBLISHED MONTHLY.

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FEBRUARY, 1899.



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# The Gospel Messenger.

FEBRUARY, 1899.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 21. WILLIAMSTON, N. C., FEBRUARY, 1899. No. 2.

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## COMMUNION WITH GOD.

Lord, I am come along with Thee!  
Thy voice to hear. Thy face to see,  
And feel Thy presence near;  
It is not fancy's lovely dream.  
Though wondrous e'en to faith it seem,  
That Thou dost wait me here.

How can it be that one so mean,  
A sinner, selfish, dark, unclean,  
Thus in the Holiest stands?  
And in that light divinely pure  
Which may no stain of sin endure,  
Lift up rejoicing hands!

How sweet, how solemn thus to lie  
And feel Jehovah's searching eye  
On me well pleased can rest!  
Because with His Beloved Son,  
The Father's grace has made me *one*,  
I must be always blest.

Thy presence has a wondrous power!  
The sharpest thorn becomes a flower,  
And breathes a sweet perfume;  
Whate'er looked dark and sad before,  
With happy light shines silvered o'er,  
There's no such thing as gloom!

Thou know'st I have a cross to bear;  
The needful stroke Thou dost not spare,  
To keep me near Thy side;  
But when I see the chastening rod  
In Thy pierced hand, my Lord, my God!  
I shall be satisfied.

---

The Hebrews have a saying that God is more delighted in adverbs than in nouns; 'tis not so much the matter that's done, but the manner how 'tis done that God minds. Not how much, but how well. 'Tis the well-doing that meets with a "Well done." Let us, therefore, serve God, not nominally or verbally, but adverbially.—*Venning*.

## THE PROPOSITION.

DEAR BROTHER HASSELL: A proposition has appeared in two or three Primitive Baptist papers, and now appears on third and fourth pages of "Messenger" for January, 1899, that there be a voluntary assembling of Primitive preachers from all parts of the United States to discuss and settle points of difference among our people, and that when organized for business they take the "London Confession of Faith as a guide," etc.

Now, if this Convention is to be organized by the voluntary assemblage of preachers and to be composed exclusively of only one class of church members, having neither church nor Bible authority to form such an organization for such a purpose, would it not be ignoring the authority of both the church and the Bible to give sanction to such a grand National Primitive Baptist Convention?

W. M. M.

REPLY.—I do not suppose that such a meeting will be held in our day. If it is ever held, it should be altogether voluntary and unauthoritative, and more for the purpose of personal acquaintance and the promotion of brotherly feeling and relations and a better understanding with one another than anything else. As I have said on the sixteenth page of the January "Messenger," "of course, on all matters of faith and practice, the Scriptures are the only authoritative standard for all Bible Baptists. The Scriptures that I quoted in my editorial on the 16th page of the January "Messenger" (Prov. xi. 14; xxiv. 6.; Matt. v. 9; 1 Cor. i. 10; and Rom. xiv. 19) seem to me to justify an humble and loving meeting of even the largest number of the people of God, at any time and place, for the promotion of mutual understanding and brotherly peace and union among us; and any one of our churches might request such a meeting with itself at any specified time. Of course, all the private members as well as all the ministers who desired and were able to attend, could do so; and those not desiring or not able to attend would be at perfect liberty to remain away. The labors of the Baptists in London in 1689, in producing the old London Confession of Faith, and those of the Old School Baptists at

Black Rock, Maryland, in 1832, in producing the Old School Baptist Address, seem to have been blessed of the Lord, and to have been acceptable and beneficial to the most of our people. As the warring tribes of Israel went in peace to Hebron to make David their only king (1 Chron. xii. 38), so our dear departed brother J. R. Respass said to me that he thought it would be well for the Primitive Baptists to have a general meeting, at which, uncrowning all their little sectional and factional kings, they should crown the Son of David, the Lord Jesus Christ, as the great and only King in Zion.

S. HASSELL.

Durham, N. C., October 27, 1898.

*Elder W. M. Mitchell—*

DEAR AND PRECIOUS OLD BROTHER AND FATHER IN ISRAEL: Doubtless you will be surprised to receive a letter from a little wandering sinner like me, and being only a boy in the precious cause of truth, if anything. I feel to be a boy writing to a father.

As I sat reading "The Messenger" this evening, which I have been taking for some time, I came to the article you wrote, ending on page 483. Oh, how sweet it was to me! As you closed, asking the poor sinner if he has this all-important thirst and desire for God, His Spirit and Word, and if His precious promises did take hold of them at times, which are in themselves infallible proofs of our being born again, born of the Spirit of God, born from above and that of love; oh, how your words did get hold of me! I could not but feel to say, yes, I have these feelings and desires; yes, and a little hope in Jesus; and, since having it, have ever hated sin with perfect hatred, in myself and others, feeling to love God, His people, and the blessed doctrine of election and grace, above anything on earth. My desire has ever been, since uniting with the dear old Primitive Baptists, to be of some comfort to God's people, and to love and serve Him; but O! I fall so short of it. Often the will is present with me, but how to perform it I find not. Yet I do know all my strength and ability is in Jesus, and He will supply all my needs. Oh, what a precious thought!

Just here I want to give you a little of my experience. I was very young and suffered much before I would go to the church, but felt sure, when I did go, the most of my troubles were over; but oh, I was so badly mistaken! It seems to be my lot to drink, to the very dregs, the cup of sorrow and afflictions; yet I have often had joy in this, because it has brought me in close touch with the sufferings of Christ, what He suffered for us poor sinners; and in that sense I have been enabled to rejoice in afflictions and have sweet fellowship in suffering. These things often point us to a higher conception of the Christ life and obedience. And the more we see of the riches of His Kingdom and muse on our hope of the blessed adoption of sonship of God, by and through Jesus, having salvation and redemption in Him, with Paul we can say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Oh, is not this the grandest doctrine that ever came to us?"

But if you will pardon what this imperfect little wandering brother has written, I will close. I didn't think to write much, but to call your attention to your sweet and comforting writing, as it is and has been for many years, so instructive, edifying, and useful. May our God richly bless you in your declining years with all things, so that you may finish your course with joy, and enter into the everlasting rest remaining to God's people. Asking your prayers for me, I hope to be,

Your little brother, if one at all,

JOHN A. HERNDON.

---

Opelika, Ala., December 8, 1898.

*R. E. L. Land—*

DEAR BROTHER: Your interesting letter of November 27 was received last week, but I was in such a suffering condition a doctor was called in, and I could not read your letter as I desired. I am better now but not entirely relieved. This will explain to you the delay in

answering. I certainly appreciate your labor and great painstaking research, and that you should have given me the benefit of it. So far as the definition and meaning of Greek or Hebrew words are concerned, I am totally incompetent to enter into an investigation of them.

But whether the words hell and the grave mean one and the same thing or not, there is one thing of which I feel assured, and that is the ceaseless, everlasting, and interminable punishment of the wicked. While it is true that the word "everlasting" does sometimes signify a limited or indefinite duration, yet it by no means always has that signification. I am told that in the original Hebrew the same word that is used to denote the everlasting duration of God, and the everlasting duration of His saints in glory, is used to express the everlasting duration and punishment of the wicked.

While I know that the Scriptures speak more fully upon the everlasting joys and glories of the redeemed of the Lord than they do of the everlasting punishment and miseries of the wicked, I am not at all disposed to discredit either one or the other on that account. "We see as through a glass darkly," even very darkly, when we try to penetrate the future mode of existence of either the righteous or the wicked. It is the Great Unknown to us now. Even as the saints of God, "It doth not yet appear what we shall be; but we know that when He shall appear, then shall we also appear with Him in glory." Is not this enough for us at present to know? If more than this was told us, we are incapacitated in our present earthly state to receive or comprehend it. Would it not be better to heed the loving admonition of the Apostle, that "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." Phil. iii. 16.

And how did we attain to what and where we now are in spiritual knowledge, faith and hope and love? Was it not by the life-giving and life-revealing power of the Spirit of the Lord? Let us then walk in all our practical life, as believers and as church members, by the same Divine rule. Let us mind the same things and "press to the mark for the prize of the high calling of God in Christ Jesus."

Dear brother, I feel that I am nearing the close of my earthly pilgrimage, and soon shall enter into everlasting rest. Then shall I be satisfied, when I awake in the likeness of Jesus. In this world there is tribulation. Be of good cheer, Jesus has overcome the world for all His people, and will come again to receive them all to Himself. Let me beseech you, by the certainty of His coming, that you "be not soon shaken in mind, or troubled" on those points that seem recently to have agitated your thoughts. Read 2 Thess. ii. 1-3.

The Scriptures are fulfilling, and men, who are called preachers, are rising up here and there, speaking perverse things to draw away disciples after them. Even this morning I received a letter stating that several churches were badly torn up about preachers, and they seem to be fulfilling that prediction of the Apostle, "Not sparing the flock." Acts xx. 29.

And, as the brother writes me in sadness, it seems to him that some are "more concerned about preachers than they are about Christ."

May the Lord bless you and your church, and give you the spirit of wisdom, meekness and knowledge in understanding the will of the Lord. Always glad to hear from you.

Yours, in love,

W. M. MITCHELL.

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#### RESOLUTIONS OF THE OBION ASSOCIATION, OF WEST TENNESSEE, AT ITS RECENT SESSION.

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The Obion Primitive Baptist Association, at its 71st session, September 23d, 24th, and 25th, 1898, with the church at Clear Creek, Henry County, Tennessee, adopted the following Resolutions:

"Whereas, On account of the imperfection and perverseness of human nature, local troubles and dissensions will sometimes occur, even among God's people; and

"Whereas, Our present method of holding Associations and maintaining formal correspondence tends to aggravate and extend local troubles into a general division of our people, inasmuch as action taken by one Associa-

tion on such matters necessitates action by other Associations, and so on from Association to Association, through their correspondence, till the whole country is involved; an example of which is furnished by the declaration of non-fellowship passed by the Bethel Association against the Philesic, whereupon the Big Sandy, the Forked Deer, and the Soldier Creek Associations, and, through their correspondence, the Highland, the Muddy River, and the West Tennessee Associations were forced to take action, some of them sustaining severe damage, even bursting asunder; and

“Whereas, It is impossible for a church to maintain her sovereignty as long as another body has the power to fix the terms of fellowship; and

“Whereas, There is a general dissatisfaction among our people relating to Associations as promoters of trouble; and

“Whereas, We believe the Association to be proper for statistical purposes, but think the matter can be relieved by making our Associations and method of corresponding less formal and more scriptural; Therefore, be it

“Resolved, That it is the sense of the messengers of the Obion Association, in session at Clear Creek, Henry County, Tenn., on Friday and Saturday before the fourth Sunday in September, 1898, that the Associations of our churches should be held under the authority of the churches with which they respectively meet, and be presided over by the officers of that church; that all Primitive Baptists, in good standing with their churches at home, should be allowed to take part in the Association; and that the Association should never decide any question of church government or fellowship, but merely give to the churches their opinion when asked to do so, and such opinion to have only such force as any church sees fit to give it.

“2d. That the churches of the Association might continue to appoint a member or members to bear her report of their standing to the Association, but any other member to be considered as much a part of the Association as the members thus sent.

“3d. That the Association should cease sending correspondents formally appointed for that purpose, but

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should recognize all Primitive Baptists, in good order at home, as members of any Association with which they may meet.

“4th. That a copy of these Resolutions be furnished each of our corresponding Associations, and also our local churches, with the request that they consider the matter herein contained.”

*Remarks.*—I have never thought nor maintained that the holding or not holding of Associations was a vital or essential matter with our churches. I have never opposed Associations held, as they were at first, for the simple purpose of worshipping God and edifying one another; but, when they infringe upon the rights of the churches in doctrine or order, and when they assume to lord it over other Associations, and thus to divide and alienate the people of God, I think them highly unscriptural and injurious. The Obion Association, in its recent Resolutions, seeing for itself the distressing and growing evils of such unscriptural assumptions, abandons all such claims, and thus returns to the original, simple, harmless ground of all the oldest Baptist Associations in the world.

I believe that it should be left with each church to decide whether she will belong to an Association or not; and that it should be left with each Association to decide whether it will return to primitive simplicity or not; and that no test of fellowship should ever be introduced among us on this subject. “If any lack wisdom” on this or any other matter, “let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him” (James i. 5). And let him, imploring Divine guidance, search the inspired, infallible, and all-sufficient Scriptures (John v. 39; 2 Tim. iii. 15-17).

S. H.

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#### “SPEAKING ONE TO ANOTHER.”

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“Among the wonders of the Bible, what mystery can be greater than that the church of Jesus Christ composes His own dear body? At first, the thought seems marvellous, but when we study the Scriptures on this point, every doubt must vanish away. The Bible says expressly of Jesus, that God gave Him to be Head over all things to the church, which is His body, the fulness of Him that filleth all

in all. Paul says, 'For we, being many, are one bread and one body.' The Bible speaks several times of the many members and yet one body. For, as the body is one and hath many members, and all the members of that one body being many, are one body; so also is Christ. For, by one Spirit we are all baptized into one body; and we are members of His body, of His flesh, and of His bones. Now, ye are the body of Christ, and members in particular. Both Jews and Gentiles make up this wonderful body, as the Apostle says, That the Gentiles should be fellow-heirs, and of the same body. There is one body and one Spirit, even as ye are called in one hope of your calling. The gifts are for the edifying of the body of Christ, that we may grow up into Him in all things, which is the Head, even Christ, from whom the whole body fitly joined together and compacted, by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. O, my brethren, what a glorious and almost startling mystery to belong to or be part of that dear body that suffered in the flesh and was then received into glory to sit down at the right hand of the Father, and there dwell forever more!"

"You seem to be quite at home in the Bible, my dear brother, yet in carefully reading that precious book. I find that the Lord's church and people are properly a building. The tabernacle and the temple were lively types of the church where God would dwell and commune with His people. The tabernacle gave place to the more permanent and beautiful temple; while the temple itself perished at the uprising of the church, the true tabernacle, which the Lord pitched and not man. Ye are God's building, said the Apostle, and Jesus declared, saying: 'On this rock I will build My church, and the gates of hell shall not prevail against it.' He began with the Foundation and will bring forth the Headstone, crying, Grace, grace unto it. Behold, said the Lord, by His holy prophet, I lay in Zion, for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation. God's servant, the Branch, shall grow up out of His place, and He shall build the temple of the Lord; even He shall build the temple; and He shall bear the glory. Not by human might or power, but by My Spirit, saith the Lord of hosts. Moses or Solomon are not the builders of this living temple. Moses was faithful as a servant in all his house, but Christ as a Son over His own house, whose house are we. Jesus is the Wise Man who digged deep, and laid the foundation on a rock, and other foundation can no man lay. "God's scattered people, the world over, come to the Lord, so Peter declares, as unto a living stone, disallowed, indeed, of men, but chosen of God and precious; and as lively stones, they also are built up a spiritual house, and Paul says, they are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord, in whom ye also are builded together, for a habitation of God through the Spirit; and so, wonderful to tell, they are called the temple of the living God, even as God has said, I will dwell in them and walk in them. Know ye not, says Paul, that ye are the temple of God? And again he asks with more vehemence: What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God; and ye are not your own? Surely, we are safe in believing that God's church is a house or temple, whose Maker and Builder is the Lord—a building that, when completed, shall surpass the sun in his glory, and outlast the hills. This is the tabernacle that shall not be taken down; not one of the stakes shall ever be removed, nor one of the

cords be broken. It shall simply be transferred to a more triumphant state, there to remain a house not made with hands eternal in the heavens."

"I love your earnestness, my brother. I, too, have studied the inspired oracles of truth, and there I learn that the church of Christ is a garden of plants, and that it is the planting of God's right hand that He might be glorified. Far back in the history of God's people, Moses sang unto the Lord: Thou shalt bring them in and plant them in the mountain of thine inheritance. They took deep root, and the boughs were like the goodly cedars; and they shall be called trees of righteousness, the planting of the Lord. They were called interchangeably, His garden, and His vineyard. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant—a vineyard of red wine; I the Lord do keep it; I will water it every moment, lest any hurt it, I will keep it night and day. O, what amazing tenderness, what care, what love!

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

"A garden enclosed, a spring shut up, a fountain sealed! Thy plants are an orchard of pomegranates with pleasant fruits; camphire with spikenard, spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices. Awake, O North Wind; and come, thou South; blow upon My garden, that the spices thereof may flow out. Refresh this favored spot, Thou Well of living waters, and Streams from Lebanon. We know not how often the heavenly Gardener went down into this garden, to the beds of spices, to feed in the gardens and to gather lilies; to see if the vine flourish or the tender grapes appear, and to receive all manner of pleasant fruits, new and old. This garden has the smell of a field which the Lord hath blessed. "Ye are God's husbandry said Paul to his brethren, even as Jesus had said before, that His Father is the husbandman. He declared that every plant which His Heavenly Father hath not planted shall be rooted up. Jesus Himself is called the Branch, the Plant of renown; and as the apple tree among the trees of the wood, so is He among the sons. He is the True Vine and His people are the branches that shall bear much fruit, and thus shall His Father be glorified."

"Your words delight me very much, my dear brother, but to me the Bible teaches unmistakably that the church is nothing less than the Redeemer's bride. Isaiah, the gospel prophet, declares, For thy Maker is thine Husband; and another man of God, almost as eminent, makes this sweet appeal: Turn, O backsliding children, for I am married unto thee. Another one represents the Lord as saying: I will betroth thee unto Me forever, yea, I will betroth you unto Me in righteousness. She shall forget her own people and her father's house, so shall the King greatly desire her beauty. She shall be brought unto the King in raiment of needlework. Her clothing is of wrought gold. Jesus represents Himself as the Bridegroom whose presence greatly comforted the children of the bridechamber. Come hither, says the mysterious angel, I will show thee the bride, the Lamb's wife; and the announcement is made that the marriage of the Lamb is come, and His wife hath made herself ready. O, how blessed are they who are called to the marriage supper, that shall celebrate the day of His espousals."

S. B. LUCKETT.

(TO BE CONTINUED.)

## EDITORIAL.

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

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

### FORBEARING ONE ANOTHER IN LOVE.

Eph. iv. 2.

It is not only necessary, but it is also very wise, noble, Christian, and divine, for the loved, chosen, redeemed, and regenerated children of God, the members of the body of Christ, the joint-heirs with Him and each other to the eternal glories of heaven, who are agreed in all the great essential points of the doctrine of the salvation of the souls and bodies of all God's people by sovereign grace, by the electing, redeeming, and renewing love of the Father, Son, and Holy Spirit, the Three One God, to forbear one another in love in regard to little differences in forms of words and forms of worship not plainly laid down in the Scriptures. And just so far as they love God supremely, who has, as their Creator, Redeemer, and Father, commanded them thus to forbear with one another, and just so far as they love one another as they love themselves, as He has also commanded them, they will delight in observing tender forbearance towards each other in regard to all the human formalities of religion. Such forbearance is necessary,

for without it there can be no visible churches and no union between churches. It is wise, for it is the command of God. It is noble, for His most excellent servants in all ages have practiced it. It is Christian, for it is the dictate of the Spirit of Christ in our hearts. And it is divine, for God has always used such forbearance towards His people from the fall of man to the present moment.

None of us, during this life, are perfect in wisdom or in conduct, nor shall we be till we reach the perfect world above. And, even among the children of God, there are great differences in understanding, in disposition, in information, and in surroundings. And those dear brethren and sisters from whom we differ in regard to human formalities, may be just as intelligent and spiritual, just as devoted to God, just as sincere, just as humble and loving, as ourselves, and they may even surpass us in these respects; for the Lord tells us that "the heart is deceitful above all things, and desperately wicked—who can know it?" (Jer. xvii. 9), and that, while we behold a mote in our brother's eye, there may be a beam in our own eye (Matt. vii. 3-5). During our lives we have needed and received great forbearance from our brethren; and we should be glad, in return, to extend similar forbearance towards our brethren. Many of the apparent differences among brethren arise from the misunderstanding of each other.

The Apostle Paul shows, in the fourth chapter of Ephesians, that, in order to the exercise of Christian forbearance towards our brethren, we need to have true humility and true love for them—such humility and love as were possessed and manifested by the Lord Jesus Christ, the Head of the church, when He descended from the throne of heaven into the grave for His people, and then re-ascended to the throne for the purpose of sending down His spiritual and eternal blessings upon them, bestowing upon them the gifts of "apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, the building up of that body in love, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto

the measure of the stature of the fulness of Christ." And he gives seven unanswerable reasons why we should exercise the most humble and loving forbearance towards our brethren in Christ—one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all, who is above all and through all, and in us all. And in the third chapter of Colossians, he enjoins upon us to "put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any have a quarrel against any, even as Christ forgave you, so also do ye; and above all these things put on charity (or love), which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body." And in the fourteenth and fifteenth chapters of Romans and the eighth and tenth chapters of First Corinthians, he admonishes the strong, in regard to such formal and unessential differences as the distinctions of days and meats, not to despise their weak brethren for whom Christ died, and not to destroy their peace and comfort, not to wound their weak consciences by doing even lawful things which are inexpedient and unedifying, and thus sin against Christ, but to bear the infirmities of the weak, not pleasing themselves, even as Christ pleased not Himself, but pleasing each one his neighbor for his good to edification, remembering that mere knowledge without charity only puffs up, and only true charity builds up, and therefore not using their liberty in such a way as to offend their weak brethren, that is, to involve them in sin and trouble; and, at the same time, he admonishes the weak not to indulge in harsh and bitter judgments of their stronger brethren, remembering that we shall all of us stand before the judgment-seat of Christ, and that every one of us shall give account of himself to God, the infinitely wise, righteous, and merciful Judge of all His people. "Let us, therefore," he says, "follow after the things which make for peace, and things wherewith one may edify another." The knowledge of the wisest of us, he declares in 1 Cor. xiii., is, in this life, only partial, childish, and imperfect, indirect, and obscure;

while the grace of charity, or love, is more excellent than the best gifts, and greater even than faith or hope, and this preeminent and truly divine principle "suffers long, and is kind, envies not, vaunts not itself, is not puffed up, does not behave itself unseemly, seeks not her own, is not easily provoked, thinks no evil, rejoices not in iniquity, but rejoices in the truth, bears all things, believes all things, hopes all things, endures all things, and never fails." The Christian charity described and commended by Paul is the same as the true, meek, and heavenly wisdom set forth by James, which is *not* haughty and dictatorial, defiling and inflaming, poisoning and cursing men while professing to bless God, bitter, envious, and quarrelsome, earthly, sensual, and devilish, but which, on the other hand, being "from above, is first pure, then (*not* warlike, violent, harsh, unmerciful, partial, and hypocritical, but first pure, then) peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James iii.).

The matters about which genuine Primitive Baptists have different views, and in regard to which it seems to me that they ought to forbear one another in love, are their *expressions* concerning the mysterious *doctrinal* truths of the Trinity, Predestination, Regeneration, the Resurrection, and the Judgment, the Interpretation of the Conditions, Parables, and Prophecies of Scripture, and the *practice* of Feet-Washing, the Laying on of Hands on all Baptized Believers, the Time of Communion, the Connection of Feet-Washing and Communion, the Proper Attitude in Prayer, the Method and Amount of Contributions to the Temporal Assistance of the Ministry, and the Holding of Associations or other General Meetings. To some the Scriptures seem plain on these points, while to others they seem obscure; and those who think that the Lord has given them light on these subjects ought not to harshly censure but to lovingly bear with those to whom He has not given such light until it pleases Him to give them the light. The distinctions between meats and days was certainly made by God in the Old Testament, and observed by Christ in the New Testament, and considered of vital importance

by the Jews, and somewhat favored by the Apostles in the church conference at Jerusalem (Acts xv.), and by Peter in his conduct at Antioch (Gal. ii.); and yet the Apostle Paul under the direction of the Spirit of God, exhorted the churches to leave these matters to the conscience of each member (Rom. xiv.; 1 Cor. viii., x.). And so it would seem to be in accordance with Paul's inspired wisdom for Primitive Baptists to leave *individual* matters of differences on the above points to the conscience of *each member*, and *church* matters of difference, or those requiring church action, to the conscience of *each church*. On points in regard to which we can not see alike, let us either not answer those who see differently from us, or let us give them soft, humble, and gentle answers; and if they render evil to us, let us endeavor, by divine grace, to return good to them, and thus not be overcome of evil, but overcome evil with good (Rom. xii. 17-21). By such wise, noble, Christian, and divine forbearance, we shall best adorn the doctrine of God our Saviour, build up the body of Christ in love, glorify God, and promote the true and lasting peace and prosperity of Zion.

While, as I have always maintained, we should contend earnestly for the faith once delivered unto the saints, and not surrender or compromise one atom of the pure eternal truth of the Scriptures, still it is in accordance with the perfect teaching of the Scriptures that, in regard to human formalities of expression and worship not plainly laid down in the Inspired Oracles, we should forbear in humble love with all our brethren who believe that the Old and New Testament Scriptures are fully and divinely inspired and are the only infallible standard of faith and practice, and that the entire salvation of sinful man, in soul and body, is of the Three-One God, and who prove, by a godly life, that they really believe these vital, essential, fundamental truths.

Many differences between Primitive Baptists are more personal than doctrinal, more formal than real; and if those who are right would deal humbly and lovingly with those who are wrong, they would be much more likely to convince and save them from their error than

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by pride and bitterness. We should take heed *first* to *ourselves*, then to *doctrine*, and then to them that hear us, all the flock over the which the Holy Ghost has made us overseers, and to remember that the principal business of a pastor is not only to guide and defend, but also to *feed the church of God, which He hath purchased with His own blood* (1 Tim. iv. 16; Acts xx. 28)—to *comfort and build up the body of Christ in love* (Isa. xl. ; Eph. iv.).

The more we search the Scriptures in the right spirit, and the better we understand and obey them, the *more united* will be all of us who are members of the body of Christ, and the *less need* will there be of the exercise of Christian forbearance among us. S. H.

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#### “ WHAT ARE ASSOCIATIONS WITHOUT CORRESPONDENCE ? ”

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At the last session of one of our Associations, when the reasons for the abandonment of formal Associational correspondence had been presented, not for the present but for the future consideration and action of the Association, a brother from another Association asked, “ What are Associations without correspondence ? ” The question is a sad one, because it seems to imply that *the human invention* of formal Associational correspondence (which is unknown in the Scriptures, and is only a little more than a hundred years old, and was not practiced for many years by our oldest Associations, and is carried on mainly by a mere exchange of Minutes, and seems to be the most powerful means of corrupting, oppressing, confusing, and dividing the people of God, spreading and perpetuating troubles among them), is, at Associations, *almost everything*; while *the Divine ordinances* (mentioned all through the Scriptures, and thousands of years old) of the personal assembling of the saints for the public worship of God, singing and praying to the Lord together, and the preaching and hearing of His holy Word, the gospel of the salvation of poor lost sinners by the electing grace of God, the blood of His dear Son, and the power of His

Holy Spirit, are, at Associations, *almost nothing!* It seems to me that *the recent human invention is nothing,* and that *the ancient Divine ordinances are everything,* both at Associations and at all other public gatherings of the people of God. It is all right and highly desirable and scriptural for brethren, both far and near, to visit each other in love to worship God together and to edify one another; but human authority for such visits is not only unnecessary and not found in the Scriptures, but, by being used to discredit or even non-fellowship other worthy brethren, has worked to the great injury of the Primitive Baptist cause.

S. H.

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### HE WAS WITH THEM.

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And He was with them coming in and going out at Jerusalem. Acts ix. 28.

This is what is said of Saul of Tarsus after his conversion. I have often desired to know what is meant by "going in and out before the people" or "before his people," as it is sometimes expressed in the Scriptures and other writings. But in the above text it is said, "he was with them coming in and going out." Now, if this does not mean that he was fully identified with the apostles and with the mother church at Jerusalem, what does it mean?

Saul of Tarsus had been one of the most bitter enemies and persecutors of the church then known in all Judea; verily and honestly thinking he was doing God's service, he was breathing out threatenings and slaughter against the church of God. But when it pleased God to call him by His grace and reveal His Son in him that he might preach Jesus, he was not disobedient to the heavenly calling, but immediately and boldly preached that Jesus is the Christ, the Saviour of sinners, of whom he claimed to be the chief. A most marvellous change had taken place in him, so that now he preached the faith he once destroyed and was so identified with the other Apostles and with all the church at Jerusalem that he was "with them coming in and going out." That is, he was with them in all the vicissitudes

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and conflicts and trials of faith to which they, as servants of God, were incident. He was with them in the fellowship of the gospel, whether that fellowship subjected him to joy or sorrow, he had them "in his heart to die and live with them."

And here we would ask, What benefit can one who is called to fill the position of overseer of the flock or pastor of a church, be to them, if he is not with them "coming in and going out" under every circumstance of life? If, in his orderly walk and daily ministrations of the gospel he is "going in and out before them" as an "example to the flock," will he not make their cause his care? Will he not show in all his bearing toward them that he comes in full touch with them in all the fiery trials or heavenly joys through which they pass?

Now, it is said of Christ, that He is the door, by whom if any man enter he shall be saved, and shall go in and out and find pasture. John x. 9. If any man enters the sheepfold by Christ as the door therein, he shall go in and out and find pasture—that is, he is cared for, feed, sheltered, and protected by the Good Shepherd. He finds pasture for his hungry soul while within the sheepfold. Coming in or going out, in darkness or in the light, he walks in the footsteps of the flock, and finds rich pastures of living and soul-cheering gospel promises and gospel blessings. Thus, after the marvelous conversion of Saul, he was with the saints of God under all circumstances of trial, and he admonished young preachers to "be not ashamed of the testimony of the Lord, but be thou a partaker of the afflictions of the gospel according to the power of God." He also admonished the church and brotherhood generally that "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, that ye fulfill my joy, that ye be like-minded, having the same love." Philip. ii. 2.

When a gospel minister and pastor of churches can thus feel toward the flock of his charge, and they thus feel towards him, is he not, then, going in and out before them as one fully identified with all their joys or sorrows? And it is really difficult to see how one who has the oversight of the flock of God as pastor of a

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church, can properly fill the place unless he is with them "at all seasons."

There are in the experience of a church as well as of individual members, seasons of joy and sorrow, seasons of great affliction, despondency and grief, as well as seasons of refreshing from the presence of the Lord. There are seasons of coldness, carelessness, negligence and general indifference that are calculated to make the faithful pastor weep and groan, fearing lest he has not been so fully with them in all things as he should have been, going in and out before them in his everyday walk and life as a "pattern of good works" or as a living example to the flock. How blessed it is for that faithful under-shepherd who has so walked and talked and gone in and out before the flock of his charge at all seasons, that he can in truth, before God, say, "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." Acts xx. 27.

We must not conclude that in the pastoral care of churches there are no hardships to be endured, no oppositions to encounter for Christ's sake, or no difficulties to arise in the church requiring much patience and long-suffering, for it is impossible but that offenses must come. All these things, and a thousand others, are very trying to the faith and patience of a minister and pastor of churches. But they must be met with fidelity and firmness, as well as with meekness and forbearance. He who goes in and out before the church of God as a living example in word and doctrine at all seasons and under all circumstances, may expect to serve the Lord "with many tears," as well as in many trials and supplications for the Lord's help. The Apostle, who had been with his brethren "coming in and going out," as one fully identified with them in faith and practice, appealed once to their personal knowledge of his life as a minister, in this way, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind and with many tears and temptations which befell me by the lying in wait of the Jews." Acts xx. 18. When by the grace of God a gospel minister is enabled to serve the Lord with all humility of

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mind, though it may be with many tears and temptations, he will be useful to his brethren, going out or coming in before them. He will feed the flock of God, taking the oversight thereof, not for filthy lucre, but of a ready mind, as one who is fully harnessed for his work. He is not as a lord over God's heritage, but is to be an example to the flock, in all things approving himself as the minister of Christ—in much patience, in afflictions, in necessities, or in distresses. 2 Cor. vi. 4.

And now, dear brethren, there is a great consolation to you who have faithfully spent your life in the ministry and walked in all humility before the Lord and before His people. Coming in or going out you have been with them at all seasons, and the blessed promise now awaits you that "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

W. M. M.

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### IN THE SMOKE.

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"For I am become like a bottle in the smoke: yet do I not forget Thy statutes." Psa. cxix. 83.

A bottle placed in the midst of smoke becomes more and more darkened and obscured by the accumulation of the black condensed exhalations upon its outer surface; but while filled with air the bottle can not inhale or imbibe the smoke, and therefore remains clean as ever on the inside.

Now, this is a smoky world in which we live, if we may be allowed to compare its influences to the dark exhalations that rise from burning matter; and is the world not already smoking densely by reason of the kindling of Divine wrath? Is this not a time of darkness and gloom? When we see a cloud of smoke rising up, we look for the bursting forth of consuming flames, and so it is. A little fire often produces a great volume of smoke, and so a little of God's wrath and holy indignation has cast a mantle of gloom over the face of the earth, and the church stands like a bottle in the smoke; and like Moses on Sinai, God's children are made to fear and quake, while the people of the world revel in idolatry and wickedness, and when Jehovah speaks to them

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in His holy law, they only pray that it might not be spoken to them any more (Heb. xii. 19-21); nevertheless, God gave them the law, written on tables of stone, by which their guilt became pronounced, and the ministration of condemnation obtained. But as to God's children, He writes His laws in their hearts, and therefore they do not forget His precepts. While they are subjected in hope to the temptations and afflictions of the world, and are in the midst of the smoke, and their outward beauty as well as their peace may be in a measure affected by it, yet such is the nature and perfection of the work of the Holy Spirit within them that they are all fair, and there is no spot in them. Cant. iv. 7. They are in the midst of a crooked and perverse nation, among whom they shine as lights in the world. The Saviour taught His disciples to let their light shine, and the Apostle admonished the church to walk as children of light, and this they should do, lest they stumble upon the dark mountains (Jer. xiii. 16), and lest they should be set in a dark place (Lam. iii. 6) as a chastisement for disobedience.

It is unpleasant to realize that we are in the midst of the fog and smoke of this sinful world; but we should be encouraged by the thought that, being possessed by a better and purer principle than that of nature, we are not apt to imbibe the elements of the world, but are qualified to breathe a pure and holy atmosphere and live, even in the midst of the smoke of Babylon. Daniel lived in the den of lions, the Hebrew children lived in the fiery furnace, and so the children of God, supported by the same power, live in the midst of fiery trials, persecutions, and oppositions of the flesh and Satan.

As smoke is painful to the eye, and is evidence of kindling flames, so it is painful to the children and servants of God to witness the abominations of the wicked around them, and they rather pity than blame the poor, dead, lovers of sin and followers of Satan, who, unless saved by the grace of God, will perish with those the smoke of whose torment ascendeth up forever and ever.

Yours, in the smoke,

J. E. W. H.

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Charity is the ornament and perfection of religion.—*Selected.*

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## QUESTIONS AND ANSWERS.

1—Q. What was the "pulse" that Daniel preferred to the king's meat? A. Vegetable food, such as the poor people of Palestine and Babylonia ate. The heathen king's meat and wine had been offered to idols; and Daniel and his three companions would worship none but the God of Israel, and, in wise temperance, they preferred common vegetables and water to the luxurious and idolatrous dainties of the King of Babylon, and with their abstemious and heaven-blessed diet they were "fairer and fatter in flesh than all the youths who ate of the king's viands (Dan. i.).

2—Q. What was the "long clothing" that the scribes loved to dress in? A. Long, rich, flowing robes, with large blue and white fringes attached, so as to attract attention, and to cause other people to think the wearers great and good (Mark xii. 38; Matt. xxiii. 5; Numb. xv. 37-40).

3—Q. What is the meaning of the parable of the mustard-seed (Matt. xiii. 31, 32; Mark iv. 30-32; Luke xiii. 18, 19)? A. The parable is a divine prophecy, which has been, is being, and will continue to be wonderfully fulfilled, both in the world and in the heart of the believer. The mustard-seed is Christ, historically and spiritually; and Christ is also the sower of the seed. The religion of the little babe of Bethlehem has, in profession, notwithstanding the opposition of earth and hell, filled the civilized, and is filling the uncivilized world, and even a partial carrying out of its principles affords some protection to the destitute and helpless; and the kingdoms of the world will at last become the kingdom of Christ (Num. xiv. 21; Isa. ii. 2-4; Dan. ii. 34, 35; vii. 13, 14; 2 Pet. iii. 13; Rev. xi. 15; xxi.). And the grace of Christ in the heart is a living, growing, fruitful, nourishing, healing, refreshing, protecting principle, which, though at first apparently small, weak, and almost imperceptible, will finally conform as entirely, in soul and body, to the perfect image of Christ (Psalm xvii. 15; Rom. viii. 29; Eph. iv. 12-16; Philip. iii. 21; 1 John iii. 2). Weary, homeless wanderers, represented by the little birds in the branches of

the mustard-tree, find food, rest, health, and happiness in the church of Christ. The mustard-seed was the smallest of seeds planted in ancient Palestine, and, in proper soil, it grew there to the dimensions of a tree. Little birds are very fond of its seeds, and love to rest in its branches. The seeds, when bruised, are a valuable medicine, and may represent a crucified Saviour, bruised for our iniquities.

4—Q. In the words, “He that believeth not shall be damned,” what does the last word signify? A. Consigned to everlasting perdition, as proved by John iii. 36; 2 Thess. i. 7–10; 1 John v. 1, 10–13; Rev. xxi. 8. Those born of God believe in Christ, and are saved eternally; the unregenerate do not spiritually believe in Christ, and are lost eternally.

5—Q. What are the “all things that work together for good to them that love God” (Rom. viii. 28)? A. All “the sufferings of this present time which are not worthy to be compared with the glory which shall be revealed in us” (verse 18), “tribulation, distress, persecution, famine, nakedness, peril, and sword, in all which things we are more than conquerors through Him that loved us” (verses 35–37). Trials sanctified by Divine grace, instead of injuring and overcoming the child of God and driving him from God, humble, soften, sweeten, and purify his spirit, and drive him to the mercy-seat, where he conquers through the blood of the Lamb—these enemies of the believer thus helping him on to victory. The sentiment of Paul in Rom. viii. 28 is the same as that in 2 Cor. iv. 17, 18—“Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen and temporal, but at the things which are not seen and eternal.” That Paul did not mean to include *sin, their own sins*, among the “all things that work together for good to them that love God,” and thus to encourage the people of God to sin in order to receive good, is proved not only by the holiness of God and His law and gospel and Word, and by Paul’s own life after his conversion, but also by such passages as the following in his epistle to the Romans: Rom. i. 16–18; ii. 1–16; iii. 7, 8; v. 21; vi.; viii. 1–14; xii.; xiii.

6—Q. What was Paul's "thorn in the flesh," "the messenger of Satan to buffet him, lest he should be exalted above measure through the abundance of the revelations given him" (2 Cor. xii. 7)? A. Some special, life-long, most painful and humbling bodily infirmity or affliction, which the Lord allowed Satan to inflict upon Paul after he had been "caught up to the third heaven, to paradise, and heard unspeakable words, not lawful for a man to utter." Persons have supposed that this trouble was inflammation of the eyes caused by the blinding light that he saw near Damascus, or neuralgia of the head or face, or defective speech, or epilepsy, or high temper, or a scolding wife, or carnality. But Paul does not tell us, and no human being on earth knows the exact nature of the trial; and it is best that we do not know; for, if ours was different, we might not take comfort from the promise given to Paul by Christ—"My grace shall be sufficient for thee." The affliction pained, oppressed, and harassed Paul, who, not knowing that it was working good for him and the church, prayed earnestly for its removal; but the Lord answered the prayer, not by removing the trial, but by giving him sufficient grace to bear it, and enabling him even to glory in the infirmity because thus the power of Christ rested upon him, and Christ was glorified. In a similar manner every minister of Christ, and every member of His mystical body, needs to be taught that he is but an earthen vessel of the Divine mercy, nothing but a poor undeserving sinner himself, entirely dependent upon the favor of the Lord.

S. H.



### EARNEST APPEAL TO OUR SUBSCRIBERS WHO ARE IN ARREARS.

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Several hundreds of the subscribers of THE GOSPEL MESSENGER are in arrears. The times are very hard—money is very scarce. The date when each subscription expires is put on each MESSENGER. As it is impossible for me to publish THE MESSENGER unless the subscrip-

tions are paid, I earnestly beg of our delinquent subscribers to renew their subscriptions as soon as they possibly can. I have sacrificed property, time, health, and almost life itself to try to make THE GOSPEL MESSENGER as good and useful as possible to its readers. I have tried to set forth in its pages the pure and eternal truth of God, without regard to the fear or the favor of any man. And now, out of sheer necessity, I am compelled to urgently request of each subscriber who is in arrears to send me at once the small amount due, and to renew for another year if convenient, so that I may, with the permission of Providence, continue the publication of THE GOSPEL MESSENGER. As the times are very stringent in the South, where THE MESSENGER chiefly circulates, I am perfectly willing to continue the magazine to all the subscribers who desire it but do not feel now able to pay for it. Indeed I would much rather continue it to them and await their convenience for payment, than to lose their patronage. Let us all help one another the best we can, after a godly sort, and we shall get along better.

S. H.




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## EXTRACTS.

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Elba, Ala., December 5, 1898.

*Elder S. Hassell—*

DEAR BROTHER: Enclosed please find Post-office Money Order for \$1 for "The Messenger" for another year, as my subscription for this year is now out. I can not well do without "The Messenger," for it has been a source of great comfort and edification to me. May you be able long to direct and warn our much-loved brethren and sisters all over the land, is the prayer of your unworthy sister,

(Mrs.) J. P. COWEN.

Butler, Ga., December 5, 1898.

*Elder Sylvester Hassell—*

DEARLY BELOVED AND HIGHLY ESTEEMED BROTHER: Enclosed please find money order for \$1 for renewal of subscription to "The Gosepl Messenger," which expired with November number. I hope all will that can pay you up promptly, so you will be able to continue editing and publishing it; for I feel that you are rendering a valuable service in its publication. It has been lots of comfort and

instruction to me, and I appreciate your loving service too highly to want it without paying you for it. I imagine it very embarrassing and painful to you to have to keep reminding delinquents of what they well know to be their duty towards you.

May God bless you and spare you long to continue "The Messenger" to the comfort and upbuilding of His people.

Your unworthy sister in Christ, I hope,

Mrs. MARY MILLIRONS.

Mystic, Ga., December 2, 1898.

*Elder S. Hassell—*

DEAR BROTHER: My time is out for the present volume of "The Gospel Messenger." I am one that believes in being prompt. I appreciate "The Messenger" very much; it is a great comfort to me. Enclosed please find \$1 for "The Messenger" for another year.

May the Lord continue to bless you in its publication, is the prayer of your unworthy sister in hope,

MR. JACK FLETCHER.

Bond, La., December 6, 1898.

*Elder S. Hassell—*

DEAR BROTHER: Enclosed please find \$1, for which please renew my subscription for "The Gospel Messenger." I am well pleased with your valuable paper.

With best wishes for "The Gospel Messenger," I am,

Yours, respectfully,

WM. McMILLIAN.

Dawsonville, Md., November 25, 1898.

BROTHER HASSELL: You will find enclosed subscription for one year for "The Messenger." I regard "The Messenger" a valuable book in promulgating and disseminating the gospel to the edification of the children of God in the truth as it is in Jesus. I think it is the best religious periodical I have seen; can not see how any religious person can read it and not like it.

A brother in hope,

BENJAMIN F. DYSON.

Louling, Texas, December 3, 1898.

*Elder Hassell—*

DEAR BROTHER IN THE LORD: Your writings have endeared you to me upon all subjects that you have treated upon. I feel that I can most heartily endorse you. And may the good Lord continue to bless you, is the prayer of your old brother, if one,

J. M. BAKER.

Long, Page County, Va., December 1, 1898.

*Elder Sylvester Hassell—*

DEAR BROTHER: You will find enclosed \$1 for renewal of "The Gospel Messenger," which is a welcome visitor to my fireside. Many times have I picked up the paper with heaviness of heart, and began to read it, and it would not be long before my poor heart would go out in praise to God for giving us such spiritual-minded men as edit "The Messenger." We hope you may long be spared to defend the truth as it is in Christ Jesus our Lord.

Yours, in hope,

JOHN F. LONG.

## EARTH AND HEAVEN.

The roseate hues of early dawn,  
 The brightness of the day;  
 The crimson of the sunset sky,  
 How fast they fade away!  
 Oh, for the pearly gates of Heaven!  
 Oh, for the golden floor!  
 Oh, for the Sun of Righteousness  
 That setteth nevermore!

The brightest hopes we cherish here,  
 How fast they tire and faint;  
 How many a spot defiles the robe  
 That wraps an earthly saint!  
 Oh, for a heart that never sins!  
 Oh, for a soul washed white!  
 Oh, for a voice to praise our King,  
 Nor weary, day nor night!

Here faith is ours, and heavenly hope,  
 And grace to lead us higher;  
 But there are perfectness and peace,  
 Beyond our best desire.  
 Oh, by Thy love, and anguish, Lord,  
 And by Thy life laid down,  
 Guide and sustain us here on earth,  
 Then us in Heaven crown.

## OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

## T. O. STALLINGS.

T. O. Stallings, son of Elder T. W. and Susan Stallings, was born \_\_\_\_\_, and died October 4, 1897, of typhoid fever, aged about twenty-two years. He was sick 45 days.

All was done for him that two physicians, the family, and many friends could do, and there was a great desire manifested among the people for him to get well; but the good Lord does not see as man seeth. Oscar, as he was called, was loved by all who knew him; he was kind to all, and especially to his parents, and he was a favorite of the old folks, as he was a son of their old age. He was also a favorite among the children. He would sacrifice any trip, any pleasure, before he would leave mother by herself. He had about finished him a nice house on his land, was working around his house when he was taken sick. He had a nice start, and was betrothed to a nice young lady—was intending to marry her about the time he died. He never united with the church, but left unmistakable evidences that he was called of the Lord and justified; for he was

heard, during his sickness, to plead with the Lord. He would beg the Lord to let him get well, and he would serve Him all his days. When I heard of his death, the question arose, Will I ever see Oscar again? When I was assured that I would, but would not see him and know him as I knew him here, but would see him and know him as I would see and know Jesus. I had a sweet foretaste, I hope, of how it will be to eat and drink anew with him in the Kingdom of God. He was buried in the Cat Creek Cemetery, a large concourse of relatives and friends being present. Father conducted the funeral services.

Written by his brother,

C. W. STALLINGS.

#### W. R. STALLINGS.

Also, W. R. Stallings, brother to the one above mentioned, was born May 9, 1859, and died January 12, 1898, of the same fever. He was married to Ella V. Howell February 24, 1881. To them were born 10 children, four of whom preceded him to the grave, and another one buried four days after his death—he and five children being dead, and his wife and five children living.

Riley was also beloved by all who knew him. He was kind to his wife and children. He was a good provider and a generous giver to the poor. He had made for himself many good friends; and, as a proof of this, many Baptists and the best men of his community and town visited and cared for him during his sickness. One brother Norman went to his bedside as soon as he was taken, and never left him until he died, which was two weeks, which brother is dearly loved by the entire family. Neither was Riley a member of the church, but he loved the Old Baptists, and went to their meetings once and twice a month. His wife told me that for six years before his death he was a changed man, and that six months prior to his death he was more tender hearted and seemed to realize that his stay on earth was short, and even arranged his business so as to leave her in easy circumstances, and during the six months he seemed to be full of groans and cries, and often in the late hour of night, when he thought perhaps all were asleep, he could be heard to say, "Oh, Lord, have mercy on me, a sinner." A few hours before his death the brother above mentioned heard him say, "Oh, Lord, open the gate and let me come in"; so we that yet remain are not without hope for him. His remains were interred in the graveyard at Pleasant Grove Church, in the midst of a large concourse of people. Father conducted the funeral services.

To the bereaved widow and orphans we would tender our condolence, trusting the Lord will pity them as a father would pity his children.

Written by his brother,

C. W. STALLINGS.

#### MRS. SUSAN STALLINGS.

Also, Susan Stallings, daughter of W. M. and Elizabeth Newton, was born April 17, 1836, and died May 20, 1898. She was married to T. W. Stallings three or four years before the Confederate war. To them were born eight children, all living except the two above mentioned—seven sons and one daughter. Four of those yet living are members of the Primitive Baptist Church; two of them are trying to preach. She had two children when the war broke out. Father was called off to the war, and left her to battle through the best she could. It was about the close of the war when father and she

united with the church at old Bethel, Brooks County, Ga., and soon afterwards father commenced preaching. He received a severe wound in his right arm, and has been a great sufferer ever since the war, and has therefore needed mother's attention ever since to poultice and dress his arm. Many have been the nights and parts of nights she has been engaged, together with the care of her children, in that kind of service; so the reader (and especially preachers and preachers' wives) will see that, as the beginning of her married life and her life with the church was one of warfare, so was it all the way through. She was true and devoted to father, kind, gentle and loving to her children, teaching them always to be morally good; and I can say, in honor to the good training and parental restraint of them both, that their children have never brought serious trouble upon them, and she lived to see them all grown. She was also kind to her neighbors, ever ready to help those that could not help themselves; and especially was she true and faithful to the church. From the time she united with the church until her death, there never was aught brought against her. She always filled her seat when able. She was unshaken in the faith of the Old Baptists, always contending for sound doctrine and good order in the house of God. She was a great help to father in writing, reading and hunting Scriptures for him, as he is uneducated. She was taken sick right after the death of Oscar, with the same fever, but almost recovered from that, when she had a light stroke of paralysis. She soon partially recovered from that, when she took the dropsy, from which dreadful disease she died. She suffered intensely for a short while, six or eight weeks, but, though she struggled so hard for breath, she never was heard to complain, nor wish her sufferings less. Fifteen minutes before the breath left her, she called all her children, commencing at the oldest and left at the youngest, except Oscar, and then looked up and said "Oh, Jesus," then all pain seemed to cease, and she seemed calm and peaceful, and died as one would go to sleep, with a smile on her face.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep!"

Her body was interred in the graveyard at Cat Creek, May 21, in the midst of a large concourse of people. Father prayed at her grave.

It is sad to have to chronicle the death of so many loved ones in so short a time, but we weep not as those who have no hope. We have a sweet hope for all of them, and believe that our loss is their eternal gain. We hope to have the sympathy and prayers of God's children, and especially for the old man, the husband and father; for it does seem that he is bereaved of all, and that it will bring down his gray hairs with sorrow to the grave.

Written by her son,  
Lenox, Ga.

C. W. STALLINGS.

This was read and adopted in conference at Pleasant Church, where her membership was, and copied on the church book Saturday before the third Sunday in June, 1898.

ELDER T. W. STALLINGS, Moderator.

JOHN CARTER, Church Clerk.

#### MISS MARY A. C. WHATLEY.

Died November 12, 1898, at her mother's home, Lee County, Ala. Miss Mary A. C. Whatley, in the twenty-third year of her age. She

was the youngest daughter of William H. and Susan M. Whatley. Her father died several years ago.

Dear Mamie, as we called her, was a quiet, modest, and unassuming girl, friendly and social to all her acquaintances. She was prostrated 11 days with typhoid fever, and had for a time been too feeble to speak. I was sent for, and on that memorable night the Lord gave her a strong and clear voice to speak. She told those present she was going to die, and told her sister how to divide some things she had at home; and she wanted each of her cousins to have something to remember her; then she gave advice to all the others.

When I approached her bedside, she said she was so glad I had come, that she had trusted in the Lord to spare her till I came, and now He had done it, and now "I believe he will save my soul." "I want you to write my obituary." She spoke of her being a sinner, and had sometimes spoken things she thought she would not any more, but said, "I feel light in my bosom now, and everything is lovely." And as each one came in she extended her hand and bade them farewell—expressing gladness that so many of her relatives and friends were present, and hoped to meet them all in heaven. After becoming too weak to talk, three dear cousins came in, to whom she whispered, "Kiss me good-bye." After this she reached her hand and bowed her head to a brother. She was calm and thoughtful, expressing much love for all present and others not there. Her conversation was sweet and lovely, so that joy was mingled with our sorrow. I hope we are thankful to the Lord for such a comforting and glorious farewell from her. She leaves a lonely and loving mother, seven brothers and one sister, all of whom were present at her burial at Mount Olive, except one brother in Texas.

Elder J. T. Satterwhite, who conducted the burial services, spoke words of comfort to us from these words: "When the Chief Shepherd shall appear, then ye also shall receive a crown of glory that fadeth not away." (1 Pet. v. 4.)

My sister had heard Elder Satterwhite preach at Thompson's School-house just three weeks before, and it was her dying request that he should use the same hymn at her burial that he had repeated and sung that day. The first lines are

"The worth of truth no tongue can tell,  
'Twill do to buy, but not to sell,  
A large estate that soul has got  
Who buys the truth and sells it not."

T. A. WHATLEY.

#### CHANGE OF RESIDENCE.

Elder A. W. PATTERSON has removed from Milledgeville, Georgia, to Statesboro, Georgia.

#### LAST CHANCE!

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**A. J. MOORE**,  
PRINCIPAL.

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These Books will be closed out at a great bargain, as follows: "Early Religious Life," 100 pages, at four cents in stamps; "Man Redeemed," 340 pages, and "Early Life," both for ten two-cent stamps; "Mercy Deering, or Faith against Infidelity," cloth binding, price 85c., for 50c. or twenty-five two-cent stamps. This is less than cost, and only a small lot left. It is worth one dollar. For only 70c. or thirty-five two-cent stamps the three books will be sent to one address, postpaid. Send soon, before they are gone.

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(Elder) **MORGAN BROWN**,  
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S. HASSELL.

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S. HASSELL.

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Vol. 21.

No. 3.

# THE GOSPEL MESSENGER.

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Williamston, North Carolina.



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MARCH, 1899.



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# The Gospel Messenger.

MARCH, 1899.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 21.

WILLIAMSTON, N. C., MARCH, 1899.

No. 3.

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## THE TIME FOR PRAYER.

When is the time for prayer?

With the first beams that light the morning sky,  
Ere for the toils of day thou dost prepare,  
Lift up thy thoughts on high;  
Commend thy loved ones to His watchful care:  
*Morn* is the time for prayer.

And in the noontide hour,

If worn by toil, or by sad cares oppressed,  
Then unto God thy spirit's sorrow pour,  
And He will give thee rest;  
Thy voice shall reach Him through the fields of air:  
*Noon* is the time for prayer.

When the bright sun hath set,

While evening's glowing colors deck the skies;  
When with the loved at home again thou'st met,  
Then let thy prayers arise,  
For those who in thy joys and sorrows share:  
*Eve* is the time for prayer.

And when the stars come forth—

When to the trusting heart sweet hopes are given,  
And the deep stillness of the hour gives birth  
To pure bright dreams of heaven;  
Kneel to thy God—ask strength, life's ills to bear:  
*Night* is the time for prayer.

When is the time for prayer?

In *every hour*, while life is spared to thee:  
In crowds or solitude, in joy or care,  
Thy thoughts should heavenward flee;  
At home, at morn, and eve, with loved ones there,  
Bend thou the knee in prayer.

---

YOU WILL live to recognize the wisdom of God's choice for you. You will one day see that the thing you wanted was only second best. You will be surprised to remember that you once nearly broke your heart and spilt the wine of your life for what would never have satisfied you.  
—*Selected.*

Magnolia Springs, Tex., January 1, 1899.

*Elder S. Hassell—*

DEAR BROTHER: Another year is gone, and we enter the New Year, which is a most lovely day, with the beautiful blue sky and the sun shining with all its brilliancy. Oh, what beauty! May it be so with us all, dear brother, through the coming year. May the glorious Sun of Righteousness shine down upon us with such beauty and splendor to warm our hearts and affections, so that each can but admire the glorious work of redemption by our blessed Lord, and, instead of magnifying our brethren's faults, or even little errors, be enabled to feel that kindred tie that unites the children of God together. Dear kindred, let us think about the sweet fellowship and love we feel for one when he comes telling about how the Lord found him, as He did Jacob of old, in a desert land, and led him about and instructed him, even keeping him as the apple of His eye. John says, Love covereth a multitude of sins. Oh, then, brethren, seeing we are yet in this sinful state while in the flesh, let us try and bear with each other, and try and look on the bright side, and see if our brother does not look better and feel closer to us than we thought. If nothing else will accomplish this, when you get together ask him to tell his experience, and, if a minister, his call to the work, and see how you feel toward him. Oh, I can almost see them embrace each other and say, "We are brethren, children of the same parents," and can then see that they never were so far apart as they had imagined. Joseph told his brethren "See that ye fall not out by the way." But, instead of that, let brotherly love continue, and strive to keep the unity of the Spirit in the bonds of peace. For "Behold how good and how pleasant it is for brethren to dwell together in unity;" it is like the ointment that was poured upon Aaron's head, and ran down upon his beard, even down to the skirts of his garments. Oh, dear brethren, the whole body was perfumed with the ointment, and oh how healthful to the body! So is loving union to the saints. How enjoyable is the sweet company of the saints when in such a state, but how awfully bad to see them divided and biting and devour-

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ing each other. Let us all think and watch and be sober, and strive to amend any breach that might have been made in the past, and avoid such in the future, and each try and live in the future so as not to have to regret, as in the past, some misstep or action or word; for surely we will not have to suffer for only what we are guilty of here in our conscience.

My dear brethren editors, stand by your post and God will bless your efforts. I, like some others, fear too many papers are coming out. "The Gospel Messenger" is, in my opinion, a blessing to Zion. And, dear brethren, let one and all be prompt to pay our dues; and I feel almost sure I can speak for you all when I say I always feel better when I am up with paying for the good news we receive on the pages of "The Messenger."

With love to all the saints, I will close by wishing you all a happy New Year.

In love,

D. RICHARDSON.

---

### THOUGHTS ON PRAYER.

---

DEAR BROTHER HASSELL: I will offer some thoughts on the above subject for your disposal:

1. The Scriptures teach that our prayers are not answered or are not acceptable to God, unless they are accompanied by righteousness on our part. This is what the Apostle Paul means by his exhortation to God's people to lift up holy hands, etc., in prayer. Our hands, feet and tongues all should be clean when we approach unto the Holy One. Paul declared that he was 'pure from the blood of all men; that is, none of the brethren, among whom he went, suffered through his lack of declaring all the counsel of God; and he had not been a means to turn people out of the church unrighteously. David said, "I will wash my hands in innocency, so will I compass thine altar, O Lord." Again he said, "If I regard iniquity in my heart, the Lord will not hear me." This all shows that if we would prevail in our prayers to the Holy One, we must approach unto His altar with clean hands, clean feet, and with a clean heart. God's people are denominated priests, to offer acceptable sacrifices to Him, the sacrifices of prayer,

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praise, thanksgiving, holy service, etc. Under the law, one was forbidden to officiate as a priest who had a broken foot. One with a broken foot would make crooked and ugly tracks before the Lord and His people. If we would pray acceptably, we must repent of any known disobedience or neglect of duty; or submit to be obedient to the Lord, for it is impossible for us to wash our hands in innocency if we are refusing to obey Him. God pours out His Spirit unto us, when we turn from evil at His reproofs (Prov. i. 23).

When we go to God in prayer we should fast from sin, as Queen Esther did from food, when she went in unto the king, her husband, with an urgent request; then our King will hold out the golden sceptre to us, as King Ahasuerus did to her. The publican who prayed, God be merciful to me a sinner, was accepted, because he turned from the uncleanness of pharisaism or Arminianism, and confessed to the Lord that his hope was in mercy alone. The prophet Samuel required of Israel to put away their idols before he would pray the Lord to fight their battles, as it would seem (1 Sam. vii. 3). Read Solomon's prayer for Israel, in second Chronicles, a type of our Lord's prayer for His people, and note how the wicked Israelites were to be rejected, a type of the wicked—that is, the stubborn and rebellious of God's children.

Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth His will, him He heareth (John ix. 31). The righteous cry, and the Lord heareth, and delivereth them out of all their troubles (Psa. xxxiv). The righteous here, mean the right-doers of God's people. Elijah the prophet would not pray the Lord to send rain upon the land of Israel until they repented and put away the idol Baal, and stoned or killed his prophets, then he prayed and the heavens gave rain. It is perfectly righteous in us to pray the Lord to withhold the rain and dew of gospel promises from His people until they repent. In Solomon's prayer for Israel, he said, "When the heaven is shut up and there is no rain, because they have sinned against Thee, yet if they pray toward this place, and confess Thy name, and turn from their sin when Thou dost afflict

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them, then hear Thou from heaven and forgive the sin of Thy servants and of Thy people Israel, and send rain upon the land." They were required to pray toward the temple, just as we are toward the church. Surely if our heart and eyes are toward the church, our feet will be also.

2. We should never ask for blessings to consume upon our lusts (James iv. 3). Israel lusted for flesh in the wilderness, and, although it was clean flesh they lusted after, as it would seem, for God gave them quails; still He was displeased with them. He gave them this clean flesh until it came out of their nostrils (Num. xi. 20). It is not best for us, while here in the wilderness, to have too much of this world's comforts, even though they be pure and good in themselves, because worldly honors and worldly aggrandizements cause us to forget the Lord. A certain one refused to come to the feast, because he had land to see to; another had oxen, and another a wife (Luke xiv). These were clean blessings like the quails given to Israel, still they were a hindrance in a sense. When Solomon asked the Lord for wisdom, it was not in order to make a show of himself that he desired it, but he desired it in order to be a blessing to Israel, whom he loved much better than he did vain show and display. The church should be uppermost in our minds when we are seeking and striving for the good things of earth; and we would be much happier than we are if we labored more for the poor and for our pastors than we do.

3. We are instructed to ask in faith, nothing wavering, etc. (James i. 6). Thus we see, that in our prayers to God it is both a privilege and a duty to believe that we shall receive what we ask. We are to ask for certain things the Lord has promised the obedient, and we may rest assured that the obedient who ask for them shall receive them, because He has promised them to such of His people, and we know that He will not lie. Let us not be so presumptuous as to ask Him to give us rest while we refuse to take His yoke upon us, or to come in and sup with us, and we with Him, while we refuse to open the door to Him. Let us not, while in the broad way, ask for the blessings which are for those

alone who walk in the narrow way. It is both sinful and wicked to doubt God's promises; therefore let us resist a temptation to doubt them, as we would a temptation to lie or steal. O how comforting, encouraging, and strengthening it is to read God's holy book and search out His blessed promises to His obedient children. They are worth more to us than the gold of Ophir and the cattle upon a thousand hills. He has promised that the liberal soul shall be made fat; and he that watereth shall be watered again (Prov. xi. 25). We should be liberal in communicating of our spiritual things, also our carnal things; and then believe God that it shall be even as He hath said (Acts xxvii. 25). He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again (Prov. xix. 17). It seems to me that some of us are practically disbelievers of God's promise here, judging from our closefistedness, and yet we know that God has here told us the truth, that is, we ought to know it. It is the duty of gospel ministers to give themselves wholly to the work of the ministry, and to believe that God will supply their temporal as well as their spiritual needs. They should not be entangled with the affairs of this life. (See 1 Cor. ix.; 2 Tim. ii. 4; 1 Tim. iv. 12; Matt. viii. 22.) It is true, however, that Paul on special occasions, for a special purpose, wrought with his own hands, for his own support. God's promises shall never fail; rather than the least one of them should. He would turn the mountains to bread and the hills to butter.

4. We are not to be selfish in our prayers, or pray for no one but self. Samuel the prophet said unto Israel, "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. xii. 23). Paul prayed for Timothy night and day (2 Tim. i. 3). In every prayer of his he remembered his brethren at Philippi (Philip. i. 4). Also those of Thessalonica, and doubtless his brethren generally (1 Thes. i. 2). When the Galatian churches were entangled in Arminianism, his care for them was such that he compared it to a travail in birth (Gal. iv. 19). To pray for brethren implies that we ought to help them in any way we can. We have but

little confidence in one's sincerity who is liberal with his prayers for the poor and yet very stingy with his money. "How sorry I am for this poor brother and sister," said a well-to-do preacher, and "So am I," said another, "I am sorry ten dollars' worth."

5. We are to pray for our enemies (Matt. v. 44). Jesus prayed while on the cross for those who crucified Him (Luke xxiii. 34); and so did Stephen for those who were stoning him to death (Acts vii. 60). This shows there was no bitterness in their hearts toward their persecutors. It is very wrong to hold malice or bitterness against anyone. It is simply blessed to be able to have a kind and tender feeling for those who are seeking to injure you, and to feel that you would not harm them in the least, and to feel that God in His mercy has delivered you from a revengeful spirit. A brother who is seeking to destroy you is too weak and foolish to be envied. Shimei threw stones at David when he saw him humbled—poor foolish Shimei. We never get nearer heaven than when we have no bitterness in our hearts toward those who are seeking to destroy us.

6. We ought to pray often. David prayed three times a day (Psa. iv. 17); and so did Daniel (Dan. vi. 10). Paul prayed day and night (2 Tim. i. 3); and so did the devout widows (1 Tim. v. 5). This is a most beneficial practice and duty. What a heavenly privilege to meet and commune with the pure and Holy One in sincere and humble prayer, whom we dearly love when we are living right! We know that He is a Friend that sticketh closer than a brother (Prov. xviii. 24); and that He is more faithful to us than our father or mother (Psa. xxvii. 10); and that He is not only a present but a very present help in trouble (Psa. xlvi. 1). The neglect of a pure and holy life will breed the neglect of prayer; while on the other hand the oftener we pray the purer our conduct will be. How commendable and blessed it is to see a Christian call his family together, and read the Bible to them, and then bow before his God and worship in their presence. Such a godly custom will certainly prove a blessing to himself and family.

7. It may not be amiss to say something in regard to

the attitude to be assumed when we pray. Our people generally prefer to see the leader in public prayer kneel down, but I notice that the Scriptures justify a standing posture (see Mark xi. 25). Kneeling is a better outward sign of humility, and seems to be a natural sign of worship. When Solomon offered public prayer he kneeled before God and the people (2 Chron. vi. 13). Daniel did likewise in prayer, and so did David, Peter, Paul, and others (Psa. xcv.; Luke xxii.; Acts vii. 60; ix. 40; xxi. 5). The mere attitude we assume while at prayer, however, is of far less importance than the real spirit of it. We have seen men stand and pray who were meek and humble. On the other hand, we have known proud men to bow the knee in prayer. It would seem that kneeling is preferable.

Madisonville, Tex.

I. J. TAYLOR.

North Berwick, Me.

DEAR CHILDREN OF THE EVERLASTING GOD: I feel there is sweet satisfaction in holding communion with you. The solemn matters pertaining to eternity are at times with great weight upon my heart, and then in comparison all other things sink into very nothingness. I have been feeling that it is a sacred thing to die. And my sighing, longing heart is saying, Let me fall asleep in Jesus. Grant that I may so die that I may be included among those of whom it is written: "These all died in faith." Then when Thou shalt call, I will answer, I shall awake in the likeness of the Incarnate Son of God, and then I shall be satisfied.

The hope that we have in Christ Jesus reaches beyond this mortal sphere, beyond these painful scenes, wherein we are buffeted with conflicts with the world, the flesh, and the Devil—beyond this earthly life where all things fade, where "change and decay are in all around we see," where pain and sickness are our lot, and vanity is written upon everything. But the hope that is laid up for you in heaven is full of glory and consolation, supporting us in all our trials, and to the consummation of our hope we hope to come, by the sovereign and abounding grace of God, richly ministered unto us by the Holy

Ghost, through Jesus Christ our Lord. Our hope is not seen, its unspeakable fulness we have yet to prove. But we are sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory. Therefore, with patience, we are waiting for our hope. Are we not looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ? Titus ii. 13.

Now we bear the image of the earthy, and in bodies of flesh and blood; in this earthly house we groan, being burdened. Our bodies are natural, they are weak, corruptible, mortal and vile, and dead because of sin. Well may we feel that it doth not yet appear what we shall be. But my dear brethren, "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." We shall bear the image of the Heavenly. Yes, when our souls are in departing to be with Christ, which is far better, and to heaven we are come, then henceforth in blissful expectation our glorified spirits in heaven shall hail the resurrection morn. For this Man, Jesus Christ, our salvation, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. Heb. x. 12, 13. Our Almighty Redeemer is not expecting in vain. No, for He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. Yes, Christ shall call forth our bodies which He hath bought with a price. 1 Cor. vi. 20. He will not leave them a prey to death and the grave. This is what He hath determined, this is what He saith: "I will ransom them from the power of the grave; I will redeem them from death: O, death, I will be thy plagues; O, grave, I will thy destruction: repentance shall be hid from Mine eyes." Therefore, dear children of God, "if we believe that Jesus died and rose again (Blessed Saviour, we do), even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the

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Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Our Saviour has said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." They shall come forth, they shall rise again, so saith the Scriptures; and when our Redeemer shall call forth the ransomed bodies of His people, which He bought with the price of His precious blood, they will be raised incorruptible, and we shall be changed, for our glorious Christ, the Head of the Church, shall change our vile bodies that they may be fashioned like unto His glorious body, according to the working, whereby he is able even to subdue all things unto Himself. O, Jesus shall come to be glorified in His saints, and we shall be like Him. We shall bear the image of the Heavenly. Our bodies that now are corruptible, weak and sinful, mortal and vile, shall be raised from the dust of the earth immortal, incorruptible, in power and honor and eternal glory.

"Praise for our ransomed bodies raised and with our ransomed souls made one." As we look upon our bodies now we clearly see and feel that they are animated by a mortal life. Ah, the earthly house shall be dissolved in death. But Christ, who is the Resurrection and the Life, shall build them again. Meditate upon what our Lord said concerning His own dear body (John ii. 18-22) and His people, whom He saith He will raise up again at the last day. John vi. 39-44.

Our bodies shall be resurrected, changed, and fashioned like unto the glorified body of our risen and ascended Redeemer. Our resurrected bodies will be glorious and glorified indeed even as the manhood of the Son of God is glorified. They shall die no more, for they then will be animated by eternal life which God that can not lie promised before the world began. No dissolution our

glorified bodies shall know, for they shall be immortal and incorruptible, and in them we shall dwell eternal in the heavens, for mortality shall then be swallowed up of life. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." After this we apprehend, to this we would attain, to this we onward press, and to this we hope to come, and, dear children of God, we surely shall not miscarry, for Jehovah hath predestinated us to be conformed to the image of His Son, that He might be the first-born among many brethren. Christ is now risen from the dead, and is become the first fruits of them that slept. The Son of God, our beloved Redeemer, is now in glory in His glorified manhood, and our faith and hope say in our hearts, We shall be like Him, we shall bear the image of the Heavenly. Yes, our God hath wrought us for this self-same thing, who hath also given unto us the earnest of the Spirit.

" My glorious Redeemer! I long  
 To see Thee descend on the cloud,  
 Amidst the bright numberless throng,  
 And mix with the triumphing crowd:  
 O when wilt Thou bid me ascend,  
 To join in Thy praises above,  
 To gaze on Thee, world without end,  
 And feast on Thy ravishing love?  
  
 " Nor sorrow, nor sickness, nor pain.  
 Nor sin, nor temptation, nor fear,  
 Shall ever molest me again,  
 Perfection of glory reigns there:  
 This soul and this body shall shine  
 In robes of salvation and praise,  
 And banquet on pleasures divine,  
 Where God His full beauty displays."

Thus, in part, I present to you, my dear brethren, the solemn musings of my soul upon that hope of everlasting righteousness and salvation that reaches forth into eternity. Our God is pleased to give me, a poor sinner, everlasting consolation in the hope of the gospel, and I humbly claim the hope that, by gracious experience in my soul, God hath sealed me with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of His glory.

FRED. W. KEENE.

## "SPEAKING ONE TO ANOTHER."

(CONCLUDED.)

"Thanks to all of you, my brethren, for your zeal in turning the great search-light of God's Word upon His favored church. It is well to walk about Zion, to go round about her, to consider her glories that you may tell it to generations following. Like Elibu, I will answer also my part, I also will show mine opinion, and I must say, that if I have learned anything from the Bible, it is that Christ's church and people are His sheep, and are so known in every dispensation. They are His flock and He is their Shepherd. Whole pages of God's Word are devoted to the history, the tribulations, and the promises made concerning God's flock. They tell how the under-shepherds fed themselves and not the flock. They could eat the fat and be clothed with the wool; they could spoil their pastures and watering places; they could rule them with cruelty, and cause them to wander among mountains and hills. The Lord pronounced a woe against these brutish pastors. Tenderly, faithfully, He said, Behold, I, even I will both search My shèep, and seek them out where they have been scattered in the cloudy and dark day. I will feed them in a good pasture and cause them to lie down; and ye, My flock, the flock of My pasture are men, and I am your God, saith the Lord God. One of these happy men sang sweetly, The Lord is my Shepherd; I shall not want: He maketh me to lie down in green pastures; He leadeth me beside the still waters, my cup runneth over. The flocks shall feed by the water-brooks and rest at noon.

He is my Shepherd, I His sheep;  
 We travel onward still,  
 By pools, where water lilies sleep,  
 By many a quiet hill.

"When Jesus came, He made this truth stronger and plainer, and sweeter than ever before. He came to fulfill the grand promises of His Father. I am, said He, the Good Shepherd. I know My sheep and am known of Mine. I call My own sheep by name and lead them out. So He goeth before them and they follow Him, for they hear and know His voice. They know not the voice of strangers, but only the Good Shepherd, who carrieth the lambs in His bosom, and who bringeth all the scattered sheep into one fold and one pasture. They shall never be plucked out of His hand; and at last He will give His life for His sheep, and nothing sweeter ever fell from His lips than when He said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom"; and His most solemn command to His under-shepherds was Feed My sheep, feed My lambs. Paul beseeches them to feed the flock of God; to take heed to call the flock, and to be ensamples to the flock. And then, when they have been laid in the grave as sheep, until the resurrection is accomplished, and the Good Shepherd sits upon the throne of His glory, all nations shall stand before Him, and He, having all authority and power, will separate them one from another, and will put His sheep upon His right hand, having purchased them by His blood, redeeming them from sin, from death, and from the conquered grave. I turn to you, my aged brother, and ask, with all this Scripture proof, am I not right in maintaining that the church is the flock and sheep of Christ?"

"My brethren, all; if you desire my opinion, I must say that you

are all right, and all wrong. You are each one right in your quotations of God's Word, but wrong in holding one illustration of truth to be superior to others. To say that one is right as against the rest, would disannul the Scriptures they present, and this none desire. There is a standpoint from which all these positions are correct, but that can not be in a material sense, as you imply; but, if we regard these several illustrations as typical, then all of you are equally correct.

The dear Lord's church is not His material body; that is in heaven, while we are yet in this vale of tears. Neither is it a material temple, or garden, or bride, or flock. These are but figures of the redeemed, and typical of their union with, and dependence upon one another. These well-known types denote completeness, and teach us that not one of God's children is to be cast away. The church shall be perfect, entire, wanting nothing. As a body it can not do without the eye or the ear, the hand or even the lowly foot. As a temple, not one missing stone shall mar its beauty. As a garden, no plant nor bed of spices shall be gone; nor shall any plant be there not of the Father's planting. As a bride, the Saviour's beloved is one, the choice one of her that bare her. She shall be without spot or wrinkle or any such thing. As a flock, if one go astray, the Shepherd you have described will bring it on His shoulder to the fold again. All these types rest upon the same Divine authority, and teach the same things. God's truth is a book of symmetry; let us hold all its allegories, all its doctrine, all its counsel and instruction, equally dear. Let us avoid hobbies, and may we be enabled to show our moderation with our faithfulness unto all men."

Crawfordsville, Ind.

S. B. LUCKETT.

## OPPOSED TO A CONVENTION.

Opelika, Ala., Dec. 19, 1898.

*Dear Brother Hassell:*

The Proposition which I have seen published in two Primitive Baptist papers, and now see in the Messenger for January, 1899, to hold a National Convention to be composed of volunteer Primitive Baptist preachers, to take into consideration the settling of differences on all points of gospel doctrine and order, and to take the "London Confession of Faith as a guide," has caused some fears that the evils sought to be removed will be augmented.

I do not question the motives of brethren who are agitating such a proposition, but, with the lights before me now, I can not look favorably upon such a movement. I can not as yet believe that it would accomplish what its advocates seem to desire, from the very fact that whenever we resort to unscriptural expedients for settling points of difference among brethren on gospel

doctrine and order, by any rule outside the church and outside that divine standard by which the man of God is furnished unto all good works, we can not hope for the guidance of the Holy Spirit in the deliberations, nor in the final results. The letter of the Scriptures which God hath given by inspiration and the Holy Comforter and Spirit of truth in the hearts of the true disciples of Jesus, are in perfect harmony. They testify of Jesus.

If our churches could be brought to see and ask for the old paths, and walk therein, and each attend strictly and promptly to its own church business, according to the authority of the Scriptures, executing discipline and thereby letting even their ministry know that they must be subject to church authority as well as other members, there would, in my opinion, be a better state of things than will ever result from any classes of volunteers who may volunteer their services to harmonize differences among brethren.

If the suggestion for a general convention of our preachers and that their meeting be voluntary is construed to mean that this grand national convention shall be composed of none but preachers voluntarily assembled in their own individual capacity, with neither Bible nor church authority, of what avail will the deliberations and decisions of such council be to the church of God in settling doctrinal or practical differences among its members? And if this is not what the suggestion on the 3d and 4th pages of the Messenger of January '99 means, what does it mean?

I have nothing to say as to the London Confession of Faith. Let it stand on its merits for all it is worth as the production of a few hundred uninspired men; but it is not the Bible, nor is such convention as is proposed recognized in the Bible as a guide for settling doctrinal or practical differences among brethren.

We have a more sure word of prophesy to which we would do well to take heed as unto a light that shineth in a dark place. We have Moses and the prophets, the law and the gospel, Christ and His apostles; and, if we hear not them, would we be persuaded though a thousand volunteer preacher conventions should warn us?

In support of calling in the aid of uninspired counsel-

lors to settle church troubles, I have often heard brethren quote "In the multitude of counsellors there is safety." Prov. xi. 14.

It is true indeed that "In the multitude of counsellors there is safety," and their counsel is valuable or useless according to the capacity in which they assemble to give it. But in all matters of dispute or difference concerning gospel doctrine or order, this multitude of counsellors from whose wise decisions safety results to the church of God, must be composed of such holy men of God as have been moved by the Holy Ghost to speak in God's name.

No prophecy of the Scriptures is of any private interpretation. It has not come to us by the voluntary will of man, speaking in his own private and individual capacity and on his own individual responsibility; but holy men of God have spoken to us in God's name, as moved by the Holy Ghost.

Their instructions and decisions on all points of doctrine and order constitute a perfect standard of judgment for the church of God on all occasions, and for all time to come.

We should never ignore the wise counsels of our brethren as far as they go; let them be received for all they are worth.

But let us not be drawn away from the infallible standard and guide which the Lord has so graciously given His church and people in the Scriptures.

W. M. MITCHELL.

P. S.—If the above letter is published, I wish it distinctly understood that no one is responsible for its sentiments but myself.

W. M. M.

#### REMARKS.

As set forth in an editorial in this number, the proposition for a Primitive Baptist Convention is entirely withdrawn so far as the Gospel Messenger is concerned. The Old and New Testament Scriptures are the only standard of faith and practice for all Bible Baptists.

S. HASSELL.

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Nature is but a name for an effect whose cause is God.—*Cowper.*

## EDITORIAL.

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

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

## BIBLE BAPTISTS.

Bible Baptists are those who consider the Scriptures of the Old and New Testaments as the only infallible and authoritative standard of faith and practice, and who honestly and earnestly endeavor to conform all their faith and practice to the teachings of the Scriptures, and not to conform the Scriptures to their faith and practice. For this purpose they implore the Lord for the guidance of His Holy Spirit, and they reverently, prayerfully, and carefully search the Scriptures daily, or as often as they can, to learn their perfect and holy teachings, and to subordinate their own as well as every other human being's opinions to the pure and eternal truth of God. In their view, the infinite wisdom of the Written Word of God far outshines the most brilliant speculations of human philosophy and the most splendid inventions of human genius. To their minds, that Word is effulgent with the glory of the Great Creator, Upholder, and Governor of the Universe, and its truth will stand unchanged and unchangeable when heaven and earth shall have passed away. And the wisest

creature is he who is most thoroughly imbued with the teachings and the Spirit of that Holy Word. The wisest man that ever trod this globe was the man Christ Jesus, and His mind and character were wholly pervaded by the matter and manner of that Word. He was, indeed, the incarnation, the fleshly embodiment, of the Word of God. With the Lord Jesus the word of man was nothing, and the word of God was everything. In every thought and word and deed He not only *professed* but *lived* that Word. He was the great and perfect Exemplar of all Bible Baptists.

Primitive or Old School Baptists profess to be Bible Baptists; and the most of them, in most of their faith and practice, seem to me to be more truly so than any other religionists on earth; but they are far from having attained to the standard of the man Christ Jesus, whom they call their Lord and Master. They do not reverence or love or search or live or teach the Scriptures as He did; they often prefer the opinions of fallible men to the infallible wisdom of the Scriptures; they sometimes presume to add to or to take from the Inspired Record; and too often is it the case that, while *professing*, they do not *live*, the Word of God. The wisest and best Primitive Baptists will freely and honestly confess the truth of this remark in their own cases, and their shortcoming is the source of their deepest sorrow. They ought to look less to self and to men, and more to God, and reverence the Word of God more, love it more, search it more, live it more, and teach it more, and thus be more like their Head, the Lord Jesus; and thus will they more glorify God and benefit His people.

The leading object of the editors of THE GOSPEL MESSENGER is to set forth, expound, and maintain the pure and perfect truths of the Holy Scriptures. I can not imagine any higher motive for any periodical. In writing the CHURCH HISTORY, I did not try to make a popular or a salable book, nor to please any one, even myself, only so far as *the truth* would please. And so, in the management of THE GOSPEL MESSENGER, I desire to publish pure Bible truth, whether it pleases or offends those who read its pages. I would rather *benefit* them

than *please* them; and I am sure that the *truth* is the only thing that will do them any real or lasting good, and the only thing that will glorify God. I would be sorry—sorry for *their* sakes—if, as some of the fickle Galatians seemed to look upon Paul, they regard me as their enemy because I tell them the truth. He who tells me the truth is my real friend, and I ought to thank the God of truth for such a message. But ancient Israel, when given up to their own hearts' lusts, not only hated the message of the Lord sent to them by His servants, but slew the poor messengers, even the Son of God Himself, who, just before His crucifixion, tenderly and mournfully exclaimed, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. xxiii. 37, 38). Forty years afterwards "truth-hating, mercy-spurning, prophet-killing Jerusalem" was visited with the most awful sorrows ever inflicted upon any city on earth (Matt. xxiv. 21). May spiritual Israel to-day be saved from such carnality and such calamities!

While THE GOSPEL MESSENGER circulates all over the United States and in Canada, the majority of its subscribers live in the Southern States. I think that I am acquainted with the sentiments of the most of our brethren in these States in regard to the leading matters of faith and practice, including Predestination, Feet-washing, Associations, Formal Correspondence, etc., and, by an indiscriminating advocacy of such sentiments, I might perhaps have largely increased the subscription-list of THE GOSPEL MESSENGER, but I have preferred, on these as well as all other subjects, to keep closely to the teachings of the Scriptures, believing that such a course would be more glorifying to God and more beneficial to His people.

As I have said in the Church History:—"I lay no claim to inspiration or infallibility. I believe the Old and New Testament Scriptures to be absolutely the only inspired and infallible book in human literature. By this divine standard I desire all my own writings, as well as

every other creatural work, to be finally tested—to be accepted if and when in accordance, and rejected if and when not in accordance, with the standard. He who claims infallibility for himself or for any other man since the Apostolic Age, ceases to that extent to be a Baptist, or a Protestant, or a follower of Christ, and renounces those precious principles of religious liberty in defense of which have flowed rivers of the best blood on earth. Old School, Primitive, or Bible Baptists should be the last people in the world to have a pope or popes among them. No book, no pamphlet, no periodical, no document of any kind must be taken as a substitute for the Bible; and no author, no editor, no preacher, no teacher, no writer, and no body of men must be substituted for Christ, who is the only Prophet, Priest, and King of His people” (Church History, pages vii., viii.).

And, in a “Final Notice” on page 964 of the Church History, I have said:—“There is not a single *intentional* misstatement in this volume. I shall be thankful to any person who may discover errors, and who can *prove* them to be errors, to address me at Williamston, Martin County, North Carolina, and inform me of such discovery and proof, in order that misstatements may be eliminated from future editions.” And I now say the same in regard to all my writings in THE GOSPEL MESSENGER. If I am wrong in any position, it is not intentional, for I want to be right, and, instead of becoming angry with a brother, sister, or friend for teaching me the way of God more perfectly from His holy Word, I hope to have grace to be truly thankful for the precious favor. I desire to know the scriptural truth on all subjects, and always to speak that truth in love, according to the motto of THE GOSPEL MESSENGER. May the Lord enable all of us, in both faith and practice, to be far more thorough-going BIBLE BAPTISTS hereafter than ever before.

S. H.

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### PROPOSITION WITHDRAWN.

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In deference to the views of wise and worthy brethren, Elder J. W. Richardson, of Petersburg, Ind., withdraws his proposition for a General Convention of Prim-

itive Baptist Ministers for the Settlement of Differences among our People in Doctrine and Practice. To his proposition I added the suggestion that all our members also, who could attend such a meeting, from the North, South, East, and West should do so. One of my chief reasons for endorsing the proposition with this addition was, as I stated, the promotion of personal acquaintance and a better understanding of each other and of brotherly feelings and relations with one another. The conclusions of the meeting were not to be imposed upon any church, but to be left to the voluntary adoption of each church that endorsed it. If it had been proposed that the action of the meeting should be authoritative and binding upon our churches, such a feature would have been plainly unscriptural, and I would have utterly opposed it. The position of THE GOSPEL MESSENGER is, as it always has been, that the Old and New Testament Scriptures are the only authoritative standard of faith and practice.

It is proper to state that both Elders W. M. Mitchell and J. E. W. Henderson are altogether unfavorable to the proposition of either the Elder Kirklands or Elder J. W. Richardson for a Primitive Baptist Convention.

S. H.

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### MOTIVES MISJUDGED.

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The motives of the servants of God and the source from whence those motives come are often misjudged, not only by enemies, but by even their nearest kindred and friends. And though the true servants of God may be impelled forward by the irresistible power of God's Spirit, bad and selfish motives are sometimes ascribed to them by even some of their beloved brethren. There are numerous instances of this kind recorded in the Scriptures, but at present we will only refer to Moses, into whose heart it came, when he was full forty years old, to visit his oppressed brethren, and supposing they would understand that God by his hand would deliver them, he saw two of his brethren striving one against the other, and desiring to set them at one again, he approached them, saying: "Sirs, ye are brethren; why do

ye wrong one to another?" Acts. vii. 26. But what was his surprise, when with all his good, pure, and self-denying motives for their good, "he that did his neighbor wrong" bitterly retorts upon him by saying: "Who made you a ruler and a judge over us? Will thou kill me as thou didst the Egyptian yesterday?" Thus we see that the motives of Moses and the source from which those motives came, were misconstrued, perverted, and misjudged, especially by him who did his brother wrong.

And here we may learn an important lesson, and see developed an important truth concerning a very common trait of character of those who do their brother wrong. They are generally first to justify themselves or scornfully repel the kind labor of any brother who seeks to heal the breach and remove the strife.

Moses himself was surprised at the unkind reception he had from his brother. He felt that his motives were pure. It had come into his heart with great power from the Lord to visit his oppressed and afflicted brethren, and, when he spoke to them out of the honesty of his heart, he supposed that they would understand that God by his hand would deliver Israel from the iron yoke of Egypt. But they understood not, but even ascribed bad motives to him in all he said or did among them—"Will thou kill me as thou didst the Egyptian yesterday?" was the sharp rebuke of the evil-doer.

And here we might well infer from the subsequent conduct of Moses that he felt greatly disappointed and much discouraged in this his first effort in the work to which the Lord had called him. And we might well suppose that like many young gospel ministers when they make miserable failures in their first efforts of preaching, Moses began to doubt whether the Lord had ever called him to such a great work as to lead Israel out of their many hundred years' bondage. He might well have concluded that, if the Lord had called him to this work, better success would have crowned this first effort. He gave it up as a rash undertaking of his own, and fled to the land of Midian. There he remains away from Israel forty years, as an humble shepherd watching over his father-in-law's sheep. But this that came into his heart forty years before, from the Lord, is now revived in a more powerful manner by hearing the

great God of Israel speak to him out of the midst of a burning bush. With fear and trembling Moses "hid his face" at such a wonderful display of God's presence. And when the Lord said, "Come, now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israel, out of Egypt," he remembered his first effort and his poor success forty years before that time, and no doubt had, like many preachers of this day, concluded that he was mistaken in the whole matter of his being called of God to such a work. He replied to the Lord, saying "Who am I that I should go unto Pharaoh to bring forth the children of Israel out of Egypt?" Exod. iii. 10.

But we will not pursue this line of thought respecting Moses further than to say that, though his motives were misjudged by his own brethren to whom the Lord sent him, and though he himself was much discouraged from their conduct toward him, and may have also had many temptations and doubts as to whether the Lord had called him to such a great and responsible work, yet the heavenly source from whence his motives came could not be defeated. And though he was now 80 years old, and had so long given this matter up as delusive and visionary, yet that which came into his heart from the Lord full forty years before was now being more fully, forcibly, and powerfully revived, so that Moses was made to know more and more of the exceeding greatness of God's power, love, and faithfulness toward His people.

How slow of heart are many of the Lord's people to believe all that the Scriptures teach or all that the prophets have spoken concerning our Lord Jesus, or concerning the coming of the set time to deliver His church and people from the many yokes and bondage that the inventions of men have put upon them! This has been more or less manifest in nearly all ages of the world.

It shows how slow we are to cut loose from every false way, and how liable we are to be led away with the error of the wicked, and fall from our steadfastness. "How long halt ye brethren two opinions?" I Kings. xviii. 20.

W. M. M.

Opelika, Ala., Dec. 19, 1898.

## DECLARATION OF WAR.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Genesis iii. 15.

Thus did the Lord God, the Sovereign of the universe, and Creator of all things, declare the great conflict of His Son, the Redeemer of His people, about four thousand years before His advent into the world. The words of the text were spoken directly to the serpent, and the reason thereof assigned: “Because thou hast done this”; because he, the serpent or Satan, had beguiled and deceived the woman into the transgression of God’s commandment, and He therefore declared the punishment of all the guilty parties to the wicked transaction, and at that time and place begins the history of all the evils of this present world. The serpent beguiled the woman and she did eat, and she gave to the man and he did eat, and so was committed the awful offense through which many be dead (Rom. v. 15), and upon which a declaration of war between the Son of God and the Devil directly followed.

For the period of four thousand and four years it may appear that his satanic majesty had full sway on the earth, and had so far succeeded as to secure the cooperation of all the world in his evil works and wicked devices; but, a few witnesses were graciously reserved to testify of God’s faithful promises, and the final overthrow of the Devil, and the establishment of the Kingdom of God on the earth.

But to be as brief as possible, the fulness of the time came when the active operations began pursuant to the Divine will and counsel, and, behold a Child was born—yes, a Child, a Son was given, upon whose shoulder (responsibility), the Divine government should and does rest (Isa. ix. 6), a Child who should lead His people (Isa. xi. 6), a Child that was set for the fall and rising of many in Israel (Luke ii. 34), the holy child Jesus (Acts iv. 27), a man Child to rule the nations (Rev. xii. 5). This Child is the seed of the woman promised in the text; the Seed to whom the promise was made. (Gal. iii. 16.)

The holy Child waxed strong, and soon began to exhibit astounding wisdom among the highest dignitaries in the halls of State; and in His childhood was mindful of His Father's business. He had been sent to fight the battle and obtain the Kingdom which was appointed Him by bloody conquest. The people which had been chosen to constitute His Kingdom had fallen under the power of sin and Satan, and, therefore, must be redeemed by His blood, and by His blood alone must they be cleansed from all sin, and the end of sovereign election obtained. God is allwise, the Devil is not; for if the adversary of our souls had but known that Jesus came into the world to die, and for what purpose, he would not have sought His life to destroy it, but if possible would have defeated the purpose of God by preventing His death; he did not comprehend the fact that Jesus came to conquer him and destroy his works by means of death. No; while he was shrewd enough to introduce the means of death in the garden of Eden, yet he did not foresee his own defeat by means of death on Calvary, where the final battle was fought and the everlasting victory won by our Saviour's death.

J. E. W. H.

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### QUESTIONS AND ANSWERS.

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1—Q. What angels sinned, and kept not their first estate, but left their own habitation, and were cast down by God to hell, and are reserved by Him in everlasting chains under darkness unto the judgment of the great day (2 Peter ii. 4; Jude 6)? A. The non-elect angels, the Devil and his angels, who sinned and were primarily condemned before men sinned, who are now allowed to occupy the darkness of this world, and to tempt and injure human beings, but who are chained or strictly confined and limited by the will and power of God, and will be finally and eternally condemned at the great Day of Judgment, and consigned to everlasting fire, everlasting punishment, first prepared for them, and into which non-elect, wicked human beings, who sinned afterwards, will also go (1 Tim. v. 21; Matt. ix. 34; viii. 29; xxv. 41, 46; 1 Kings xxii. 22; Eph. ii. 2;

Luke xxii. 31; 2 Cor. xii. 7; 1 Thess. ii. 18; Job i., ii.; Luke xiii. 16; Acts x. 38; Heb. ii. 14; 1 Cor. v. 5; Gen. iii.; 1 Chron. xxi. 1; Luke xxii. 3; Acts v. 3; Matt. iv.; Rev. xii., xx).

2—Q. Who were the “devils” spoken of in the Bible, of whom a legion dwelt in one man, and who, when driven by Jesus out of the man, entered a herd of 2,000 swine, and caused them to run violently down a steep place, and be choked in the sea (Mark v. 1–20)? Did they have a bodily form, and what became of them? A. According to the original Scriptures, there is but one Devil, called also Satan, Apollyon, Abbadon, Dragon, Serpent, Prince of Darkness, Prince of Demons, Prince of the World, God of this World; he is the master spirit of evil, and all other evil spirits, called, in the original Scriptures, *demons*, are under his bidding. They have no material bodies, but are allowed, as shown by the Scriptures cited under the first question, to enter, infest, and torment the minds and bodies of human beings and inferior animals, at whose death they still remain in the air, and seek to possess and injure others.

3—Q. Who was that certain young man that followed Jesus with a linen cloth cast about his naked body, and who were the young men that laid hold on him, and he left the linen cloth, and fled from them naked (Mark xiv. 51, 52)? A. As Mark is the only evangelist that mentions this circumstance, and as he does not mention the name of the young man, and as his mother’s house in Jerusalem seems to have been the first home of the church in that city (Acts xii. 12), and may have been the house in which Christ partook of the Last Passover with His disciples, it seems probable, but not certain, that Mark himself was the young man, who, in a light sleeping wrapper, followed Christ into the Garden of Gethsemane, and was so frightened, after all the Apostles fled and he had been laid hold of by the young men, the servants or attendants of the chief priests (John xviii. 3), that he even left in their hands his only robe, and ran away from them in that condition. It was the hour of the power of darkness (Luke xxii. 53), and all the followers of Jesus were panic-stricken with terror. John Mark left Paul and Bar-

nabas in Pamphylia, and returned home to Jerusalem, when Paul thought he should not have done so (Acts xiii. 13; xv. 38).

4—Q. What are your views of the sixteenth chapter of Luke? A. I have space to present my views of this most interesting and important chapter in only a very brief manner. I think that great light is thrown upon this chapter by the following Scriptures: Matt. vi. 19-34; xxv. 31-46; Mark x. 17-31; Luke xiv. 12-14; 1 Tim. vi. 17-19. The chapter seems to have been but one discourse of our Lord; and there is an instructive connection between all its parts. Its great lessons are the responsibility of man to God for all the worldly goods with which He, their real and rightful Owner, endows them here in time; their duty to use those goods with reference to eternity and in the service of God, not for their own aggrandizement or gratification, but for the relief of His poor and afflicted people, according to the teachings of His holy Word, essentially the same under both the Mosaic and the Christian dispensations, enjoining upon men generous benevolence to the suffering poor, and unseparating love to their faithful wives—these two commandments being very much neglected by the Jews, especially the self-righteous Pharisees of that day, and by multitudes of professing Christians of later ages; the selfishness, vanity and deceitfulness of earthly riches; the present poverty and affliction of the children of God; the unchangeableness of the condition of man after death; the everlasting punishment of the wicked; conscious personal identity and recognition after death; the sufficiency of the Scriptures (of course under the enlightenment of the Holy Spirit) for our instruction in regard to eternal realities; and the certainty that even the greatest natural miracles, even the resurrection of the dead, could not save the unregenerate. The unjust steward is commended by his lord or master, not for his injustice or dishonesty, but for his prudence or sagacity; and so Christ enjoins upon His disciples spiritual prudence or sagacity in the use of their worldly goods for the relief of their poor and suffering brethren, who, dying first, may welcome them into the mansions of eternal rest. The word

translated "mammon" means "riches"; and earthly riches are called "the mammon of unrighteousness" because they are so often gotten unrighteously and used unrighteously and tend to corrupt and harden the hearts of those who possess them. "Abraham's bosom" was an expression among the Jews for paradise, which was represented as a heavenly banquet, presided over by Abraham, the father of the faithful—the Jews, like the Romans, reclined at their feasts, and it was considered an especial honor to be next to the host or to have the head on his bosom. The soul suffers here by its connection with the material body, and it may suffer by being kept in material flame in the spirit-world, the flame being an expression of the wrath of God. The rich man's apparent regard for his five surviving brethren may have really been a method of justifying himself for the way in which he had lived and of reproaching God for not having given him clearer evidence of the existence of a place of torment after death than that presented in the Scriptures. When Lazarus, of Bethany, was raised from the dead, the Jews, instead of being convinced, tried to kill him again. Christ does not say that the rich man was a criminal, that he had acquired his riches by fraud or oppression, or that he was a transgressor of the letter of any of the ten commandments; but he was thoroughly selfish and worldly, and cared nothing for the poor, helpless, suffering child of God laid at his gate, but abandoned him to the dogs. Thus we learn that sins of omission as well as sins of commission may condemn us to perdition. There are numerous conjectural and theoretical allegorizings of the narratives of the unjust steward and the rich man and Lazarus, but I have never seen or heard one to which there were not serious objections. I have tried to give the plain and important practical lessons taught in these narratives.

5—Q. What was the "shipwreck concerning faith" made by Hymenæus and Alexander (1 Tim. i. 19, 20)?  
 A. The heresy of denying the literal resurrection of the body, and making the resurrection only spiritual, limiting it to the resurrection of the soul, in regeneration, from the death in trespasses and sins—"the usual way

with heresy being to corrupt and destroy the gospel under pretense of improving it" (2 Tim. ii. 16-19; Matt. xxii. 23-32; Mark xii. 18-27; John v. 24-29; 1 Cor. xv.; 1 Thess. iv. 13-18). The Sadducees said that there was no resurrection, nor angel, nor spirit (Acts xxiii. 8); and some of these infidel philosophers crept into the apostolic churches, but Paul says that he delivered them unto Satan that they might learn not to blaspheme (1 Tim. i. 20), for, if kept in the church, their words ate as a canker or gangrene, though they could not overthrow the sure foundation of God, sealed with the certainty and holiness of His salvation (2 Tim. ii. 17-19). The philosophizing Gnostics of the second century, regarding matter as the source of moral evil, denied the reality of the incarnation or humanity of Christ and the resurrection of the body; and their followers, in the next century, degenerated into the open infidelity of paganism.

6—Q. What does Paul mean by being "absent from the body and present with the Lord" (2 Cor. v. 8)? A. As proved by the entire context and by Eccles. xii. 7; Philip. i. 23; Rom. viii. 23-30; 1 Cor. xv. 42-57; 2 Peter i. 13-15; and 1 Thess. iv. 17, he means the departure of the spirit from the body at death and its entrance into the immediate and manifest presence of God in heaven, where also the body itself being made like the risen and glorified body of Christ, at His second personal coming to this world, and reanimated by the glorified spirit, will enter and dwell forever. (Philip. iii. 20, 21; Heb. ix. 27, 28; John xiv. 2, 3; Rev. xxi., xxii.)

S. H.

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## EXTRACTS.

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Lafontaine, Ind., January 19, 1899.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST: Yours of the 3d instant received, and very grateful was I to receive from you such a desirable gift. Surely the Old Baptists are the "peculiar people" spoken of in the Holy Scriptures. I feel they are from their loving kindness toward me

Would be pleased to have my pamphlet mentioned in your edifying, instructive, and comforting paper. Sent you two copies a few days ago.

The beautiful doctrines of the Bible revealed by Jesus Christ, as

set forth in your periodical, are very enlightening and encouraging to us poor needy wanderers, compared with much other literature that is in circulation, setting forth the lying traditions of men. O brother, when I examine the doctrines I was taught to believe from my childhood up to within a few months ago, I feel that they promote immorality, dishonor Christ, and give great power to men like ourselves who are subject to errors and infirmities. May we, dear brother, never esteem ourselves above others, but always be found at the foot of the cross, striving to follow in the footsteps of our blessed Master. May God bless you, is my prayer.

I am, I hope, yours in Christ, J. J. S. DILLON.

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#### EXPERIENCE OF J. J. S. DILLON.

Bro. J. J. S. Dillon, Lafontaine, Wabash County, Ind., was educated to be a Roman Catholic priest, but, by the grace of God, was delivered about a year ago from the horrible darkness, superstition, traditionalism, slavery, and corruption of Catholicism, experienced a hope in Christ, and was baptized by Elder W. L. Lines, of Indiana, and is now a Primitive Baptist preacher. In a pamphlet of 45 pages he gives a most interesting and satisfactory account of his Natural and Spiritual Experience, together with instructive articles on the Public School Question, the abominations of Convent Life, Purgatory, Catholic Curses of Protestants, etc. He will send the book by mail for 25 cents.

S. HASSELL.

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#### THE SINNER'S FRIEND.

O Thou, the contrite sinner's Friend,  
Who loving, lov'st them to the end,  
On this alone my hopes depend,  
That Thou wilt plead for me!

When weary in the Christian race,  
Far-off appears my resting place,  
And fainting, I mistrust Thy grace—  
Then, Saviour, plead for me!

When I have err'd and gone astray  
Afar from Thine and Wisdom's way,  
And see no glimmering guiding ray  
Still, Saviour, plead for me!

When Satan, by my sins made bold,  
Strives from Thy cross to loose my hold,  
Then with Thy pitying arms enfold,  
And plead, oh, plead, for me!

And when my dying hour draws near,  
Darkened with anguish, guilt, and fear,  
Then to my fainting sight appear,  
Pleading with God for me!

When the full light of heavenly day  
Reveals my sins in dread array,  
Say, Thou hast washed them all away;  
Oh, say, Thou plead'st for me!

—Charlotte Elliott.

## OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

### MRS. ISABELLA F. GRIMMER.

Isabella F. Grimmer, youngest child and daughter of Elder Ichabod Moore and Elizabeth J. Moore, was born in Pitt County, N. C., January 21, 1844, and departed this life in Toisnot, Wilson County, N. C., October 1, 1898, of gastritis.

She was possessed of the most charming qualities while yet a girl; was devoted to parents, and kind, gentle, and loving to brothers and sisters.

She was united in marriage to Jesse D. Barnes, June 30, 1859, who was killed in the charge on the Crater after explosion of the mine at Petersburg in 1864. No children were born to them, and she was left a lonely widow to grieve for the brave and intrepid Jesse, whom she had given up for the defense of his country. With all hope of earthly joy blasted, and wreathed in weeds of sorrow, and deepest anguish, she was yet true, faithful, and sacrificing, and desired to commit her cause in the hands of God, though at this time did not confess a hope in Jesus.

She had a good, strong friend—one that had never failed—in William Barnes, Sr., of whom it may be said, there are few such men on earth. She lived with the humble writer until August, 1870, when she was married to W. L. Grimmer of Pitt, May 26, 1870, with whom she spent the remainder of her days in the enjoyment of his loving devotion and unwearied ministrations.

They resided at her home in Wilson County, near Stantonsburg, for several years. There were born to them four children, three of whom survive her; one boy and two girls, all over twenty-one years of age. These can never have cause to regret that sweet and loving service so endearingly bestowed upon their precious mother, whose every look was one of love.

Sister Bell having passed over Peniel, the sun rose upon her, and like all others, she was lame and halted. Having been born again of God's Holy Spirit, the Sun of Righteousness having risen in her heart with healing in His wings, she came before the church at Moore's in Wilson County, N. C., and upon relation of her spiritual exercises was received to membership, September 22, 1877, and baptized in Toisnot Swamp the next day by the writer. Living in this church in peace, union, and love until January 7, 1888, she was dismissed by letter and united with the church at Toisnot, being one with other brethren to constitute it, where she remained a wonder to the children of God, being so prompt in attendance, so full of love, so steadfast and immovable in the doctrine of God our Saviour, so charming in song, although so afflicted she had to be conveyed either on buggy or invalid's chair by her husband to each meeting. She did rejoice and feed upon the preached gospel. Christ was her life, her hope and all in all to her. This precious love and truth sustained her amid most excruciating pangs of her disease, which had for years torn and twisted her frame, and such was her faith and hope under all trials that she was a marvel of patience, cheerfulness and resolution.

We visited and prayed with her, having read a chapter of her own selection a day or two before the sad moment, for we could not be there then to see the solemn circle round the death-bed, the stifled grief of heart friends, their watchful assiduities and touching tenderness, the last testimonies of expiring love; nor were we there to feel the feeble fluttering pressure of that hand that had so often pressed ours in love and kindest greetings, see the sweet expressions of affection from the expiring eye, or to give the parting kiss. She said "Andrew, pray that I may be able to pray, for I feel shut up and can not pray, yet I trust, if it is God's will, He will take me home, for I am so helpless I feel that I am in the way here." Her sufferings were great, but at last she was gone almost without its being known. Yes, at rest and peace in eternal glory, where sickness, sorrow, pain and death can never enter. A more loving sister, daughter, wife, mother, neighbor, friend never lived.

Good-bye, my darling sister, we miss you. The church misses you and mourn our loss. Your vacant seat wrings our hearts, but we rejoice that you are filling your seat in heaven where we hope to join you ere long. God bless the bereaved husband and children, and enable them to bow to His heavenly will and know He lives and reigns, and may He prepare them to meet her in the sweet "bye and bye." In her last conversation with her husband just before her departure, she quoted the last verse in the 640th hymn of Lloyd's selection :

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

Whitakers, N. C.

A. J. MOORE.

#### GEORGE CRANCH.

Brother George Cranch departed this life September 25, 1898, being 83 years and 7 months old. He was born in Putnam County, Ga., February 5, 1815, and moved to Muscogee County, Ga., in 1836. He was twice married, and was the father of 18 children. He and his first wife joined the Primitive Baptist Church at Mount Moriah in 1852, and was baptized by Elder Oates. He was a regular attendant at his church meetings until old age and infirmities prevented him. He was a kind parent and obliging neighbor, and was respected by all who knew him; but he is gone from us, and his fatherly love and good admonition to those who came in contact with him will be heard no more. Still he lives in example, and his good works will ever live in the minds of his brethren and neighbors. While we had become accustomed to seeing his seat vacant in the church (on account of infirmities), still it causes a feeling of sadness to know that he will never fill it again. He was buried in the family cemetery by the side of his dear companions to await the call of the Master in the resurrection morning, Elder W. L. Bulard conducting the funeral services.

Done by order of the church in conference, November 12, 1898.  
(Pilgrim's Banner please copy.)

J. P. MURRAH,  
T. Z. MILLER,  
J. T. WHATLEY,  
Church Committee.

## DR. L. G. BRANTLY

Died December 15, 1898, at his home in Social Circle, Ga., in his 80th year. He was an orderly member of the Baptist church there for a number of years. He leaves three sons of his first wife, together with a host of other friends, to mourn their loss.

Also his dear, aged wife died four days later, on the 19th, in her 77th year. Mrs. Lucy Ann Brantly was the daughter of Louis Mayne, of Walton County, Ga. In youth she was united in marriage with Benjamin Allen Lane with whom she lived happily for about thirty years. He was a deacon of the Primitive Baptist church at Harris's Spring, Newton County, Ga. She, too, united with that church in youth, and continued a consistent and steadfast member there until called to unite with the church triumphant above, as we believe. She never was the mother of any children.

In 1879 she and Dr. Brantly were united in marriage and lived happily together, ever distributing to the necessities of the poor and afflicted.

It has not been our privilege to be acquainted with a more useful couple in all the relations of life. Lord help us to imitate their good examples, is our desire.

JOHN N. HURST.

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Vol. 21.

No. 4.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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APRIL, 1899.



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# The Gospel Messenger.

APRIL, 1899.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 21.

WILLIAMSTON, N. C., APRIL, 1899.

No. 4.

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## EVEN ME.

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Lord! I hear of showers of blessing  
Thou art scattering full and free;  
Showers the thirsty soul refreshing—  
Let some droppings fall on me,  
Even me.

Pass me not, O tender Saviour!  
Let me love and cling to Thee;  
Has the world my heart been keeping?  
Oh! forgive and rescue me,  
Even me.

Love of God so pure and changeless;  
Love of Christ! so rich and free;  
Grace of God; so strong and boundless,  
Magnify it all in me,  
Even me.

Pass me not, Almighty Spirit!  
Draw this lifeless heart to Thee;  
Impute to me the Saviour's merit;  
Blessing others, oh! bless me,  
Even me.

---

## A CRITICISM AND A REPLY.

---

An esteemed brother in Baltimore, Md., in a long letter to Elder Mitchell, criticises the latter's editorial, "No Advisory Council," in "The Gospel Messenger" of December, 1898, (1) misunderstanding Elder Mitchell to imply that each church has all the spiritual gifts and therefore needs no help from the members of other churches; and also (2) maintaining that local churches are but branches of the church, while an Association is the church; and (3) that pastors and elders now are inspired just as the Apostles were. These are the only

three points that I see in his long letter. In the part of Elder Mitchell's reply published below, the first of the above points is shown to be an entire misunderstanding. In regard to the second point, I see no scriptural authority for calling a local church a branch of the church subordinate to some higher earthly authority; nor have I ever seen, in the Scriptures, any mention of an Association; the church is spoken of one hundred and ten times in the New Testament, but an Association is not spoken of one time. In reference to the third point, there are many passages in the Gospels and in the Acts proving that even the Apostles were not always infallibly inspired, but were so inspired in their writings in the Scriptures (2 Tim. iii. 16, 17); and, although Christ dwells in His people and has promised to be with them to the end of the world, He suffers all of them, including pastors and elders, to go at times into error and sin, and the perfect Word of God, the Old and New Testament Scriptures, are the only infallible standard by which to try all doctrine and all practice. The Scriptures are perfectly harmonious; but the views of parts of the Scriptures held by some of our pastors and elders are utterly contradictory of the views held by others, and, therefore, we well know that they are not all divinely inspired. Primitive Baptist editors no more claim to be inspired and infallible than others of our ministers; but no godly, honest, and conscientious editor publishes a periodical to advocate views and practices which seem to him inconsistent with the Scriptures, and no human being is under the slightest obligation to take a periodical conflicting with the Scriptures.

The Baltimore brother says that Associations ought not to be Courts of Appeal, nor to exercise supervision or authority over the churches, but that they should be loving meetings of the saints for mutual instruction, exhortation, comfort, and strength. If to these characteristics it be added that Associations should not exercise authority over other Associations—that is, if the recent invention of formal correspondence between Associations, with its great and distressing evils of non-fellowship and division, were done away with, “The

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Gospel Messenger" would not object to Associations—they thus becoming simple yearly meetings of the saints for Divine worship and mutual edification. I have received for publication long and extreme articles both for and against Associations, and I have published none of them, preferring, in this as well as other matters, to pursue a moderate, scriptural course.

S. HASSELL.

LATTER PART OF ELDER MITCHELL'S REPLY.

Those who know the evils and abuses of Associations, in some sections, in assuming disciplinary rights and authority over churches, have sought to correct those abuses, but never once have they sought to abolish or interfere in any way with the God-given and scriptural rights of any church to assemble for the worship of God, or to attend to any business pertaining to the order of the house of God, such as receiving members, administering the ordinances of Baptism and Communion—preaching, praying, singing the praises of God, ordaining preachers, settling difficulties among members, or, if need be, withdrawing church fellowship from disorderly members. These are all church duties and church acts, with which Associations, as distinct bodies, should never interfere. But members of sister churches, when assembled with any church and invited to seats and requested to aid and assist the church in any matter that may come before it, are certainly scripturally right to do so, and are useful to the whole body of believers.

This is precisely what was done in the church at Jerusalem, of which we have such an instructive example in the 15th chapter of Acts. And you seem to fully agree with me in this when you ask the important question, "Shall we not confer to-day as they did at Jerusalem?" Yes, my brother, confer together as they did at Jerusalem. That is precisely what I insisted upon in that whole article in the December "Messenger," to which you have presented your objections and criticisms. That is what I still hold and contend for, because I fully believe the manner in which the church at Jerusalem proceeded in settling a church trouble, is a scriptural model for all churches under similar circumstances, down to this present hour.

If you agree that it is right for an orderly church now to invite visiting brethren to sit with the church in conference and to aid and assist the church in the investigation of any matter, as the church did at Jerusalem, then I heartily agree with you on that point.

Yours in love,

W. M. MITCHELL.

---

### EXPERIENCE.

---

DEAR BRETHREN: My father and mother were Primitive Baptists, but first were Methodists, before I was born. They taught me that there was a Supreme Being, and to respect all denominations I went about; which was good for me, I think, until this day.

They reared six children, five boys and one girl; four of the oldest boys died in the late war, my sister is still living but left a widow with eight children. I regretted to give up my youngest brother more than any of the rest. I had serious thoughts about my condition when quite young. When I was between twelve and sixteen years old, the typhoid fever raged in this section. Several of our family suffered from it, but none of them died, while several of our neighbors did, and among them a twin brother of Bro. John B. Paulk. After the fever began to subside and the people to get well, I was taken sick myself, now about sixteen years old. I was very restless for fear I was going to die, and I felt if I did die mine was a lost case in the world to come. Then and there I promised the Lord if He would spare me until I was grown and married I would be a better man than I had been heretofore. I then set out to get my fill of the pleasures of this world, until I was about twenty-one years old. I thought best to seek me a good help-meet, and probably I could come nearer doing right. I was surely blessed in that. We were married October 11, 1866. My wife's Christian name was Elizabeth Merit. Being the only boy left, my father desired me to take charge of his farm and take care of him and mother their life-time, and he would make over to me his place at his death, and I consented to do so.

When I was about eighteen years old, on one Sunday

in time of the late war, I heard a blind Primitive Baptist preacher by the name of Cornelius Bouy, preach. I had great confidence in him. His text was St. John v. 25, "Verily, verily, I say unto you, 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." That text has been with me ever since. When my two oldest children were born the question come into my mind, "Are you doing what you promised to do?" The answer was, No. Seeing the Lord had fulfilled His promise, and I must now fulfill mine. About this time one of my special friends, by the name of Alford Peterson, died. His death sunk deep into my poor heart. I could not sleep well for several nights. Peterson did not know a letter in the book, but being a special friend of mine, and as we were together very much of our time, I read the Testament about through to him, which was good for us both. About this time I set out, with the help of God, to serve Him if I could. Then trouble began about this time. I went to the last party I ever took part in; they were dancing in the kitchen. I took two sets with them, my old mates. In time, seemingly, there were two roads showed plain to me, one just as plain as the other—one to torment, the other to heaven. It seemed right to me to take the one to heaven, which was the right hand.

About this time I took my hat and went into the main dwelling among the older people, where I felt like was my place, I being a married man, of a family. Cursing, using profane language, did not bother me much; I don't remember ever swearing an oath in my life. Drinking and rowdy company were my great trouble. I had many stumbling blocks to overthrow me at many times. I went on in this way for some time, wanting to hear good people talk about God and His dealings with them. The more I read the Scriptures the more they seemed to condemn me—sometimes better, sometimes worse. I went to meeting far and near, hoping to hear something to remove the burden, wanting the preachers to pray for me.

One day I was sitting reading my Bible, I felt condemned. I fell on my face on the bed, thinking if my

wife came in she would think I was asleep. I asked the Lord if He would pardon my sins—whatever He said to me I would do. It relieved me a little while, but would return on me many times and in many places. While I and a cousin of mine were working in the shop one Saturday, condemned over my case, I lay down, fearful I would not see morning come. I was lying on my back, seemingly in a doze of sleep, and not asleep either, I saw a light in the northeast as far as I could see, and seemingly it began to come toward me; it came into the house and the whole house was apparently full of light. In a moment it disappeared, and where it went I could not tell, and my burden was gone also. I can not explain how I felt at that time, I thought it would do for a change, as I felt so different, thought then I would commit no more sin; but doubts began to arise in my mind. This thing took place with me, as near as I can tell, the middle of February, 1874. After this these words in the Sacred Harp came into my mind:

“There is a fountain filled with blood,  
 Drawn from Emmanuel’s veins,  
 And sinners, plunged beneath that flood,  
 Lose all their guilty stains.”

*Chorus*—“I will believe, I do believe,  
 That Jesus died for me.  
 Remember all Thy dying groans,  
 And then remember me.”

This sounded sweet in my ears and mind; I could sing these lines, I hope, in the spirit. After this I asked Elder Jacob Young home with me from meeting; I told him a part of what I have written above. He said to me, “Cousin William, that is all you will ever get.” I said to him it was so little. His answer was, “That is the way of every child of grace.” We were on our way to meeting, and the preaching seemed plainer than it did before. After returning home, I took my Bible, hoping to find something to suit my case. I opened to the Acts xxii, reading on to Paul’s conversion. The sixteenth verse fastened on my mind, “And now, why tarriest thou, arise and be baptized, and wash away thy sins, calling on the name of the Lord.” Then, what more could I ask, for now I felt willing to go and tell the brethren what I hoped the Lord had done for my poor soul.

There seemed to be a change also in my wife. I wanted to tell her what I wanted to do, but it was a cross to me. I mentioned it to her, and she requested me to wait for her, as she was fearful in her condition. I put it off for her sake. When she was confined to her bed, she fell asleep in Jesus, I hope, without a single struggle, leaving me heart-broken with five children and an infant. But few know how I felt. Duty still bound me to my promise; so, the fourth Sunday in December, 1874, on Saturday before I told the brethren a part of what I have written, and was baptized on Sunday. Before this I saw in a dream all the church, sitting as they were when I did go; I could not ask any more then on that line.

I will stop for this time for fear I weary you. Pray for me, for I feel the need of prayers of all God's people and little ones, as we should feel humble.

Your little brother,  
Vic, Ga.

WILLIAM PAULK.

---

Rosanky, Tex., February 4, 1899.

DEAR BRETHREN OF THE HOUSEHOLD OF FAITH: I feel to throw in the widow's mite with the writers to "The Messenger." I feel my unworthiness to write to as well gotten up periodical as "The Messenger" is. It gives food to the hungry, and drink to the thirsty, rest to the weary; it teaches, and, as I believe, its pages are full of good things of the Lord. There is a little difference on portions of the Word, but that should not mar their peace. For the Head of the church has said, "My peace I leave with you; my peace I give unto you." So, brethren, we should try as much as in us is to dwell together in peace. And the God of peace and love will dwell with us. Brethren, we should live humble and at one another's feet, ready to bear one another's burdens. Brethren, I see an earnest appeal to delinquent subscribers. Beloved brethren, try to help the brother by sending in your subscriptions in order that "The Messenger" may still visit our homes. For I do not think that any of us would like for it to stop its visits. It is true times are hard, and money scarce, but I for one will try to get up a little money to keep the editors

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able to publish "The Messenger"; for it brings glad tidings of good news from all over the country. Any one of the children of God that have been born of the Spirit, that can lisp the name of Jesus, can feel, by reading "The Messenger," and bear witness that it is of the truth. Then, brethren, if the truth hath made us free, we should be free indeed. God bless you all in the Spirit.

So, farewell in the Lord,

WILLIAM S. COX.

---

Crawfordsville, Ind., February 10, 1899.

DEAR BROTHER IN THE LORD: Under your judicious and able management, "The Gospel Messenger" is sent abroad with pure gospel truths. Many good writers have joined hands with you in confirming our faith in a crucified Redeemer. May success crown all your efforts. Our dear brethren write with force and power, but I feel that the work is wholly of the Lord. With great thankfulness to Him, I can witness to having spent many precious seasons in His sanctuary, and acknowledge that He has been good to me, a poor sinner, all the days of my life. While He has been so good, I have been forgetful, and oh, so remiss in paying Him my vows.

Dear brethren editors, may the Lord supply you with every needed grace, and make you strong for Himself, giving you to wield "the sword of the Lord and of Gideon" in honor to Him, and in promoting the union of all who love and adore His matchless name.

With love to all the dear saints, among whom I ask but a lowly place, and whose loving remembrance I beg may be extended to the weakest of the weak, I remain,

Your sister,

SARAH A. LONG.

---

Hobgood, Halifax Co., N. C., December 19, 1898.

*Elder Sylvester Hassell—*

MY DEAR BROTHER: Realizing my weakness as I do, I fear and tremble when the Spirit says write, speak, or do anything in Jesus's name; but this morning I

feel inclined to write something for "The Messenger." I trust the Lord will guide my mind and pen; if so, I shall, I trust, be enabled to write something to comfort the feeble ones of the flock. I am now in my forty-second year—have been a member of the Primitive Baptist church, if I rightly remember, this December fifteen years. I had a hope in Christ (if not deceived), and lived in disobedience eight years, suffering the very pangs of torment, it seems to me, before I would ever yield to my Master, my Heavenly Father's will; but, when He chastened me sufficiently, I was made willing, still, however, feeling my utter worthlessness and unworthiness. I have ever felt glad, and a peace of conscience, that I followed Him in the watery grave. I am glad I am among His people and have their fellowship, though feeling unworthy of it, and am almost always afraid I will one day fall by the hand of Saul. But, dear kindred in Christ, there is one thing I do rejoice in: He has kept me safe, brought me through dangers, seen and unseen, to the present hour, and may not I still trust and hope in that same Almighty Power? Sometimes I grow very weak and faint. Yet He says to the weak ones, "He holdeth thee by the right hand that thou faint not." Oh, such rich and precious promises, and we know they are true, because God said so. Dear kindred, we have many dark and tempestuous voyages along the shores of time to encounter; but with the sailor-boy we will trust and believe that our Father's at the helm, and don't you know, with such a Pilot, we will reach the shore at last in safety? Oh, yes, He's there, "and working all things together for good to them that love Him." So we will press on with courage to meet our dearest Lord. He has a place prepared, He tells us in His Word, for all who live uprightly, in obedience to His will, and all His valiant soldiers eternally shall live.

I daily feel that I have left undone many things that I should have done, and done many contrary to the name of Jesus of Nazareth; yet He is merciful to my unrighteousness, and deals gently with me. So often do I feel, if God should mark iniquities, who would stand? So it is not of him that willeth nor of him that

runneth but of God that showeth mercy. The year 1898 is fast nearing its close. There are murmurings and grumblings all over the land. I hear it said on every hand, "I'm not going to make a cent; I don't know what I shall do." I want to ask my kindred in Christ one question: Is it sometimes wonderful to you that God has spared our lives? How glad and thankful we should be that we are yet in the land of the living, with food and raiment—some of us in debt, it is true, but in many instances it is our own fault, and we must suffer for it. But now if we turn from our error, trust our great, mighty, and merciful God, He will blot out our many sins and transgressions, and turn His face toward us, and I can't help but hope, trust, and pray He will unite us and bless us once more.

Your sister, I trust,

BETTIE Z. WHITLEY.

Another strong point of the "higher critics" has been upset by the spade. Unless these critics can stop the excavations in the East, there will soon be nothing left of their cherished theories. Now there has been unearthed an account of the deluge older than the days of Moses, and containing both the "elements" into which these critics have cut the account in Genesis. They took the story as given by Moses and cut it in twain, making two narratives belonging to different documents, they said, which were put together by a redactor about the time of Nehemiah and palmed off on the Hebrews as the work of Moses. Now this old account has been brought to light, showing that the narrative in Genesis is one simple narrative just as it professes to be, and that no "redactor" had anything to do with it. The spade is the deadly foe of the "historic method" of dealing with the Old Testament. The trouble is the spade digs up what is actually there instead of what ought to be there, according to the theories of the critics, and this is hard on the critics. But they stare blankly through their spectacles and say, "Great is the 'historic method,' and we are its prophets!"—Selected.

## EDITORIAL.

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

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

## SIN HARDENS THE HEART.

Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. Heb. iii. 12.

This admonition to take heed applies specially to the household of faith. It is an admonition and a warning often given by Christ and His Apostles. So long as the disciples of Jesus are in this evil world they are surrounded with its evil influences, and for this reason they will continue to need faithful admonitions and warnings against the deceitfulness of sin. They need also continual and daily encouragements to self-examination, lest there should be in any of them an evil heart of unbelief in departing from the living God. Any departure of a disciple of Jesus from the living God is a mark of distrust and want of confidence in His promise. It manifests an evil heart of unbelief in the authority, power, wisdom, and mercy of the living and true God. He is the living God, the Creator and Giver of all life and breath of every living thing. To depart from Him is to depart from the very source of our being, whether

natural or spiritual. In Him is life, and we have no life without Him; for "in Him we live and move, and have our being." Let us, therefore, brethren, take heed, lest there should be, in any of us, an evil heart of unbelief in departing from the very source and power that gives and sustains our existence.

As children of God and subjects of saving grace, we are assuredly the "workmanship" of God the Father, "created in Christ Jesus unto good works, which He hath before ordained that we should walk in them." Eph. ii. 10.

Any departure in word or deed from any of those good works which God hath ordained for His children to walk in, is a sin against God. It sets aside His law and tramples His authority under foot. It is, therefore, called an "evil heart of unbelief."

But it may be asked, "Whence cometh this tendency to distrust God?" Does it not come from our carnal lusts that were in our earthly nature? Does not this "evil heart of unbelief" come from that fountain in which no good thing dwells? The flesh is weak; and not only weak, it is corrupt. No good thing in the service of God can come of it or proceed from it. It is a corrupt fountain that sends forth corrupt streams of evil thoughts, evil surmisings, unbelief, and rebellion against our God. Take heed, brethren, that this evil heart of unbelief does not control you and form your general character. We can not prevent its annoyance, or its evil suggestions, but by the grace of God we may fight against it, fight the good fight of faith in the all-sufficient merits of our Lord Jesus Christ, and thus by these "war a good warfare," keep the body under and bring it into subjection, lest by any means we should be as castaways. (1 Cor. ix. 27.)

When the Apostle says of the saints of God that "We are His workmanship created in Christ unto good works," he also shows how they are adapted in spirit to the performance of the good works which God had ordained for them to walk in, even before they were born into the kingdom of Christ.

When men are manifested as "the workmanship of God, created in Christ Jesus," there is an adaptation in

this new creatureship to the very work which God has ordained for them to walk in. The workmanship of God gives them a conformity, not merely to the letter, but also to the Spirit of good works. The good works they are created unto and commanded to do are the very works they earnestly desire to walk in. "I delight (says one) in the law of God after the inner man." To this inner man the yoke of duty is easy and the burden light, because the law of the Lord is his delight.

"But I see (says Paul) another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members." (Rom. vii. 23.) Here is a terrible warfare that is never in this life to cease. No compromise with any false way can be made without sinning against high heaven. All unrighteousness is sin. Every violation of the law of Christ is sin. Sin is the transgression of law, and, as Christians are born into the kingdom of Christ, they are under law to Christ, and the command of God that comes out of the "bright cloud" from heaven is "Hear ye Him." "Exhort one another, therefore, daily, while it is called to-day: lest any of you be hardened through the deceitfulness of sin."

Now, it is evident from this text last quoted, as well as from many others, that sin has a hardening tendency. And it is further evident that sin is deceptive. It flatters its votaries and holds out false colors. It brings false motives to bear to seduce one from the right way. And sometimes, by slow and almost imperceptible degrees, it draws one away from the truth and simplicity of the gospel of Christ, and such is the nature and hardening tendency of sin that every step we take in the wrong direction we become harder and harder until nothing we read or hear preached, nor any gospel instruction, admonition, reproof or rebuke from our brethren, has any other effect than to drive us away from them, until we become so hardened in the sin of disrespect for the Word of the Lord that the company of the saints in their assemblies of worship becomes irksome and distasteful to such an extent that we forsake assembling ourselves together with them, and seek other company more congenial to our carnal state of worldly conformity.

We have often noticed that when brethren begin to neglect their duty in assembling with the church at her appointed meetings, this sin of neglect will grow and grow upon them until it seems to be a heavy drag and a strained effort to mingle with their brethren at all in worship. Like the disciples of old, they seem for a time to have forgotten the mighty power of God in feeding and sustaining them while they were following Him and hearing His word—"yea, their heart was hardened." (Mark vi. 52.)

Distrust, unbelief, and sinful neglect of duty always hardens the heart and shuts up the bowels of compassion and love one towards another. It leads away from Christ, and conforms us so much to the world that our mind and care and thoughts run more ardently and with more apparent concern upon the things of the world than upon the things of Christ or of the spiritual instruction or comfort of His redeemed people. We have a forcible illustration of this state of things in the immediate connection of the text last quoted, wherein it is said of the disciples of Jesus, "They considered not the miracle of the loaves, for their heart was hardened." (Mark vi. 52.)

Now, in closing this rather lengthy article, we feel that the true disciples of Jesus can not well attach too much importance to every word of the text we have given at the head of this article—"Take heed, lest there be in any of you an evil heart of unbelief in departing from the living God."

Let us take heed more earnestly, if possible, than we ever have, to the things we have heard in the Scriptures, lest at any time, in some unguarded moment, we let them slip, and thereby suffer loss, and become hardened against the truth.

But we can not well dismiss this subject without saying to our brethren that we may reasonably look for this awful state of hardness of heart to be manifest in these last days, even among some who have professed to know and love the faith of the gospel—for "The Spirit speaketh expressly that in the latter times some (not all) shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in

hypocrisy; having their conscience seared with a hot iron." (1 Tim. iv. 1.)

Thus the spirit of prophesy and of inspiration has foretold and described this dreadful state of hardness by reason of sin and of its horrid effects in hardening and searing the conscience with a hot iron, so that such hard and impenitent hearts are past all feeling of penitence or remorse of conscience for any sin of deception, hypocrisy, or falsehood of which they may be guilty.

These things, dear brethren, are awful to contemplate; but let us not conclude that the picture is too highly colored. The Spirit of truth has spoken it, and for this reason there is an awful warning given the church of God in our text, which says: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." And should we not heed the admonition to "Exhort one another daily while it is called to-day, lest any of us should be hardened through the deceitfulness of sin?"

W. M. M.

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### CONSIDER.

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Consider what I say, and the Lord give thee understanding in all things. 2 Tim. ii. 7.

To consider is to think seriously, maturely, and carefully; to reflect upon any subject or matter presented to the mind. In this text the injunction is, to reflect seriously upon what is said; but it is not our duty to so consider all that might be spoken by mortal tongues in our hearing; for many things are spoken that are unworthy of our consideration, and only a brief moment of time is requisite to determine the character of the speaker and the import of what is said, and by what authority he speaks.

Paul introduces himself in these epistles in his high official character, as "An apostle of Jesus Christ, by the will of God according to the promise of life, which is in Christ Jesus." The speaker, then, is no ordinary man when considered in the light of his holy calling and divine inspiration; for as such he occupied a position for which all the endowments of nature, supplemented by human erudition, could not qualify him; therefore,

we are bound to conclude that he is worthy to be heard in the name of Christ, and that what he says is worthy of devout consideration.

And after due reflection upon the character of the speaker, we should, with equal care, consider what he says; for if we truly recognize him in his claim to the apostleship, we are bound to believe and accept what he says in his teaching as infallibly true, and spoken for our learning, and for the glory of God.

In 1 Cor. i. 1, Paul says he was called to be an apostle of Jesus Christ, through the will of God; therefore, not a volunteer in the service, and he addresses that epistle to them that are sanctified of Christ Jesus, called to be saints; they were saints by the same will and power by which Paul was an apostle, and not such by voluntary consent nor action. Consider what he says along this line, and be convinced more and more thoroughly that God's people are saved and called with an holy calling, not according to their own works, but according to God's own purpose and grace which was given them in Christ Jesus before the world began.

In the first place it is the duty of the party addressed to consider, first, the official character of the speaker; second, what he says; third, by what authority he speaks; for at the same time that Paul was teaching and proclaiming salvation by grace through faith in Christ Jesus, there were others teaching in opposition to this doctrine, and without any authority save that of men.

"Consider what I say." This last word refers especially to all the doctrine, admonition, and counsel of Paul to Timothy, in both the first and second epistles addressed to him, and it was enjoined on him to consider all the subject-matter contained therein, as coming to him from a father in the gospel of Christ, and as being divinely authorized and inspired of God; and the same duty is binding upon every minister of the gospel.

But it has been said by the same authority that Paul had said many things in his epistle which are hard to be understood, which those who are unlearned and unstable wrest, as they also do the other Scriptures, to their own destruction. (2 Pet. iii. 16.) This brings us

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to consider the fact that Paul did not profess to have power to impart the gift of understanding, but says: "The Lord give thee understanding in all things." One may hear and consider with all diligence, and yet fail to comprehend the divine import of what is said. The Ethiopian Eunuch was deeply absorbed, no doubt, in the reading of Isaiah's prophecy concerning the sufferings and crucifixion of our dear Saviour, and yet he failed to understand to whom the prophet had reference, until God sent Philip to preach Jesus unto him, beginning at the same Scripture, and the Lord gave him understanding of the gospel of Christ as expounded by Philip. He "preached unto him Jesus," not simply about Jesus; but Jesus was in the preacher and in the preaching by the power of His Spirit, and that gave such force and effect that the Eunuch believed that Jesus Christ is the Son of God, and soon followed Jesus in the holy ordinance of baptism.

And, after His resurrection, Jesus opened the understanding of His disciples, that they might understand the Scriptures. (Luke xxiv. 45.) A decided disposition to read the Holy Scriptures is a characteristic of the children of God, and they all desire to understand what they read; it is therefore well to remember the only efficient source of understanding as indicated in the text.

Webster defines the term, *understanding*, as the faculty of the human mind by which it apprehends the real state of things presented to it, or by which it receives or comprehends the ideas which others express and intend to communicate, etc. This is, no doubt, correct so far as relates to the human mind in its native sphere; yet its capacity is limited to natural, carnal, earthly, and temporal things. This is evident from 1 Cor. i. 9-13. The understanding referred to in the text is a gift above or in addition to the faculty of the human mind; it is called spiritual understanding. (Col. i. 9.) Those who hate God are without this understanding (Rom. i. 31), yet they have the faculty, as defined above, to receive instruction and understand natural things. Men may be, and are, very wise in things pertaining to this world, and yet they may be, and many

of them are, destitute of spiritual understanding." "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth." (Jer. ix. 23, 24.) Who can thus understand and glory in the Lord without an experience of grace? God gave Solomon understanding far above and superior to his natural capacity. (1 Kings iv. 29) Understanding is a well-spring of life. (Prov. xvi. 22.) May the Lord help us to consider what He has said, and give us spiritual understanding, for Christ's sake. Amen.

J. E. W. H.

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### OPPOSITION TO SECRET OATH-BOUND SOCIETIES.

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Not only Old School or Primitive Baptists but also the following twenty other denominations are opposed to their members joining or continuing to belong to any Secret Oath-bond Societies, viz: United Presbyterians, United Brethren, Seventh-Day Adventists, Christian Reformed Church, Seventh-Day Baptists, Scandinavian Baptists, German Baptists or Dunkers, Friends or Quakers, Norwegian Lutherans, Danish Lutherans, Swedish Lutherans, German Lutherans of Synodical Conference and General Council, Mennonites, Moravians, Plymouth Brethren, Associate Presbyterians, Reformed Presbyterians, Free Methodists, Wesleyan Methodists, Hollanders of the Reformed Church, besides various State and local Associations of Baptists and Congregationalists. "The National Christian Association" is the title of an incorporated organization made in 1868 in Pittsburg, Pa., by the representatives of seventeen denominations opposed to Secret Oath-Bound Societies. The headquarters of this Association are now at 221 West Madison Street, Chicago, Illinois; and the General Secretary and Treasurer, W. I. Phillips, publishes, at \$1.50 a year, a large 16-page weekly journal, called *The Christian Cynosure*, opposed to Secret Societies, fear-

lessly discussing the various movements of the lodges, and revealing the secret machinery of corruption in politics, courts, and social and religious circles. The object of the Association and its weekly journal is to induce those who are members of Secret Oath-Bound Societies to come out of them, as tens of thousands have already done; and to induce those who are not members of such Societies to stay out of them. It is maintained that Secret Oath-Bound Societies are *unmanly*, because destroying individual independence; *unpatriotic*, because putting a member's allegiance to his lodge above his allegiance to his country; and *unchristian*, because ignoring and denying the divinity and mediatorship of the Lord Jesus Christ. The States of Vermont and Massachusetts have passed statutes punishing with a fine of from \$50 to \$200 any person who administers or takes an oath not required or authorized by law. The United States Supreme Court has decided that a man who has taken a Mormon Endowment House oath shall not be naturalized, and that, if he was previously a citizen, he shall be disfranchised. The Order of Jesuits, bound together by secret oaths, and under the control of a General popularly called "the Black Pope" and more powerful than "the White Pope," the head of the Romish church, has been expelled, because of its dangerous political power and corruption, from England, France, and Germany, and the most of South America, and has its headquarters in the United States; its power is in its secret oath-bound organization. The fees paid into Secret Societies are said to be far less than the sums paid out for benevolence by such Societies. Christ said—"Swear not at all" (Matt. v. 34); and I spake openly to the world, and in secret have I said nothing" (John xviii. 20). Paul says—"Be ye not unequally yoked together with unbelievers" (2 Cor. vi. 14-18). Under the free government of the United States, "a secret society is not needed for any good purpose and can be used for any bad purpose." Joseph Cook's excellent address on "Disloyal Secret Oaths" can be had from W. I. Phillips, 221 West Madison Street, Chicago, Illinois, at five cents for one copy, or fifty cents for twelve copies. Freemasonry was started in London June 24,

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1717; and the Order of Jesuits was founded in Paris August 15, 1534 (*Encyclopædia Britannica*, Vol. IX., pp. 747, 749; Vol. XIII., p. 652). It is far better to spend one's money and time with one's family than with the lodges of a Secret Society. S. H.

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### ABOUT HOME.

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For the space of five weeks, ending with the date of this writing, January 20th, I have been confined about home, have thought about home, and talked about home. To be at home is, under ordinary circumstances, a valuable and pleasant privilege, but to be confined at home by sickness is a scourge hard to bear, especially by one who has been accustomed to going from home regularly once every week and attending the meetings of the churches and joining the children of God in worship. I am better prepared by my late experience under the burden of affliction to sympathize with others who suffer in like manner; also to appreciate health and all the common blessings which come to me in the good providence of God.

Yes, I have been sick—badly sick—and all my family have been sick, some more and some less dangerously afflicted with the Grip, as it is now called; and about the beginning of this season of bodily suffering we were made sad and sorrowful by the sudden and unexpected death of our daughter, Mrs. Sarah F. Ross, on November 25, 1898, leaving two small children motherless.

But it is a mercy that these little ones can not take it to heart, nor ever fully realize what a loss they have sustained by the death of their mother. She was a member of the church at Hopewell of the Primitive faith and order, and we have strong hope that she is forever at rest—not merely because she had made a public profession, but mainly because she presented satisfactory evidence that God had blessed her with His sovereign regenerating grace. Seven of our nine children whom the Lord has spared us to raise have been received into fellowship of the church, and we have hope and trust in God for the residue. I often think of the Scripture which says: “for the promise is unto you, and to your

children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 29.

For the information of all the dear brethren, sisters, and friends of my acquaintance who desire to learn of my estate and how we do as a family, I will state the following facts, to-wit: I will be sixty years of age on the 23d of this month, January, 1899, three days hence, if I should be spared to live that long.

I feel that my life is well nigh spent, and it has passed "as a shadow that declineth" under the pressure of toil and affliction, and, it seems to me, under all the disadvantages incident to mankind; but, worst of all, I feel the sad truth that I have been a sinner, a rebel against God all my life in nature. But I trust in God's free grace to save my poor soul from sin and its consequences beyond the grave.

My dear wife, the partner of my life and sharer with me in all the ills of this mortal state, has been an invalid for many years, and is still more helpless now; but the Lord has wonderfully sustained her by His grace and holy presence in all these painful years, and she is able still to trust Him. What a mercy it is! I have been serving four churches most of the time for twenty-seven years, and labored very hard on farm to support my family. I still serve four churches, but am no longer able to perform manual labor, and have therefore given up our country home, and located my family here in the town of Troy, and am dependent upon the churches I serve for what is necessary to sustain us.

J. E. W. H.

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### QUESTIONS AND ANSWERS:

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1—Q. What are your views of Matt. xxiv. 19, 20?  
 A. These verses are as follows: "And woe unto (or alas for) them that are with child, and to them that give suck, in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." In the 24th and 25th chapters of Matthew (as also in the 13th chapter of Mark and the 21st chapter of Luke), Christ answers three questions of His disciples. He had just foretold to them, in reference to the temple, "There

shall not be left here one stone upon another, that shall not be thrown down." And, as He sat upon the Mount of Olives, they said to Him, "Tell us when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" It is evident that, according to their expectations, the destruction of the temple, the final coming of Christ, and the end of the world would take place at or about the same time; but He teaches them that, while, even before the passing away of that generation, He would come in judgment (thirty-seven years afterwards) to destroy the prophet-killing, Christ-murdering city of Jerusalem, and its profaned temple, and the Jewish church-state, yet the day and hour of his final coming in eternal judgment upon this whole wicked world were unknown to man or angel or even to Himself in His humanity, and were known only to the Father (Matt. xxiv. 36; Mark xiii. 32). The first part of His answer applies more to the destruction of Jerusalem (their first question), and the last part of his answer applies more to the end of the world (their last question). His prophecy, as history minutely shows, was initially and partially fulfilled, in twenty-five particulars, in the destruction of the city and temple of Jerusalem; and no spiritual mind has the slightest doubt that it will be finally and entirely fulfilled in the destruction of the present state of the whole world at His second, literal, personal, bodily coming. His language in Matt. xxiv. 15-22 applies especially to the destruction of Jerusalem, as proved by Luke xxi. 20-24. He herein warns His people to flee *at once* out of Jerusalem to the mountains, when they see Jerusalem encompassed with armies, and the abomination of desolation (the silver eagles) verse 28—that were the standards of the Roman legions, and were worshipped by the Roman soldiers) in or near the temple. He says: "Let him which is on the housetop not come down to take anything out of his house, neither let him which is in the field return back to take his clothes"; and then He adds the words quoted at the beginning of this answer. Deeply sympathizing with the expectant and recent mothers, among His people, in those awful days, he tells them to pray that their flight should not be in

the winter or on the Sabbath day, as either of these circumstances would greatly increase their danger and distress. The rains of winter would make the roads in that rough country almost impassable; and the superstitious veneration of the Jews for the tradition of the elders that 2,000 cubits or about a mile was as far as one ought to travel on a Sabbath day (Acts i. 12; Exod. xvi. 29; Numb. xxxv. 5; Josh. iii. 4) would not only prevent them from rendering the feeble and burdened travellers any assistance, but would induce them to put obstacles in the way of their flight. Before the event, it would have seemed impossible for the Christians to have escaped from Jerusalem after the city was surrounded by the Roman army; but, wonderful to relate, when the Roman general Cestius Gallus had invested Jerusalem in the fall of 66 A. D., he, for some unknown reason, withdrew his army to Syria, and the followers of Christ, remembering the warning of their Lord, at once fled to Pella, beyond the Jordan, in the mountains of Gilead, sixty miles northeast of Jerusalem, and thus escaped the unparalleled horrors of the final siege of the doomed city. For our own instruction, comfort, and edification, we learn, from our Lord's words and the actual result, His tender regard for all His feeble and burdened followers in all the moments of their trial and suffering, his loving and wise direction for them to look and cry to their Heavenly Father for deliverance, the certainty, by reason of His indwelling Spirit of grace and supplication, of their obedience to His injunction, and the equal certainty of their final salvation from Divine wrath.

2—Q. What is the veil that is done away in Christ (2 Cor. iii. 14)? A. The veil of spiritual death, unregeneracy, unbelief, sin, ignorance, carnality, legality, self-righteousness, pride, prejudice, ceremonialism, and traditionalism—the veil of judicial blindness. This veil was upon the hearts of the great majority of the ancient Jews (2 Cor. iii. 15; Rom. xi. 25); and it is upon the hearts of all mankind by nature, and God alone can remove or destroy it, as He does and will in the case of all His chosen people (Isa. xxv. 7, 8; Rom. xi. 4–10; 1 Cor. ii. 14; 2 Cor. iv. 3, 4; v. 17–21; Eph. iv. 18, 19;

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ii.). The Apostle Paul is here showing the great difference between Pharisaism and Christianity, between a legal and gospel ministry. A Pharisaic or legal ministry is a ministry of the letter only, while a Christian or gospel ministry is a ministry of the Spirit; the one is a ministry of that which is dead, the other of that which is living; the one, of that which is deathful, the other, of that which is life giving; the one, of weakness, the other, of power; the one, of the outward, the other, of the inward; the one of the formal, the other, of the real; the one, of condemnation, the other, of righteousness; the one, of bondage, the other, of freedom; the one, of rule, the other, of principle; the one, of childhood, the other, of manhood; the one, of works, the other, of grace; the one, of menace, the other, of promise; the one, of curse, the other, of blessing; the one, of wrath, the other, of love; the one, of the typical only, the other, of the anti-typical; the one, of the shadow, the other, of the substance; the one, of the elementary, the other, of the perfect; the one, of the preparatory, the other, of the final; the one, of the obscure, the other, of the clear; the one, of the glory as of the night, the other, of the far surpassing glory as of the day; the one, of Moses, the other, of Christ; the one, of the transitory, the other, of the eternal. The carnal Israelite could not see the true nature of the Old Covenant and its relation to the New Covenant; the veil of pride, self-righteousness, traditionalism, and prejudice upon his heart blinds his mind to the spiritual truth underlying all the Old Testament revelation, hid from him the glory of Christ and His salvation that lay underneath it all, and that constituted the essence of all its ceremonies, incidents, and promises, as the veil which Moses put on, when he came down from the vision of God upon Mount Sinai, hid from the Israelites the reflection of the Divine glory or his face and also the fading nature of that glory typifying the passing away and eclipse of the glory of the law by the greater and enduring glory of the gospel. And, although national Israel are to-day, in all other things, the most intelligent and sagacious of mankind, yet this mysterious veil of judicial blindness, thickened and darkened by the preju-

dices and traditions of nearly two thousand years, remains upon their heart, so that, while millions of the Gentiles see the glory of Christ pervading and transfiguring the Old Testament Scriptures, the Jews, though idolizing those Scriptures, can not see that inner, spiritual, and Divine radiance. But the inspired Apostle gives us the blessed assurance that, when, according to the election of grace, and by the operation of the life-giving Spirit of the Lord, the heart of Israel turns to the Lord (Jer. xxxi. 18, 19, 31-37), the veil of unbelief will be taken away (2 Cor. iii. 16; Rom. xi.), as Moses, when he went upon the mount to speak with the Lord, took the veil off his face (Exod. xxxiv. 34); and then, freed from legal bondage, beholding, with unveiled face, the glory of God in the face of Jesus Christ shining in the Scriptures and in their own hearts, they will be gradually and perfectly transformed into the same Divine image by the Spirit of the Lord; and so will all the elect of God among the Gentiles (2 Cor. iii. 16-18; Rom. xi., viii.; Eph. i., ii., iii.; 1 Pet. i.; 1 John iii. 1, 2; Jude i. 24, 25; Rev. vii.). Another translation of the latter part of 2 Cor. iii. 14, given in the margin of the Revised Version, and preferred by many ancient and modern scholars, is more in accordance with the context and with the order of the words in the original, and seems to make the meaning of the Apostle, as explained above, still plainer. It is as follows: "For until this very day at the reading of the old covenant the same veil remaineth, it not being revealed that it (the old covenant of works) is done away in Christ." The same word rendered "done away" in the fourteenth verse occurs in the seventh and the eleventh verses, before Paul speaks of the veil in the thirteenth verse, and is there also rendered "done away," and evidently refers to the old legal covenant, which was fulfilled and done away by Christ for all His chosen people; but this fact He has to reveal to them by His Spirit in their hearts before they believe it (2 Cor. iii. 17, 18; iv. 3, 4, 6). The latest, closest, and most accurate study of the Scriptures proves more and more the scriptural truth of the Primitive Baptist doctrine of salvation by rich and reigning grace.

S. H.

## EXTRACTS.

Ashdown, Ark., December 18, 1898.

DEAR BROTHER MITCHELL: I have an impression of mind to write you, though I have never seen you. I have read and reread "The Gospel Messenger," and think it is valuable space occupied in any family that will read it.

I have been a member of the Primitive Baptist church at Enon, in Little River County, Ark., for four years, and if there are any people on earth I do love for Christ's sake it is those of the Primitive Baptist faith and order. I herewith send you \$2 to pay subscription to "The Messenger" for myself and B. M. Pounds. It ought to have been sent before now. I hope you will excuse our negligence.

I wish to say to you that I am the youngest son of William D. Pounds, whose membership was at Mount Hickory church, Chambers County, Ala., and I have learned to love you as a minister of Christ by reading "The Messenger" and by hearing my dear old mother speak of you so often. Fearing I might weary you with this imperfect letter, I will close by saying, do with it as you think proper.

May God bless you is the prayer of your unworthy brother,  
W. F. POUNDS.

Thank you, brother Pounds, for your letter and the information it contains of your family. Is your mother yet living?

W. M. M.

Milan, Tenn., January 4, 1899.

DEAR BROTHER MITCHELL: Well, I can say to you that the Primitive Baptists in this part of the country are in a healthy condition, and are building up right along. A great many young people have been brought into the church, and the Lord is raising up some very able preachers among us. I am conveniently located between two churches, and not more than two and a half miles from either of them. The New Hope church was constituted in 1827, and the West Plains church organized a little more than a year ago. Both of them are in a prosperous condition and we have none of the new doctrines and isms bothering us.

Dear aged brother, please let me hear how the churches are getting along in your country, and, when it goes well with you, pray for us.

Your brother in Christ,

J. F. JONES.

*Remarks.*—We are truly glad to hear from our aged brother Jones in West Tennessee, and, specially to know that the churches there are blessed of the Lord with peace and love one for another, and that they are enjoying a time of refreshing from the presence of the Lord: May the Lord give them grace to "walk worthy of the vocation wherewith they are called," in the fear of the Lord and in the comfort of the Holy Ghost, that they may thereby be multiplied. (Acts ix. 31.)

And now, brother Jones, as you wished to hear how the churches are getting along in this country, I am thankful to be able to say they are all in peace and in love so far as I know. Age and infirmity

has kept me mostly at home for several years past. The Olive Association in this section, composed of ten churches, saw proper at its session in October last to quietly and peaceably disband. The churches are in peace with each other, and occasionally a member or two is received by experience and baptism, and here and there we hear of some young and promising gifts coming forward, but perhaps not to the extent that you speak of.

And now dear brother as this (January 10, 1899) is my 80th birthday, I bid you adieu, in the hope that we shall be satisfied when we awake in the likeness of Jesus our Saviour.

W. M. M.

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Pine Log, Ga., December 23, 1898.

DEAR BROTHER MITCHELL: Please excuse me for not sending subscription price for "The Messenger" sooner for this year. Times have been so hard with me that I could not come up promptly, as I would desire to do. I wish "The Messenger" continued another year, and I will try to come up to time more promptly if I live and have health, but I do not know whether I can get to read it or not. I was delighted and much instructed in reading that selected article that the brother wrote about Abraham and his son Isaac. I want a cheap, plain-print Bible. Where can I get it?

Mrs. M. R. BOSTIC.

Will brother Hassell inform the sister and others where such Bibles may be obtained?

W. M. M.

PRICES OF PLAIN BIBLES BY MAIL.

I can furnish by mail plain Bibles at the following prices:

Pica Type,	-	-	-	-	\$2.50
Small Pica Type,	-	-	-	-	1.45
Bourgeois Type,	-	-	-	-	.95
Brevier Type,	-	-	-	-	.85
Nonpareil Type,	-	-	-	-	.65
Agate Type,	-	-	-	-	.30

New Testament and Psalms, according to size of type, \$1.00, 65 cents, 40 cents, 30 cents, and 20 cents. New Testament, in agate type, 10 cents. Oxford Bible, in agate type, to cash subscribers, \$1.00.

These prices include postage.

S. HASSELL.

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Wallacetown, Canada, December 30, 1898.

*Elder S. Hassell—*

DEAR BROTHER: Enclosed find \$1 for "The Messenger" for the coming year. The magazines that contain pure gospel truth ought to be better supported than they are. It seems a shame for those who neglect the payment of the small trifle of \$1 for so much truth.

I am not very well this winter, with heart trouble, but I ought to be thankful I am able to be around. Elders Eubanks, Durand, and a minister from the West, are to be at the meeting at Duart.

Your unworthy brother,

D. T. McCOLL.

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Brooklyn, N. Y., December 30, 1898.

*Elder Sylvester Hassell—*

DEAR BROTHER: My subscription to "The Gospel Messenger" expires with the January number, and I hasten to renew the same for 1899.

I can not enumerate the many good feasts gathered from its pages during the past year. Each number has contained more than the price for a year.

May the coming year bring you happiness and prosperity in spiritual and temporal blessings; and as you labor to comfort the King's household, may your own soul be richly fed, is the prayer of

Your unworthy sister in hope of eternal life,

(Mrs.) H. M. HOBBS.

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Philadelphia, Pa., January 1, 1899.

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

Enclosed find two dollars: one for the renewal of my own subscription to "The Gospel Messenger" for 1899, and one to pay for "The Messenger" for someone who might not otherwise be able to have it and who you know will welcome its visits.

I appreciate "The Messenger" above any of the religious magazines which come to my desk, and each year it seems to grow better. It was time when Jesus came, so He said, to "Put up the sword into the sheath." I like your motto and the way in which you follow it, and I note with much pleasure the absence from the pages of "The Messenger" of unprofitable discussions of any hobby or ism. The gospel of God our Saviour is an all-sufficient theme for both editors and correspondents. May God bless and prosper you in your work of proclaiming His truth.

F. S. B.

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Sabina, Ohio, December 20, 1898.

*Elder S. Hassell—*

DEAR BROTHER: It made me feel sad to see through "The Messenger" that there are so many of our dear brethren that have become so negligent and indifferent in regard to sending in their remittance for "The Messenger." It does appear to me that there are a great many that spend several times the amount of the cost of "The Messenger" for luxuries of different kinds that they could do without, and yet at the same time complain of not having money to spare to send for our periodicals that publish the truth and are read by many that are not able to attend meeting. Oh, how I wish our brethren would heed the admonition of the Apostle, "Do good to all men, especially the household of faith."

Yours in gospel bonds,

GEORGE WADDLE.

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Culloden, Ga., January 2, 1899.

BELOVED BROTHER: A happy New Year to you, "The Messenger," and all the saints.

Enclosed find \$1 Money Order for renewal of subscription.

I have read many books in my life, but it seems to me that the editorial pages of "The Messenger" are more like the writings of the Apostles than any that it has ever been my privilege to read.

With love in thankfulness,

WILDE, C. CLEVELAND.

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Troy Ala., January 12, 1899.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST: I hope the Baptists will come to your relief and sustain "The Messenger," for it is one of the ablest edited

papers I ever saw. It always comes to my home laden with good news and instruction in righteousness.

Your brother, I hope,

JOHN G. KEY.

Chillicothe, Tex., January 11, 1899.

DEAR BROTHER HASSELL: I see my subscription will expire next month, and I enclose one dollar to renew now lest I should forget or neglect it when it becomes due.

I do hope every subscriber to "The Messenger" will heed the admonition of brother Hurst by the payment of all dues and for one year's subscription in advance.

To the hungry, thirsty soul, one dollar would be no consideration for the last (January) number of "The Messenger"; for the truths taught in its pages can not be estimated in dollars and cents.

Every article in it is good, but the poem, "It is I: Be not Afraid" and the language of the prophet Jeremiah and the editorial application of it melted my hard and stony heart, and caused me to shed tears of contrition, and gave me a desire to be thankful for the precious gifts in the editors and contributors.

May the Lord abundantly bless you; and, when you have access to a throne of grace, remember this old sinner.

W. O. FARRINGTON.

#### THE LONG GOOD-NIGHT.

I journey forth rejoicing,  
From this dark vale of tears,  
To heavenly joy and freedom,  
From earthly bonds and fears!  
Where Christ our Lord shall gather  
All His redeemed again,  
His kingdom to inherit.  
Good-night, till then!

Go to thy quiet resting,  
Poor tenement of clay!  
From all thy pain and weakness  
I gladly haste away;  
But still in faith confiding  
To find thee yet again,  
All glorious and immortal.  
Good-night, till then!

I go to see His glory,  
Whom we have loved below:  
I go the blessed angels,  
The holy saints to know.  
Our lovely ones departed,  
I go to find again,  
And wait for you to join us.  
Good-night, till then!

I hear the Saviour calling—  
The joyful hour has come,  
The angel-guards are ready  
To guide me to our home.  
Where Christ our Lord shall gather  
All His redeemed again,  
His kingdom to inherit.  
Good-night, till then!

## OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

### ELD. W. H. GULLEDGE.

At his home in Norcross, Ga., Elder W. H. Gullede died on January 8, 1899. He was seventy-four (74) years, one month, and four days old. He was baptized into the fellowship of Nances Creek church, DeKalb County, Ga., on the second Sunday in July, 1857, by Elder H. D. Teet.

Bro. Gullede was a consistent Primitive Baptist, and was ordained and set apart to the full functions of the gospel ministry on the first day of May, 1874, by the Presbytery, W. W. Carroll, E. Webb and J. T. Jordan, ministers of the gospel.

Bro. Gullede was an able expounder and defender of the gospel of our Saviour, Jesus Christ; a servant of the Master indeed. He sacrificed health and all to the cause he loved so well. He was a great sufferer for many years from that dread disease, consumption.

He left an afflicted wife, seven children, four boys and three girls, to mourn his loss.

The family, friends, and church at Bethlehem, where his membership was, will sadly miss his presence, his fatherly counsel; but we mourn not as those that have no hope; we have the assurance that he is at rest from his labors.

By request of the family, the writer tried to speak words of comfort to the sorrowing ones from I Cor. xv., 57.

A large congregation had assembled and, after services, we laid the body in the tomb, there to await the resurrection. And may this dispensation be sanctified to the good of all the family and friends of the deceased, is our prayer for Christ's sake. Amen.

Written by  
Assisted by

ELDER J. H. COOK.  
BRO. JOHN W. RAY.

### WILLIAM JOSEPH CONNELL

Fell asleep in Jesus November 7, 1898. He was born in Thomas County, Ga., June 19, 1852, age forty-six years, four months, and eighteen days. He was a son of William Timmons and Missouri Connell. He was married to Miss Sallie E. Folsom January 12, 1881, with whom he lived happily and prosperously until his death.

He united with the church at Little Flock, Thomas County, Ga., in the year 1890, and was baptized by Elder R. M. Gilbert. He was a meek, humble, peaceable, consistent, and faithful member.

He was chosen clerk by his church, and served satisfactorily in that capacity until his death. Our dear brother is gone. God in His wisdom and goodness toward him saw that he had suffered enough, and took him to Himself. We know that his place at home and his church can never be filled, so we mourn, but not as those without hope, for we believe that he is now basking in the presence of his God, whom he loved and served.

He was confined to his bed six weeks, suffering intense pain from congestion, but bore it patiently without complaint. He left evidence of his acceptance in heaven; his cares were taken away from earth; and, a short time before he breathed his last, he said he was at peace, and wanted to go to his final home, and bidding us all a long farewell, he fell asleep.

He was kind, gentle, sober, moral, honest and truthful all his life, and died without an enemy. He walked circumspectly before God and man all his life, and surely was and is worthy of imitation by all. He was a blessing to the community in which he lived; a blessing to the poor, a good citizen and neighbor. He was a kind and devoted husband, an affectionate father, and a loving son and brother.

He leaves a wife, two children, an aged mother, three brothers and three sisters, and many relatives and friends to mourn their loss.

While his body lies lifeless in the tomb to moulder away into dust, his spirit has returned unto God, who gave it, and in the glorious resurrection morn at the voice of God, his body shall awake out of the dust, and his soul and body shall reunite, and shall ever be with the Lord.

Resolved, That we tender our heartfelt sympathy to the bereaved family.

Resolved, That this obituary be inserted on our church book.

Resolved, That same be published in Gospel Messenger, and one copy be sent to the heart-broken family.

ELDER R. M. GILBERT,  
HUGH CONNELL,  
Committee.

---

#### JOSEY JUNE COX.

Another bright star in glory. Little Josey June Cox was born in Bastrop County, Texas, May 11, 1893, and departed this life August 27, 1898. Little Josey was a sweet little child, five years, three months, and sixteen days old at her death. She died of that terrible disease, diphtheria. She complained of her throat, but we thought she had taken cold, and that it would soon wear away; did not think that death was preying upon her. We had two doctors with her, and all that kind motherly and fatherly hands could do to relieve her. But, alas, God had claimed her, and we were powerless, and we had to let her go. But, oh! how hard to give her up! She was a kind and obedient child. Everybody that saw her loved her. She leaves father, mother, and two brothers, and five sisters to mourn her loss; but we hope our loss is her great gain. For Jesus said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The Lord knoweth best, so we should not murmur. All things that He doeth are done well. There are many things I could write, but think it not necessary. She seemed to be the choicest flower, but those that are living are not thought of like her that is gone, but if one of those were removed from among us, it would be the same. Then bless the Lord, for it is He that giveth, and He that taketh away. Bless His holy name. May the God of heaven be praised forever and ever, amen.

WILLIAM S. COX.

---

#### CHANGE OF ADDRESS.

The address of Elder W. T. Eaton has been changed from Front Royal, Va., to Rockford, Wash.

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S. HASSELL.

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33

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# The Gospel Messenger.

MAY, 1899.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 21.

WILLIAMSTON, N. C., MAY, 1899.

No. 5.

## INTO HIS HANDS.

Commit thou all thy griefs  
And ways into His hands,  
To His sure truth and tender love,  
Who earth and heaven commands:  
Who points the clouds their course;  
When winds and seas obey,  
He shall direct thy wandering feet,  
He shall prepare thy way.

Put then thy trust in God;  
In duty's path go on;  
Fix on His word thy steadfast eye,  
So shall thy work be done.  
No profit canst thou gain  
By self-consuming care;  
To Him commend thy cause, His ear  
Attends the softest prayer.

Give to the winds thy fears,  
Hope and be undismayed,  
God hears thy sighs, and counts thy tears—  
God shall lift up thy head.  
Through waves and clouds and storm,  
He gently cleaves the way;  
Wait, then, His time; the darkest night  
Shall end in brightest day.

Thou seest our weakness, Lord!  
Our hearts are known to Thee;  
Oh, lift then up the sinking soul,  
Confirm the feeble knee!  
Let us in life, in death,  
Thy steadfast truth declare,  
And publish with our latest breath  
Thy love and guardian care.

—Martin Luther.

Trials are a part of life's programme. They are to be found in every life experience. We are born amid them; we live through them. Over the kingdom of heaven is written, "Through much tribulation ye enter here." Appointed unto us by our Heavenly Father, they are needful in our training as His sons and daughters. They are to be accepted as God's appointments. His appointments rather than His disappointments is the way to spell out trials in the school of Christ.—*Selected.*

## RESURRECTION.

Opelika, Ala., February 12, 1899.

DEAR BRO. HASSELL:—I have received two very kind and loving letters from an aged brother and his wife in Texas, requesting that I write them by private letter on the subject of the resurrection, and as they do not wish to enter into any correspondence through "The Messenger" on this subject, and as I have other similar requests and can not well answer all of them by private correspondence, I hope our beloved and aged Elder and his aged companion will excuse the liberty I take of giving an extract from my second letter to them, and that this extract may serve as an answer to others who have desired me to write on this subject.

I will now give the extract as follows:

"Beloved in the Lord: Your kind letter of February 5th to hand, and, as you request a reply, I will write a few things in the fear of God and in Christian love to you and to the truth of the gospel, as I humbly hope.

"I am glad to know that you endorsed my entire letter with only one exception. You seem not to agree with me in saying the 'Identical body of the saints that dies and goes to dust is raised again from the dead, and changed and made spiritual and immortal in the resurrection.'

"But, my brother, I understand you to express the same thing when you say, 'I do believe there will be a spiritual body made of the clay or dust of the same lump.' What does this differ from saying that it is the identical same body that dies that is changed and made spiritual in the resurrection? Nothing more or less was intended to be expressed by me than what the Apostle has expressed when he saith, 'He shall change our vile body that it may be fashioned like unto His glorious body.' Phil. iii. 21.

"Could any words be plainer to show that it is our identical same vile, polluted, sinful, dust body that God will change and fashion like His glorious body? And right here I would ask, was it not the same body of Jesus that died on the cross that rose from the dead? Does He not call attention to this very fact when He

says to His disciples, 'See the print of the nails in my hands, and of the spear in my side?' And what shall we say of what is recorded in Matt. xxvii. 52 that the 'graves being opened, many bodies of the saints that slept arose and came out of the graves and went into the holy city and appeared unto many?' Here we see it is the same body that had long slept in the grave that came out of the opened tomb. It was not the spirit that was buried or that had slept in the grave, but it was this poor corrupt and mortal body. And does not the Apostle in Rom. viii. 11 give us to understand the same thing when he says: '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 body by His spirit that dwelleth in you.' Yes, brother, this mortal body, this dying and dead body, this dust body, is the same body that our God will quicken and make alive by His spirit, so that both soul and body will be made spiritual and immortal. Then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' 1 Cor. xv.

"The very same man that sinned is the man for whom Christ died on the cross that He might put away sins of both soul and body. The sinner in both soul and body is redeemed by the precious blood of Christ, but the full effect of his redemption will not be realized till this mortal puts on immortality, and this dying body is raised from death, incorruptible, to die no more. Until then their dead bodies 'sleep in Jesus' as well as in the grave. But the word of the Lord declares that, 'Them that sleep in Jesus will God bring with Him in the glorious resurrection, and they will see Him as He is'—be like Him.

"It seems to me that if the very identical sinner that sinned is not redeemed by Christ from sin, death and the grave, and in due time born of the Spirit and resurrected from the dead, then there is no meaning in the word resurrection."

Having now given the extract as promised, I will say in conclusion that the great change that will be wrought in the resurrection from natural to spiritual, and from mortal to immortal, will be the final consummation of the glorious work of redemption and salvation of sinners by our Lord Jesus Christ. W. M. MITCHELL.

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Trinne, Tenn., Feb. 23, 1899.

*Elder W. M. Mitchell—*

VERY DEAR BROTHER IN CHRIST:—If it will not be intruding on your time, I desire to write you a few lines this morning and tell you how much I enjoyed reading your article in the February number of "The Messenger" in regard to the Apostle Paul going in and out before the churches. It always gives me comfort to read such pieces telling how faithful and patient God's ministers should be. I feel too unworthy to address a letter to you, but I have so often enjoyed your writings in "The Messenger," together with those of many other writers, that I would be glad if I could write something of comfort to you. It has never been my privilege to meet you, but I hope, when life's journey is over, that it will be my happy lot to meet you, together with all of the redeemed family of God. I often have been made to feel sad when thinking of your sufferings in your old age.

But, Oh! how sweet the promise that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us!

How sweet to feel that if God be for us, who can be against us! If I am not deceived, I think I know something of the trials to be endured by those whom the Lord has called to preach the unsearchable riches of Christ. None who have never experienced it for themselves, can tell the responsibility the preacher feels to be resting upon him.

Oft-times when other are engaged in mirth and earthly pleasures, he feels such a burden upon his mind that he can not feel like taking part in the merriment which may be going on around him. But we humbly hope to hear the voice of our Saviour say, "Come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

May God, in His rich mercy, sustain you in all your trials, is the prayer of your unworthy brother in hope,  
SAMUEL L. PETTUS.

---

True repentance is first and chiefly toward God. Even when we have wronged our fellow-men, the deepest wrong is to God.—*Selected.*

Macomb, Ill., Feb. 14, 1899.

*Elder S. Hassell—*

MY DEAR BROTHER IN CHRIST:—I wish to let you know that I still receive "The Messenger," and it is a welcome visitor in my humble home. Every number is read with great satisfaction and comfort. Everything it contains is good, and many of the letters are unexcelled.

"Speaking the truth in love" seems to be the aim, not only of the editors, but of the correspondents also, and it is a source of rejoicing to find nothing published in "The Messenger" that can not be received by lovers of truth.

No striving about words to no profit, no contentions or difficulties among brethren or churches; nothing written in an unknown tongue find place in its pages. But the pure sweet language of Canaan is spoken and written, which the weakest one of God's children can understand.

I have read "The Messenger" continuously for fifteen years, and have become so attached to it I would not like to be without it. When we hear of strife or differences among brethren it causes mourning among the dear people of God, but how much more sorrow it caused when these things are published abroad for all to read. Oh may each one of the writers, as well as editors, write and strive for such things as make for peace. May we be given grace to ever pray for the peace and welfare of Zion, and that all discord, strife, dissensions and difficulties may cease from among her inhabitants, and that love and harmony may abound.

Another year, with its joys and sorrows, its pains and pleasures, its trials and disappointments as well as its enjoyments, is numbered with the past; and another "New Year" full of hope and bright anticipations of happiness for many is ushered in upon us.

But to the tried and afflicted people of God the incoming year holds out no bright hopes of happiness, of freedom from sin, from trial or tribulation; for well they know by experience that these are their earthly heritage, for we read they are "an afflicted and poor people," and, "in this world ye shall have tribulation," and many other passages we read in the Word of God bear-

ing testimony to the fact that the children of God look not for lasting pleasure or happiness in this world, but their affections are set on things above, and are looking for a city whose Builder and Maker is God. We find by sad experience that the pleasures of this world are nothing but vanity, and there is no real enjoyment to a child of God but in the religion of Jesus Christ.

But, my dear kindred in Christ, I am made to pause and ask myself am I a child of God? Have I an interest in these things? I am so sinful, so vile, so unworthy, so prone to wander from the right way, from God, that I many times feel I have but a faint hope. But small and faint as it is, I trust it has kept me thus far, and is an "anchor to the soul both sure and steadfast, and enters into that within the veil." So it is alone through the amazing grace and mercy of God that I have this little hope, and I know that if I am saved it will be alone by grace.

I was glad to see the name of Elder B. F. Querry, in "The Messenger." I know him to be a sweet and comforting preacher and an able defender of the faith. We looked for him to visit our part of the State during the past season, but were disappointed.

Dear brother Hassell, your editorials are ever instructive and comforting to me. I am so glad to see you take such a firm stand in defense of the "Divine inspiration of the Holy Scriptures." May you long be spared to comfort God's people.

May the Lord be with you, dear father Mitchell. May your last days be your best, and may you remember the word of God that "even to your old age I am He; and even to hoary hairs I will carry you."

And you, dear Elder Henderson, may God's grace be sufficient for you in all your afflictions and trials.

With much love to all, I am your unworthy sister, if one at all,

SARAH E. RUNKLE.

Sister Runkle is a daughter of our late beloved and venerable brother, Elder I. N. Vanmeter, who devoted his long life to the promotion of truth and peace among our people.

S. H.

---

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.—  
*J. G. Holland.*

Magnolia, Ark., Feb. 14, 1899.

*John N. Hurst, Social Circle, Ga.—*

My dear brother in hope of eternal life, which God that can not lie, promised before the world began:

I received your letter in due time, and was truly glad to hear from you.

The weather has been so unfavorable I have been to meeting but once this year, and I fear I will not get to my meeting next Friday, as it is about thirty-six miles. I am anxious and a little restless to get out to meeting and be with the dear brethren and sisters and enjoy their company.

At times I feel somewhat rebellious about going to meeting, and, when at other times I am deprived of the privilege, I feel to say, O that I had made use of the opportunity when I had it.

I have to-day been reading Daniel and the lamentations of Jeremiah, and my poor soul seems to feast on the idea or thought that it is good for us to remember our God, and to obey Him all the days of our lives. If I am not mistaken, all the troubles and distresses that befell Israel were in consequence of their sins. Daniel confessed they had sinned, and so did Jeremiah; and Daniel refers to the law of Moses, and says "Neither have we obeyed the voice of the Lord our God," etc. "It is written in this law that all this evil is come upon us, yet made we not our prayer before the Lord God that we might turn from our iniquities and understand Thy truth. Therefore hath the Lord watched upon the evil and brought it upon us, for the Lord our God is righteous in all His works which He doeth, for we obeyed not His voice." Danl. ix.

I gather from my reading generally that our sins and disobedience are the cause of our having to suffer the chastisements of our God, and my own experience agrees thereto.

Why is it that we are so slow to believe and to profit by what is written for our learning and for our encouragement and as our ensamples? Is it not because we do not give ourselves wholly to them, and because we do not make our prayer before the Lord our God to enable us to turn from our iniquities and understand His

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truth? He has promised never to leave or forsake us, and we suffer when we forsake Him and disobey His commandments and observe lying vanities. Far better for us to remember that all that is in the world, the lust of the flesh and the pride of life, is not of the Father, but of the world.

Let us remember that the wise man said, "My son, keep my sayings, and lay up my commandments, and live and keep my law as the apple of thine eye. Bind them upon thy finger, write them upon the table of thine heart, and forget not my law, and they shall add peace and length of days to thee. Let not truth and mercy forsake thee, bind them about thy neck, and thou shalt find favor and good understanding in the sight of God and man." Our trouble is because of a failure to keep the law of the Lord, at least to a great extent.

O, that our poor hearts were given more to knowing and observing the law of our God, and less care for the things of this world and to gratify the carnal mind, and that there be less debates, strifes and backbiting, and more love, union and communion among us, and that we always be found praying before the Lord our God, and turn from our iniquities, and learn to fear the Lord and to do well. It is written, "He that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile; let him eschew evil and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and His ears are open to their prayers, but the face of the Lord is against them that do evil." How slow we are to learn wisdom and fear the Lord! If we were more concerned about binding the laws upon our fingers and writing them upon our hearts, we would escape many temptations and snares, and hurtful lusts which drown men in destruction and perdition. But alas, where is wisdom; where the place of understanding? (See Job. xxviii.) "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding." If we are so highly favored of the Lord as to be blessed with the Holy Ghost to guide us into all truth, and have received the anointing of Him which is truth, to teach us all things, is not this a sufficient foundation of

knowledge and wisdom to enable us to walk in the statutes of our God, and to love and serve one another as He has commanded?

Does our failure to walk in the commandments of the Lord prove that there is no knowledge or wisdom; or do not our experience and the word of God teach us that our failures are owing to our rebelliousness? "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." Oh, that we might hearken diligently unto the voice of the Lord our God to do and observe all His commandments, that we be set on high above all nations! For to be carnally-minded is death, but to be spiritually-minded is life and peace, and "as many as are led by the Spirit of God, they are the sons of God." Oh that we might prove worthy of so high a calling, that we may keep His words, that the Father and Son may manifest themselves and make their abode with us! May we be enabled to keep His commandments, and walk as children of light, redeeming the time, because the days are evil, and, when He has served His righteous will with us, gather unto our Father in peace in heaven, where there will be no sin, no disobedience, no parting, no pain, but everlasting love, and where unending praise and adoration will be ascribed to the Father, Son, and Holy Ghost for what He has done for us poor vile sinners.

Be glad to hear from you soon. Your little brother in  
Christian bonds,

J. H. DANIELL.

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#### GOOD ADVICE TO CHURCHES.

A godly man when quite old was asked what is necessary to keep the churches alive and vigorous. He replied with great wisdom: "They must take heed to their doctrine, their experience, their practice, and their discipline. If they attend to their doctrines only, they will make the people Antinomians; if to the experimental part of religion only, they will make them enthusiasts; if to the practical part only, they will make them Pharisees; and if they do not attend to their discipline, they will be like persons who bestow much pains in cultivating their garden, and put no fence around it to save it from the wild boar of the forest." Blessed indeed are the churches which take heed to these four things in due proportion.—*Selected.*

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The poor man who has never had any money ahead can console himself for his poverty by thinking of the many blessings which he has which money can not buy.—*Selected*

## EDITORIAL.

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

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

## POLICY AND PRINCIPLE.

WE SHOULD BE ACTUATED, NOT BY POLICY, BUT BY PRINCIPLE.

Policy is management based on one's own temporal or material interests; principle is devotion to right as right. The great majority of human beings are generally influenced by policy; while a small minority are prevailingly influenced by principle.

In the briefest and clearest manner that I can, I will present the utter contrasts, the leading historical examples, and the certain results of these two motives of action.

1. Policy is unbelief; the man of policy does not really believe in God or the Scriptures or the spiritual and the unseen; he ignores the underlying, fundamental truths of all human experience and observation, the facts of his own conscience and his dependence upon and accountability to his Creator. Principle is faith; the man of principle really believes in God and the Scriptures and the spiritual and the unseen; he deeply realizes and

recognizes his relationship to his Divine Creator, Preserver, Benefactor, and Redeemer.

2. Policy is selfishness; the man of policy idolizes self, and is willing to sacrifice the interests of all other beings to his own. Principle is unselfishness; the man of principle loves God and His fellow-man, and delights in denying and even sacrificing himself, if necessary, for the glory of God and the good of others.

3. Policy is hypocrisy; the man of policy, while seeming to be the friend, is really the enemy of righteousness, and tries to deceive others for his own advantage. Principle is sincerity; the man of principle incomparably prefers right to wrong, and does right even when it seems to be to his disadvantage.

4. Policy is opacity (obscurity); the man of policy can not be easily seen through by others—his motives are not understood by his fellow-men. Principle is transparency; the man of principle, like pure air or water or glass, can be clearly seen through and through—he is known to do right because he loves right.

5. Policy is cowardice; the man of policy is more afraid of men than he is of God. Principle is courage; the man of principle truly fears God, and therefore does not fear men.

6. Policy is servility; the man of policy is the slave of his fellow-men. Principle is independence; the man of principle is the servant of God, and therefore not the slave of any man or men.

7. Policy is instability; the man of policy, like a chameleon, changes, or seems to change, with every change of circumstances—he is one thing to one man or at one time, and quite another thing to another man or at another time; like a flea, you never know where to find him. Principle is steadfastness; the man of principle, like a rock, is the same under all circumstances and in every presence.

8. Policy is shortsightedness; the man of policy does not look beyond the present momentary life, and lives as though physical death would be the end of his existence. Principle is farsightedness; the man of principle, looking beyond the shadows and vanities of time, keeps his eyes upon the tremendous realities of eternity.

9. Policy is folly; the man of policy is a child of dark-

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ness, who stultifies, degrades, and destroys himself. Principle is wisdom; the man of principle is a child of light, who is made wise, elevated, and saved by Divine grace.

10. Policy is devilishness; the man of policy is under the influence of the Devil, and imitates him. Principle is divineness; the man of principle is under the influence of God, and imitates Him.

The leading human historical examples of carnal policy are Cain, Lamech (the first polygamist and a murderer), the Cainites, Ishmael, Laban, Pharoah, Balak, Balaam, King Saul, Absalom, Ahab, the False Prophets, Daniel's enemies, Magicians, Soothsayers, Astrologers, Haman, Judas, the Pharisees, Sadducees, Lawyers, and Scribes, Judaizing Teachers, Ananias and Sapphira, the Popes, the Jesuits, Romanizers, and Heretics, who "speak perverse things to draw away disciples after them," "by good words and fair speeches deceive the hearts of the simple, overthrow the faith of some, and cause divisions and offenses contrary to sound doctrine, deceiving and being deceived." (Acts xx. 30; Rom. xvi. 17, 18; 1 Tim. iv. 1-3; 2 Tim. ii. 16-18; iii. 13). And the leading human historical examples of spiritual principle are Enoch, Noah, Job, Abraham, Isaac, Moses, Joshua, Samuel, David, Elijah, Micaiah, Isaiah, Jeremiah, Daniel, the three Hebrew Children, Mordecai, John the Baptist, Paul and the other True Apostles, the Christian Martyrs, Luther, Gospel Ministers, Bible Baptists, and all True Believers in Christ who prove their faith by their works, who love, and, because they love, serve God and man. None of them have ever claimed perfection in the flesh; and, while prevailingly influenced by principle, they would all of them honestly admit that they have been sometimes influenced by policy, which, however, they condemn and detest more in themselves than in any one else. The most consummate example of policy, set forth in the Scriptures, is Satan, the prince of darkness, who transforms himself into an angel of light in order to deceive and destroy mankind and dishonor God. And the only perfect example of principle, set forth in the Scriptures, is the Lord Jesus Christ, the Son of God, who became the poorest and most sorrowful of men, and submitted to the most painful and shame-

ful of deaths, in order to save His people and glorify God.

A thorough and universal prevalence of policy, among human beings, would transform this world into a pandemonium; while a thorough and universal prevalence of principle would transform it into a paradise. Every human being who is, to the end of his earthly life, the slave of Satanic policy will at last be consigned by God to everlasting fire prepared for the Devil and his angels; but every human being who is actuated by Divine principle will, when he leaves this world, be welcomed by God into the fulness of eternal life, and dwell forever in the holy and blissful presence of the Lord and the holy angels and all the redeemed of earth (Matt. xxv.; Rev. xx., xxi., xxii.).

May the Lord, in His great mercy and power, deliver all of us from being influenced by sinful policy, and enable us always to be actuated by righteous principle!

S. H.

## THE SHEPHERD AND HIS FLOCK.

John x.

A letter from Bro. Levi Thrash, of Ark., (March 8th) requests a comment on the first eighteen verses of the tenth chapter of John, but as there are so many deep and sublime things included in those verses that I feel to be totally incompetent to expound, I must be content to scan along with a few general remarks.

Evidently our Lord always spoke truth, but on some occasions, accommodating His style to the weakness and stupidity of those immediately addressed, He puts a peculiar emphasis upon His teaching by using a kind of double assertion; "Verily, verily, I say unto you." Thus He begins the parable in the tenth chapter of John.

Everything in the very introduction of the subject is calculated to command the most solemn attention. "Verily, verily, I say unto you." It is Jesus that speaks. It is God the Father speaking to us in these last days by His Son, and commanding His people—"See that ye refuse not Him that speaketh." The Son of God, even

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Jesus, the Saviour of sinners, is in this chapter presented to us in the character of a shepherd—the good shepherd that giveth his life for his sheep. And, as He is presented to us as a shepherd, His people are His sheep—His own sheep. He does not come as a thief or as a robber to take that which does not rightfully belong to Him. He comes in at the door of prophecy, and to Him the porter of divine Justice opens the door into the sheepfold. He is not only the Shepherd and Owner of the sheep, but He is also the Door of the sheep by which they all must enter into the fold to be fed and protected.

And right here let us note that whatever may be intended by the words, thieves and robbers, and sheepfold, one thing is certain, that such characters never get into the sheepfold or into the visibly organized church by the work of Christ. He must in all things have the pre-eminence. All that come before Him, or put themselves and their works ahead of Christ and His work, are thieves and robbers, and would, if possible, steal an inheritance among the flock and rob God of the glory of His work. They do sometimes through disguise and apparent humility and contrition steal their way into the church, and may sometimes manifest such extreme piety and zeal as to steal, not only a nominal membership into the church, but a prominent position in the pulpit. But his motives religiously are bad. "He cometh not but for to steal, to kill and to destroy," and when these fruits follow, you may know that he is a thief and a robber. About one of the first things he does, or seeks to do, after he thinks himself permanently established in his position, is to kill the influence and usefulness of every member who will not bestow upon him the royal honor that he covets. He comes to sow the seeds of discord among brethren, and thereby destroy the peace and fellowship of the church, or of several churches.

But why should there be so much said in this connection about the religious thief, the robber, the wolf, and the fleeing hireling? Are they so important as to merit such minute descriptions of their character and work? Do they subserve any good purpose in any way to the flock of God? Of themselves they do not.

It is not in their nature or disposition to do so. It is

their native propensity to steal, kill, and devour sheep. They fatten and flourish upon the very afflictions and distress which they have brought upon the flock. They cause divisions and contentions contrary to the doctrine the flock have learned of the Good Shepherd. They serve not the Lord Jesus, but they serve their own avaricious cravings, and by good words and fair speeches deceive the hearts of the simple and unsuspecting sheep.

But we note with joy that our blessed Lord puts Himself forward in opposition to, and in contrast with, all these wolves, thieves, and false shepherds. Other shepherds natural wolves and thieves may kill, scatter and destroy, and hirelings may flee in time of danger and leave the flock to the destructive influence of the devouring wolf, but not so with the Good Shepherd. He is the Owner of all the flock of God. He stands in their protection and defense. He will not flee from them in time of their greatest need. He will lay down His life for them, and gives them strong assurance of faith that they shall never perish. They know the voice of this Good Shepherd, and He has made Himself so familiar to them that He calls them all by their names and leads them out by His Spirit into green pastures of gospel promises and blessings where they can feed their hungry souls upon wholesome food and become strong in the grace that is in our Lord Jesus. And when He putteth forth His own sheep, He goeth before them. He goeth before them in every duty of obedience, giving them an example of faithfulness even unto death. He goeth before His flock and commands them to follow in His steps. He has gone before them in every affliction, temptation, and trial of every kind. He has gone before them in suffering reproach, persecution, shame, and spitting. He has gone before them to death and the grave; and blessed be God, He has gone before His flock in the resurrection, and is Himself the First-fruits of them that sleep in Jesus. He has gone before into heaven itself, there to appear in the presence of God for us.

And now what shall we say more! May not all the flock, whether from among the Jews or Gentiles, safely trust in the watchful care of this Good Shepherd? There is but one fold, one flock, and one Shepherd. He

brings them all to Himself, and many have been the times when each little trembling child of God could say for himself, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul; He leadeth me in paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me." Psalms xxiii.

And though this Good Shepherd is now gone into heaven itself to appear in the presence of God for His flock, He still gives many cheering words to them while they are marching along in this wilderness of sorrow. It is true they are but a little flock, when compared with the mighty hosts of anti-Christ—but amidst all the opposition, strife and confusion, persecutions, trials, and temptations that beset them, they hear the Shepherd's voice saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii. 32.

The kingdom of grace and of glory is yours to share its blessings forever with this Good Shepherd and Bishop of your souls. In the world you shall have tribulation. This will bring you more closely into the fellowship of what the Good Shepherd has suffered for you. This is the earthly inheritance, but still this Good Shepherd bids you be of good cheer from the very fact that He has overcome the world for you. All are yours, and ye are Christ's, and Christ is God's own Beloved Son.

"And now may the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever, amen." Heb. xiii. 20.

W. M. M.

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M. Eugene Smetz was sent by the pope five years ago to Armenia, where for the first time he came into close contact with Protestantism with this result: "Obliged to combat it, and therefore to learn its teachings. I arrived at this conclusion, that one can only be a thorough Christian by ceasing to be Catholic, and that one can not belong to the Church of Christ without turning one's back on the Romish church and its superstitions. In embracing Protestantism I have found Christ."—*Selected*.

## BEAUTY OF THE GOSPEL MINISTRY.

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.” Isa. lii. 7.

The Apostle Paul, in Rom. x. 15, applies the above Scripture to those who preach the gospel of Christ in obedience to the holy calling to the work of the ministry, and I, therefore, wish to apply it likewise. There is a beauty about the gospel preacher, and in this text it seems to be exhibited as much in his feet as by his tongue; but, taking the whole matter together, it presents both the character of the preacher and the nature and effect of his work.

The Prophet was looking at the preacher as he stands upon the mountains, and took special notice of his feet—as he stands in his exalted position as a mouth for God. His work is a public work, he publishes the good tidings of good things which God hath wrought for the citizens of Zion through Jesus Christ our Lord. He first receives the good tidings in his own heart of a Saviour’s redeeming love, and brings and publishes the same upon the mountains of Israel. True he may sometimes refer to his personal character and experience, as having passed through the dark, dismal valley of sin and condemnation, and can not but remember how filthy his feet had been, all sunken in the mire and clay, and tell how unworthy he still feels to stand on the hill of Zion; yet, when his mind is lighted up by the Spirit of truth, and his lips are touched with a burning coal from the sacred altar, he forgets himself and talks about Jesus. He now stands on holy ground, and speaks of holy things to a holy people, whose fruit is unto holiness, and the end everlasting life. To such people, who are inhabitants of the holy mountains, the preacher speaks plainly and understandingly of the good things which God has in reserve for them, and they love and admire the feet that have been utilized in conveying the gracious message of peace to them.

Our heavenly Father does not send messengers without first calling and regenerating them, and qualifying them to deliver the heavenly message. He takes their

feet out of the mire and clay and sets them upon a rock, and establishes their goings. Therefore, when they have experienced the power and victory of God's grace in their own behalf, they are able to obey the holy commandment, and declare upon the mountains that Israel's warfare is accomplished, that Jesus has fought the battle, won the victory, and made peace and reconciliation by the sacrifice of Himself once for all. Oh! it is a blessed privilege to stand upon the mountains above the dark valleys and publish salvation complete in Christ Jesus. But preachers are only publishers, not authors of salvation; for the Scriptures plainly teach that Christ "became the Author of eternal salvation to all them that obey Him." There is a class of preachers who, if they are to be judged by what they say, associate themselves with Christ in the authorship of salvation, and so publish their own agency as being a necessary factor in making peace between God and sinners on the basal principle of the atonement which Jesus made, as they erroneously affirm, for all mankind alike.

How can such men consistently publish peace as having been obtained through the full and complete atonement, and at the same time exhort sinners to make peace with God? Was the prophet speaking of the feet of such preachers with such wonder and admiration as the text expresses? Surely not. They do not publish salvation in their doctrine, but only "the ordinary means by which the sinner may be saved," or the terms of the gospel, as some of them say.

Are the feet of such men upon the mountains while they say to the world that God and Satan reigneth, and offer their hearers their own voluntary choice between the service of God and the service of the Devil, and exhort them to choose at once between heaven and hell?

My heart tells me no; for if they were sent with good tidings of good they would tell it to Zion, and say, thy God reigneth not only in heaven above, but also on the earth beneath.

I rejoice in the truth that the gospel tidings are sent of the Lord to Zion—the church and people of God, and that they receive them with joy and gladness of heart.

“Glorious things of thee are spoken,  
Zion, city of our God;  
He whose word can not be broken,  
Formed thee for His own abode”

Let not that man whose feet are constantly defiled by walking in the slimy paths of sin, imagine that his preaching is included in the text. Our feet are clean according as we walk right, and not only as we have them bathed in water.

With love to Zion,

J. E. W. H.

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### NO POISON ADMITTED.

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I feel a most solemn responsibility to God for everything published in THE GOSPEL MESSENGER, and I therefore labor diligently to exclude from its pages every particle of poison or false doctrine—everything contrary to the Scriptures, every perversion of the plain meaning of the Scriptures, *perversion of Scripture being the essence of every form of false doctrine.* Sound doctrine is Bible doctrine, pure doctrine, unpoisoned doctrine, healthful doctrine; it both glorifies God and benefits man. Human beings, in order to be healthy and strong, need pure air, pure water, pure light, pure food, and sometimes pure medicine; and so the people of God, to have spiritual health and strength, need the pure scriptural truth of God unmixed and unpoisoned with human speculation and invention. The cardinal truths of God's Holy Word, set forth in “The Principles of the Gospel Messenger” are so plain that no simple and honest wayfaring man, though a fool in other things, errs therein (Isa. xxxv. 8); and, by the grace of God, I am determined that, while under my management, THE GOSPEL MESSENGER shall, under no consideration and under no circumstances, depart by a hair's breadth from those eternal and unchangeable principles. I am heartily rejoiced to be able to say that I believe that the editors of *nearly all* Primitive Baptist periodicals sincerely receive and faithfully maintain the same pure scriptural doctrine as is held and advocated by THE GOSPEL MESSENGER.

S. H.

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## MISSING NUMBERS.

About the 25th of each month THE GOSPEL MESSENGER for the next month is carefully mailed to each subscriber, so that the most distant subscribers ought to receive their copies by at least the 10th of the month. If they do not, the probability is that their copy has been lost in the mails. When such is the case, I would be glad to be informed of the fact at once, so that I can send another copy of the missing number, which I always do with pleasure and without any charge.

S. H.

## ACCOUNTS CORRECTED.

I myself keep the accounts of all my subscribers, and I try to keep them with perfect accuracy; but I find that, sometimes when pressed with business, I make mistakes without knowing that I have done so. I hope that, by Divine grace, I am truthful and honest; and of course I suppose that my subscribers are equally so. Therefore, if I make any mistake in their accounts, they have only to inform me of it, and I will immediately correct it according to their instructions.

S. H.

## QUESTIONS AND ANSWERS.

1—Q. What do Israel and the Egyptians figurate or represent? A. Israel represents the loved, chosen, and redeemed people of God; and the Egyptians represent their enemies—evil angels, evil men, and evil principles, that will be finally conquered and destroyed in God's salvation or deliverance of His people from them.

2—Q. What does the Israelites' borrowing from the Egyptians jewels of silver and gold and raiment (Exod. xii. 35, 36) spiritually mean? A. The words rendered "borrowed" and "lent," in these verses, mean primarily and in this place "asked" and "granted." Both the asking and the giving were in accordance with the purpose, the command, and the influence of God (Gen. xv. 14; Exod. iii. 21, 22; xi. 2, 3; Psalm cv. 37; Ezek.

xxxix. 10), who thus caused the Egyptians to make some compensation to His poor and oppressed people for the four hundred years of their hard service to them, and thus made the spoiled the spoilers, and brought out His people from the land of bondage, not ragged and penniless, but clothed and rich, not as conquered, but as conquerers. And so God will bring good out of evil for all His spiritual Israel, even making all their enemies contribute, in the end, to their spiritual wealth and beauty—their humility, watchfulness, prayerfulness, thankfulness, love, gentleness, and godliness. Evil comes from the creature, and all the good resulting from it comes from God.

3—Q. What is the spiritual meaning of Elisha's taking hold of his own clothes and rending them in two pieces, and taking up the mantle of Elijah that fell from him, when Elijah was carried in a chariot of fire to heaven (2 Kings ii. 12, 13)? A. Elisha's rending of his own robe in two pieces, thus making it unfit to be worn, showed the rending of his heart, his extreme sorrow at the life-long separation from his beloved and venerated teacher and friend, and his own death to his former course of life; and his taking up the mantle of Elijah that fell from that prophet as he was carried to heaven, showed his sincere and earnest desire to have the same spirit that Elijah had, and to live the same life that Elijah lived, not from vain earthly ambition, but in order to glorify God and benefit His people.

4—Q. Can it be proved by history that regularly organized Baptist churches have existed since the days of Christ and the Apostles, and that they have always held and taught substantially the doctrines that distinguish them to-day? A. It is the mission of THE GOSPEL MESSENGER to always "speak the truth in love," and to speak it fearlessly and faithfully, no matter whom it pleases or displeases, because nothing but the truth can honor God or benefit man. It is *an utter impossibility* for any church on earth to-day, whether Catholic, Baptist, or any other, to prove a regular, unbroken, outward, mechanical succession from the Apostles. As admitted by all competent and honest historians, the proofs of any such succession are forever buried in the dark, impenetrable gulf of the *seculum obscurum*

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(the obscure age) of A. D. 70 to 100. The God of providence thus directs the minds of all intelligent and sincere inquirers in regard to which is the true church away from the uninspired writings of men to the inspired writings of the Apostles and their recognized associates in the New Testament. The most of God's true people have been poor, illiterate, despised, and persecuted, have not, in former ages, written much, and the most of their writings have been destroyed or misrepresented by their enemies, and they have also hidden themselves, in wildernesses and mountains, away from the rage of their enemies (Psalm lxxxiii. 3; Heb. xi. 36-38; Rev. xii. 6). Those in former ages most like the Baptists of modern times were known as Montanists, Tertullianists, Novatians, Donatists, Paulicans, Petrobrusians, Henricians, Arnoldists, Waldenses, Albigenses, Wycliffites, and Lollards. Differing in many minor respects from each other and from the Baptists, they all agreed in the great cardinal doctrine of the necessity of the new birth of the Spirit of God, and of humble and loving obedience, not to the unscriptural traditions and commandments of men, but to all the holy commandments of God in the Scriptures. They were all called by their enemies *Ana-Baptists* (Re-Baptizers), because they did not acknowledge the scripturalness or validity of infant baptism and therefore baptized (their enemies said that they baptized *again*) all who left the Pædo-baptists (children-baptizers) and joined their own churches upon a credible profession of their repentance towards God and their faith in Christ as their Divine Saviour, the sincerity of such profession being proved by a godly walk and conversation.

5—Q. Should a church commune when she has one or more members in disorder? A. All the Primitive Baptist churches with which I am acquainted think not. Paul says that the many members are one bread, one body, and that they should not eat with but withdraw from those brethren who walk disorderly, and, as a little leaven leaveneth the whole lump, they should purge out the old leaven, and keep the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth (1 Cor. x. 17; v. 7-13; 2 Thess. iii. 6).

6—Q. In John x. 12, does Christ mean that the wolf catches the sheep or the hireling? A. The sheep, as proved by the number of the original words translated "sheep" and "hireling" and the pronoun translated "them." The word for sheep is in the plural number, as is the word rendered "them"; while the word rendered "hireling" is in the singular number, and the word "them" would be "him" if the wolf catches the hireling. The hireling is the selfish, mercenary under-shepherd who takes the oversight of the flock or church for the sake of worldly gain, and who, when he sees the wolf (the Devil) coming in a false teacher or persecutor, flees and leaves the sheep to be deceived doctrinally or destroyed bodily, and the wolf thus injures some of the sheep, and scatters the others (Ezek. xxxiv. ; Matt. vii. 15; x. 16; Acts xx. 29, 30), but none of the sheep are eternally deceived or destroyed (John x. 27-30).

7—Q. What does Paul mean when he says, in Rom. ix. 3, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh?" A. The verb rendered "I could wish" is in the imperfect (or past) tense, and literally means "I was wishing," or "I was beginning or going to wish, and would have wished if it had been lawful and would have done any good." "The form of expression implies a real but passing wish, not calmly weighed and deliberately retained, but already resigned as impracticable." Although Paul's Jewish brethren hated and persecuted and tried to kill him because they falsely considered him to be the leading enemy of their law, the chief glory of their nation, he, on the other hand, loved them so truly and deeply, (like Moses, who prayed God to blot him out of His book if he would not forgive sinning Israel, Exod. xxxii. 32) that he had felt a momentary desire to be even separated from Christ if thereby they might be saved, somewhat as Christ, for the real and intense love that He felt for His chosen people, was made willing to be forsaken of God that they might be saved (Matt. xxvi. 42; xxvii. 46). Thus Paul, just before speaking of the unbelief and partial and temporary rejection of the most of national Israel, solemnly and truthfully declares that, instead of being a source of joy, it is a source of the deepest sorrow to him. Salva-

tion, he says in Rom. i. 16, was to the Jew first, and then to the Greek or Gentile; and, when he came to a new city, he always preached first to the Jews, and afterwards to the Gentiles.

8—Q. What does Paul mean when he says, in Rom. iii. 7, "If the truth of God hath more abounded through my lie unto His glory, why yet am I also judged as a sinner?" A. In the first eight verses of this chapter Paul is giving the objections made by sinful, foolish, proud, presumptuous, and rebellious men, whether Jews or Gentiles, to the righteous character, purposes, government, and judgment of God; he is speaking, he says, "as a man," as a false, wicked man, weakly and vainly seeking to excuse himself for sinning, and to secure exemption from the righteous judgment and vengeance of God, on the ground that his own unrighteousness or falsehood commends, displays, exalts, and glorifies the righteousness and truth of God in condemning and punishing sin. Such a man presumes to inquire why he should be judged and punished as a sinner if the truth of God is glorified in condemning his falsehood. The Apostle declares that God justly condemns all who do evil under the hypocritical, the diabolical, pretense of a desire to bring about something good. As he shows in the first two chapters of Romans, all men have the light of nature, of reason, and of conscience, and are, therefore, without any valid excuse for their sins, and will be judged by Jesus Christ at the last day; and, as he says in the third chapter, all those, both Jews and Gentiles, who do not believe in Christ as their Redeemer and who are not justified in His righteousness, will be righteously and irremediably condemned.

9—Q. What is the meaning of Christ's language to Paul, when He first appeared to him near Damascus, and said that He was going to send him to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me" (Acts xxvi. 18)? A. The literal translation of this verse, leaving out the supplied words (as in the old Syriac version of the second century, and in the latest Revised and Baptist Versions), throws needed light on this passage—"to open

their eyes, that they may turn from darkness to light and the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them who are sanctified by faith that is in Me"; the phrase "by faith that is in Me" qualifies "receive" as well as "sanctified." Only Christ, by His almighty power, as in the case of Paul himself, can quicken the dead, and only He can open the eyes of the blind; but, after Christ by His spirit has quickened or given spiritual life to the sinner, the minister of Christ, in testifying to the truths that Christ has taught him in his experience and in the Scriptures, when he is heard by the quickened sinner thus opens the eyes of the sinner to those truths, and then, under the influence of the Holy Spirit in his heart, the sinner turns from darkness to light and from the vile bondage of Satan to the holy service of God, and, believing in Christ as his crucified and risen and glorified Redeemer, he feels the blessed assurance of the pardon of his sins which were borne by Christ and made an end of by Him, and a spiritual and eternal inheritance, as a beloved child of the living God, among those who are set apart to His service and glory.

10—Q. To what body and baptism does Paul refer in Ephes. iv. 4, 5—"There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism"? A. The mystical body of Christ, of which all His true people, both Jews and Gentiles, are members (Ephes. v. 30; Rom. xii. 5), and the baptism by the Spirit into this one body (1 Cor. xii. 12-27; Matt. iii. 11; Titus iii. 5, 6). In the apostolic age there was no division of the body of Christ into different denominations, and only one literal baptism in water was administered; so that the oneness to which Paul refers was, in his day, both spiritual and literal, and on this account perhaps he could more confidently exhort the followers of Christ to "walk worthy of the vocation wherewith they were called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace" (Ephes. iv. 1-3). For the same reason all Primitive Baptists ought now to be more humble, forbearing, loving, and united.

S. H.

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## EXTRACTS.

Economy, Ga., February 9, 1899.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST: We still appreciate "The Messenger," and think it as good or better than it has ever been. Hope that the good Lord will continue to give you health and strength and guide your mind to conduct it right, and prosper you financially so that you may continue to send it to the homes of the Lord's people with its messages of love, instruction, and comfort; for indeed in this dark day they need encouragement.

With much love, I trust I am your brother in Christ.

S. T. BENTLEY.

Grayville, Ill., February 7, 1899.

*Elder Sylvester Hassell—*

DEAR BROTHER: I herewith remit you \$2.00 for "Gospel Messenger" to be sent to the addresses given below; send them the February number. I appreciate "The Messenger," and think it ably edited and wisely conducted. The churches are all in peace and union through the Lillet Fork Association, also in our neighbor Associations. Considerable ingathering in some of our churches.

Yours, &c.,

H. A. TODD.

Fulton, Ky., February 5, 1899.

*Elder Sylvester Hassell—*

VERY DEAR AND PRECIOUS BROTHER: In my judgment "The Messenger" is one of the best pamphlets circulated among our people. I feel thankful in my heart to God that He has given us such an able exponent of His holy word. May He continue to bless you with His divine and holy grace that you may be enabled to continue the circulation of such a grand blessing to God's humble poor.

Yours in hope.

J. C. ROSS.

Lafayette Springs, Miss., January 30, 1899.

DEAR BROTHER HASSELL: "The Messenger" still comes to us with "The gospel message," and we are wonderfully pleased with the manner and style in which it goes forth. I wonder why there are so many delinquent subscribers. It seems to me it is culpable neglect on the part of its readers to fail to pay up their dues promptly. You state in humble tenderness that you have almost exhausted money, time, labor, and health to publish and send out "The Messenger" in the interest of the cause of our dear Redeemer—the cause we profess to love. Now it does seem to me we should prove it by helping you bear the heavy burdens of publishing this lovely periodical by promptly paying what is due you. None of us would be willing to let our reputation sink into disrepute by failing to pay our store account, or our doctor's bill, or any debt we might contract in our neighborhood. And we would feel

chilled with those who might accuse us of tardiness in paying our just debts. Our dues to dear brother Hassell are as binding on us as honorable beings as other debts: besides our obligation is increased on the ground that we profess to love and fellowship him: as a lovely brother in Christ and minister of the grace of God. We know "The Messenger" must go down unless we pay him what is due him. Dear brother, the Baptists here are in peace. May the dear Saviour abundantly bless and sustain you.

A. B. MORRIS.

Millersport, Fairfield Co., O., February 29, 1899.

*Elder Sylvester Hassell—*

HIGHLY ESTEEMED AND BELOVED BROTHER IN THE LORD: I can not find words to express my appreciation for the writings of the dear editors and contributors to the columns of "The Gospel Messenger." I feel that ere long we shall miss the writings of that dear old faithful servant of the Lord, Elder Mitchell. We have highly appreciated his editorials, and still hope God may enable him to wield the pen in defence of the truth and to the comfort of the faithful in Christ Jesus many years to come.

I do so much enjoy the writings of Elder Henderson upon many rather peculiar expressions of the Bible. The Lord has certainly blessed him with the gift of writing to the comfort and edification of the saints of God. May the Lord continue to bless him and enable him to wield the sword of the Lord and of Gideon for many years to come. And we would not forget you, my dear brother, whose editorials we so highly prize. We feel to sympathize with you in your trials and the burdens devolving upon you in the publication of "The Messenger." We do not hesitate to say that it stands second to none of our periodicals, but that it stands in the front ranks, and we are not ashamed for it to fall into the hands of any one. We do hope those that are in arrears will come forward with their subscriptions and relieve you. O think, dear brother, of the obligations our dear editor has to meet, and the embarrassing circumstances he may be in, caused by a little carelessness and neglect on our part. Let us remember that he has spared no money or labor to give us a magazine of which any one number is worth the entire subscription. Do we want to see it fail? We all would certainly say *no*. May the Lord put it in the hearts of His people to come forward with their subscriptions and relieve our dear editor. May the Lord abundantly bless you, my dear brother, and enable you long to publish "The Messenger."

L. T. RUFFNER.

Pottsville, Texas, December 14, 1898.

*Elder Sylvester Hassell—*

DEAR BROTHER: I send in this one dollar to pay for one more year for "The Messenger." I see that it is not due till next June. I appreciate "The Messenger" very highly, and intend to take it as long as I live, which will not be very long, as I am now nearly 81 years old. May the Lord continue His blessings to you through life.

Yours in Christ, as I hope,

W. C. BURK.

Magnet, Ark., January 10, 1899.

*Elder S. Hassell—*

DEAR FRIEND: I would not take one dollar for the January number of "The Gospel Messenger," which is now on the table before me. I hope you will feel enabled by the list of paid-up subscribers to continue the publication of "The Messenger."

Yours truly,

W. H. BACHMAN.

## YOU OR I.

If we could know  
Which of us would be first to go,  
Who would be first to breast the swelling tide,  
And step alone upon the other side—  
If we could know!

If it were you,  
Should I walk softly, keeping death in view?  
Should I to you my love more oft express?  
Or should I grieve you, dear one, any less  
If it were you?

If it were I,  
Should I improve the moments slipping by?  
Should I, more closely following God's plan,  
Be filled with sweetest charity to man—  
If it were I?

I would not know  
Which of us two will be the first to go.  
I only wish the space may not be long  
Between the parting and the greeting song;  
But when, or where, or how we're called to go—  
I would not know.

—Anon.

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OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit that they may rest from their labors, and their works do follow them.” Rev. xiv. 13

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MRS. ELIZABETH HUATT.

I am requested by our aged brother, W. M. Huatt, to chronicle the death of his dear wife, sister Elizabeth Huatt, who departed this life January 29, 1899. She was born in Gwinnett County, Georgia, January 27, 1825, making her age seventy-four years and two days. She was married to our beloved brother, W. M. Huatt, April 21, 1840; to this union were born nine children, four girls and five boys. The aged husband and four children, three sons and one daughter, are left to mourn the loss of this dear one. She professed a hope in Christ, and upon a confession of her faith, was received into Old Friendship church of the Primitive Baptist faith, in the same county in which she was born. She was a bright ornament in her church, and loved by all who knew her that loved the truth. In 1872 the entire family came to Texas. She then became a member of Union church, of Lee County, Texas, from which time the writer has been personally acquainted with her.

She was always faithful in filling her place in conference, but alas;

her place is vacant now, but still she lives in the affections of all, both young and old. Handed down by friends to the tomb, she there sweetly sleeps ever watched by that parental eye that never ceases to look upon His redeemed.

This lovely one is gone only to live again in that heavenly city, where the streets are of gold, where they need not the light of the sun, but the righteousness of Christ shall be the light thereof. Then dear aged husband and children, think not to call this loved one back again; for your loss is her eternal gain. Remember her life and the many admonitions to you given; let them ever stand out before you through life. The time will soon be when you too will receive your summons to go as the dear wife and mother has gone, and may it be the righteous will of God that you with her in heaven shall live again.

Written by one poor and feeble, yet with some hope to live again after death.

J. W. PERKINS.

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#### MRS. CLARA S. WILSON.

Mrs. Clara S. Wilson, daughter of Wilkin and Henrietta Stephens, and wife of James A. Wilson, was born April 15, 1864; married to James A. Wilson, December 27, 1883; joined the Primitive Baptist church at Wehadkee, Randolph County, Alabama, 1884, and died March 2, 1899.

Sister Wilson was a devoted Christian, attending regularly the public worship of God at the church of her membership, and often visiting other churches and Associations, until she was deprived of this privilege by affliction. She will be greatly missed by the church friends, but especially by the bereaved husband, to whom she seemed so much devoted in life. But alas! her beautiful home, that she adorned with so much womanly grace, is now clad in mourning by reason of her absence. Much could be said of this excellent Christian lady, but limited space forbids. Suffice it to say that her devoted husband did all that was in his power, with the aid of skillful physicians, to arrest the fatal disease (dropsy), but to no avail. The Lord saw fit to call her from her earthly home to one eternal in the heavens. We believe the Saviour in whom she so long trusted did not forsake her in death. Her remains were laid to rest in the family cemetery, surrounded by sorrowing friends and relatives; funeral service conducted by the writer. It was a touching incident to see her three step-sons (she had no children of her own), young men, weeping as though their hearts would break, which proved her motherly care for those boys. I would say to the heart-broken husband, children, aged mother, brothers and sisters, weep not, she is now free from all the cares, turmoils, pains, and sorrows of this mortal life.

And may we all be prepared by grace divine for the great change that awaits us all, is my prayer.

W. R. AVERY.

Rock Mills, Ala., March 15, 1899.

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#### MRS. MARY ANN STEPHENS.

Mrs. Mary Ann Stephens, the wife of Elder Edmund Stephens, departed this life the 22d of January, 1899, in her eighty-first year, being eighty years and four months old. She was married to Elder E. Stephens March 29, 1835, and lived a help-meet indeed, lovingly and prosperously with him for nearly sixty-nine years. She joined the

Primitive Baptists January 30, 1842, and lived a consistent and beloved one, not only with the church, but with all that became acquainted with her, and her acquaintance was large up to her death. She was a member of the Primitive Baptists nearly fifty-seven years. A few moments before she breathed her last it was said to her, "Trust in the Lord;" and she replied, "I have been doing that for a long time." "Blessed are the dead that die in the Lord," etc.

Erlanger, Ky.

EDMUND STEPHENS.

#### A. J. LAZENBY

Died November 8, 1898, at his home near Claude Post Office, in Elmore County, Ala., with typhoid fever. He was sick forty-four days. Was born in Lee County, Ala., January 24, 1851, and he was the last one to die of Henderson Lazenby and Betsy Ann Curtis's children. He was married to Miss M. E. Collins in Panola County, Miss., November, 1874. He leaves a wife and six children, five daughters and one son.

He was never a member of any church or secret organization. He always read every "Messenger" with interest. His mother's people were Primitive Baptists, his father a Methodist.

We hope our loss, that we deeply feel, is his eternal gain. He was a kind husband and loving father.

His devoted wife,

M. E. LAZENBY.

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#### PRICES OF PLAIN BIBLES BY MAIL.

I can furnish by mail plain Bibles at the following prices:

Pica Type,	-	-	-	-	\$2.50
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Agate Type,	-	-	-	-	.30

New Testament and Psalms, according to size of type, \$1.00, 65 cents, 40 cents, 30 cents, and 20 cents. New Testament, in agate type, 10 cents. Oxford Bible, in agate type, to cash subscribers, \$1.00.

These prices include postage.

S. HASSELL.

#### BOOKS! BOOKS!! BOOKS!!!

These Books will be closed out at a great bargain, as follows: "Early Religious Life," 100 pages, at four cents in stamps; "Man Redeemed," 340 pages, and "Early Life," both for ten two-cent stamps; "Mercy Deering, or Faith against Infidelity," cloth binding, price 85c., for 50c. or twenty-five two-cent stamps. This is less than cost, and only a small lot left. It is worth one dollar. For only 70c. or thirty-five two-cent stamps the three books will be sent to one address, postpaid. Send soon, before they are gone.

Elder D. BARTLEY,

Crawfordsville, Ind.

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#### STRONG'S EXHAUSTIVE CONCORDANCE.

Strong's Exhaustive Concordance of the Bible in the Authorized and Revised Versions, with Dictionaries of the Hebrew and Greek Words, all referred to by number for the easy use of the English reader, will be sent by mail or express, prepaid, for Six Dollars. No other book in the English language equals this for the study of the exact words of the Holy Spirit.

S. HASSELL.

### RELATIONSHIP BETWEEN CATHOLICS AND PROTESTANTS.

A pamphlet of 25 pages, showing the essential Arminianism of both Catholics and Protestants. Price by mail 25 cents.

Address the author,

ELDER JOHN M. MORROW,  
Dowell, Fisher County, Tex.

### THE CAUSE DEFENDED.

I have published a book of 101 pages, with the above title, containing thirteen chapters on the leading principles of the Primitive Baptist Faith, written expressly for this work by thirteen of our representative ministers. Every Primitive Baptist ought to have a copy. Price by mail, 25 cents.

A. M. KIRKLAND. Whitlock, Tenn.

### LLOYD'S PRIMITIVE HYMN BOOK

will be sold at the following prices, a reduction, as will be seen, in the finer grades :

Plain Sheep binding, by mail, single copy, 60c.; by mail, per dozen, \$6.00. Morocco binding, plain edge, single copy, 75c.; per dozen, \$8.00. Morocco binding, gilt edge and cover, by mail, single copy, \$1.00; by mail, per dozen, \$10.50.

Send money by Registered Letter, Express, or Post-office Money Order, to Temple, Texas. Address all orders to

MRS. M. E. ATKINS,  
Temple, Texas.

### EXPERIENCE OF J. J. S. DILLON.

Bro. J. J. S. Dillon, Lafontaine, Wabash County, Ind., was educated to be a Roman Catholic priest, but, by the grace of God, was delivered about a year ago from the horrible darkness, superstition, traditionalism, slavery, and corruption of Catholicism, experienced a hope in Christ, and was baptized by Elder W. L. Lines, of Indiana, and is now a Primitive Baptist preacher. In a pamphlet of 45 pages he gives a most interesting and satisfactory account of his Natural and Spiritual Experience together with instructive articles on the Public School Question, the abominations of Convent Life, Purgatory, Catholic Curses of Protestants, etc. He will send the book by mail for 25 cents.

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Atlanta, Ga.

## "WHO ARE THE PRIMITIVE BAPTISTS?"

The above is the title of a book I have just gotten out. It gives a history of Modern Missionism—the separation that took place with the Baptists in 1832, and proves that the people sometimes called "Hardshells" are identical in doctrine and practice with the Primitive Churches. Price, 25 cents per copy, by mail, postpaid. Send orders to  
W. T. FLOWERS,  
Cedar Mills, Texas.

## DROPSY REMEDY.

Dropsy Remedy, purely vegetable, removes from one to two gallons in a day, Shortness of breath quickly relieved. Cures the worst cases of Dropsy in all its forms, and after being given up by the best doctors to die. Specially efficacious in Dropsy of the Heart. *Best and cheapest* known remedy. Only \$1 a package, six packages \$5, and *free* to very poor people. **TRIAL PACKAGE FREE**, when name, age, address and symptoms of patient are given, with ten one-cent stamps.

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Graybeard is a vegetable, harmless, and powerful remedy for purifying the blood, for preventing and curing chills and fever, rheumatism, catarrh, scrofula, cancer, eczema, paralysis, bowel trouble, and other diseases arising from an impure or low state of the blood. Book of testimonials sent free. One bottle, \$1; six bottles, \$4.50.

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Savannah, Ga.

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S. HASSELL, Williamston, N. C.

## FREE AND USEFUL INFORMATION.

The Lord Jesus Christ, during His earthly ministry, cared for both the bodies and the souls of men, and said to His disciples:—"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt vii. 12.

Desiring to benefit our subscribers all that I can, both naturally and spiritually, I give, on the third and fourth cover pages of THE GOSPEL MESSENGER, information for which I am paid nothing, and which I have reason to believe is reliable, and which will be worth much more, to those who avail themselves of it, than the one dollar charged for THE MESSENGER a year.

SYLVESTER HASSELL.

### PURE WATER.

Next after Christian faith and hope and love and pure air and sunshine and virtue and temperance and proper exercise and regular habits and plenty of sleep, perhaps pure water is the most necessary thing for bodily health. Boiling or filtering water considerably purifies it, but distilling it makes it far purer. The best water-still that I know of, is the Ralston New-Process Still, sold for \$10 by The A. R. Bailey Manufacturing Co., 54 Maiden Lane, New York. It sterilizes and aerates the water, and can be used on an ordinary cook-stove, and it is said that, with proper care, it will last a life-time. —The purest natural water and cheapest first-class mineral water that I know of, is the Ætna Lithia Water, sold by the Virginia Mineral Springs Co., Roanoke, Va., for ten cents a gallon at the Spring, or 15 gallons for \$1.50; and for a glass 15-gallon carboy (in a wooden box) they charge only \$1.50; the carboy can be returned to the company after the water is used. The water is excellent for preserving health and for relieving diseases of the stomach, kidneys, and the bladder.

### PURE FOOD.

Next to pure water, I think that pure food is the most important requisite for health. Animals, especially swine, are more diseased than plants, and high medical authorities trace kidney diseases and cancers to excessive animal food. While people who do a great deal of physical labor perhaps need some animal food once or twice a day, entirely too much animal food, especially hog meat, is eaten in the South; grains, fruits, and vegetables are both much cheaper and much healthier. And the most of people eat too much food, and thus overload and weaken the digestive organs, and bring on disease and death. Perhaps the most of us are unintentional suicides. It would seem from the Scriptures, that, before the Flood, when people lived to be nearly a thousand years old, they ate only vegetable food (Gen i. 29; ix. 3), and that, in the renovated earth they will live on fruit (Rev. xxii. 2). Daniel and his three Hebrew companions, who lived on vegetable food and water, were fairer and fatter than the Babylonian youths who lived on the king's meat and wine. The purest, most delicious, digestible, and nutritious foods are made from grains and fruits by the "Health Food Company," 61 Fifth Avenue, New York; or 1013 Arch Street, Philadelphia, Pa.; or 1601 Wabash Avenue, Chicago, Ill.; and also by the "Battle Creek Sanitarium Health Food Company," Battle Creek, Michigan. A person can live pleasantly and healthfully, without medicines, on these royal foods, at from five to ten cents a day, or from \$1.50 to \$3.00 a month.

### EPIDEMICS.

It is said, with great confidence, that half of a teaspoonful of pulverized sulphur, renewed once a week, worn in each stocking or shoe, will

## FREE AND USEFUL INFORMATION.—Continued.

effectually prevent a person from taking any epidemic disease, such as small-pox, yellow fever, cholera, grip, etc.; and that it is a good remedy for such diseases, and for rheumatism and eczema. Several preparations from sulphur, for rheumatism, gout, blood, skin, kidney, and bladder diseases, are made by the Sulphure Company, 152 Lake Street, Chicago, Ill.

### DIRECT TRANSFUSION OF MEDICINE, OXYGEN, AND OZONE INTO DISEASED ORGANS.

This is claimed to be the safest, quickest, and surest method of curing disease, and is said to be effected by the Thermo-Ozone Generator, sold for \$10 by The Thermo-Ozone Company, 170 Fifth Avenue, New York. It is stated that more than seventeen thousand physicians use this method of treatment.

### PAINLESS CURE OF CANCERS.

Dr. D. M. Bye, 316 North Illinois Street, Indianapolis, Ind., treats cancers, through the mails, with a Combination Oil Cure, which consists in the local application of balmy, healing oils, and the internal administration of medicine if needed, and says that he is nearly always successful in the permanent cure of this dreadful disease. He charges \$25 a month, and says that the cure is usually effected in a month.

### SLEEPLESSNESS, RHEUMATISM, AND NEURALGIA.

The Slayton Electric Caster Co., Tecumseh, Mich., send by mail, for two dollars, a set of Electric Glass Casters for bedsteads, and claim that the human body thus retains its natural electricity, and that sleeplessness, rheumatism, and neuralgia are either cured or relieved.

### CHEAPEST SUPPLY AND BOOK STORES.

The cheapest Supply House that I know of, is Sears, Roebuck & Co., 78 Fulton Street, Chicago, Ill. They sell everything, and, for 15 cents to pay postage, they mail any one their mammoth catalogue, The Consumer's Guide, of more than 1,000 pages. The cheapest booksellers that I have found in the United States are John B. Alden, 440 Pearl Street, New York; and A. Flanagan, 267 Wabash Avenue, Chicago, Ill. They are reliable men. Any book can be had of them.

### VALUABLE PERIODICALS.

Next after those published by Primitive Baptists, the best periodicals that I know of, are the monthlies—Self-Culture, Akron, Ohio (\$1); The Christian, Boston, Mass. (\$1); Our Dumb Animals, Boston, Mass. (\$0 50); and the weekly—the Western Recorder, Louisville, Ky. (\$2). Specimen copies sent on application.

### THE NEWBERRY BIBLE.

The Newberry Bible, published by Hodder & Stoughton, of London, and sold for \$2 by the Fleming H. Revell Co., 112 Fifth Avenue, New York, perhaps surpasses all others in giving, in the briefest and clearest manner, the exact meaning of the original Hebrew and Greek Scriptures, by means of simple signs in the text of the King James Version, and by marginal topics, references, and renderings.

Any one desiring fuller information on the above subjects can write for circulars or catalogues to the persons or companies whose addresses I have given.

SYLVESTER HASSELL.

*Mathew Marshall.*

Vol. 21.

*Jun '99.*

No. 6.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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**JUNE, 1899.**



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# The Gospel Messenger.

JUNE, 1899.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 21.

WILLIAMSTON, N. C., JUNE, 1899.

No. 6.

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## ALL IN CHRIST.

In Thee my heart, O Jesus! finds repose ;  
Thou bringest rest to all that weary are.  
Until that Day-spring from on high arose,  
I wandered through a night without a star.  
My feet had gone astray  
Upon a lonely way;  
Each guide I followed failed me in my need,  
Each staff I leaned on proved a broken reed.

Then when in mine extremity to Thee  
I turned; Thy pity did prevent my prayer,  
From that entangling maze it set me free,  
And quickly loosed my heavy load of care,  
Gave me the lofty scope  
Of a heaven-blessed hope,  
And led me on with Thee, a gentle Guide,  
Thither, where pure, immortal joys abide.

Thy presence is the never-failing spring  
Of life and comfort in each darker hour;  
And through Thy grace on Mercy's balmy wing  
Grief wields a secret, purifying power.  
'Tis sweet, O Lord! to know  
Thy kindredness with woe;  
Sweeter to walk with Thee on ways apart  
Than with the world, where heart is shut to heart.

For Thee eternity reserves her hymn;  
For Thee earth has her prayers, and heaven her vows,  
Thy Saints adore Thee and the Seraphim,  
Under Thy glory, stoop their starry brows.  
Oh! may that light divine  
On me still clearer shine—  
A power, an inspiration from above,  
Lifting me higher to Thy perfect love!

---

Dr. Andrew Bonar was talking with Mr. Moody at Northfield one day. Along came a band of happy students, who shouted out, "We've been having an all-night prayer-meeting; can't you see our faces shine?" Dr. Bonar turned to them and said, with a quiet smile and shake of the head, "Moses *wist not* that his face shone."—*Selected.*

Crawfordsville, Ind., March 23, 1899.

*Elder W. M. Mitchell—*

BELOVED BROTHER:—Although I have not written to you for some time, yet you have been in my mind and heart, and I have thought of you so often as having passed your four-score years, but yet active and fruitful in mind and spirit, and so I have thought of the true words of the poet: “Even down to old age all My people shall prove My sovereign, eternal, unchangeable love.” In you is fulfilled the word of the exalted Head of the body to Paul: “My grace is sufficient for thee; for My strength is made perfect in weakness.” And you have ever magnified the grace of your ascended Lord, and ascribed all your Christian graces and services to the grace of God that has been with you, and have never taken honor to yourself by loud claims of so many great things which largely “depend upon yourself;” but you have ever felt and taught, both by precept and example, that you as a servant of the sovereign Lord are entirely dependent upon His divine power, which hath given you all things that pertain unto life and godliness. Thus you have not honored yourself, but the Lord, and have showed forth the praise of God, and testified of His power and faithfulness. Such a life and example and record, my highly esteemed brother, is an abiding testimony and monument “to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved,” as well as a faithful admonition and comfort to the subjects of the kingdom of grace; so that for generations to come it will be said of you, as it is written of Abel, that “He being dead, yet speaketh.” O, I feel more thankful to the living and true God than words can express, for such a blessed example and faithful testimony, and that the Lord of life and glory, who built the church, has set you as a pillar in the temple of God. His Spirit and grace have made you this, and your heart-given testimony is to His grace. That the Lord has thus strengthened you with might by His Spirit in the inner man, and preserved you here in His militant kingdom until this trying time, is a proof of His divine wisdom and faithfulness, and a cause for thankfulness and trust, and a precious assurance that

He will not leave himself without witness. "So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like the flood, the Spirit of the Lord shall lift up a standard against him." Isa. lix. 19. In this sure promise is our trust and safety, my dearly beloved brother, and my thankful heart moves me to speak out thus to you in testimony of the goodness and loving-kindness of the Lord to His "little flock," and in expression of the depths and comfort of my fellowship in Christ for you; for I feel that this is due to you and the grace of God in you, as a full and glad "God speed" and message "of good cheer," before you "pass through the valley of the shadow of death," to be with the Lord, "which is far better" for you, but sorrowful to us.

Will you please let dear Elder Hassell give this to the thousands of your beloved kindred in Christ, that they may also say in the cheering word of approval from the loving Master, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord?"

We are both well and send love to you and dear sister Mitchell. As this may be my last message to you on earth, beloved in the Lord, and our next happy greeting may be when the Lord shall come with all His saints, I bid you a most tender and affectionate farewell.

D. BARTLEY.

Gales Creek, Oregon, March 20, 1899.

*Elder Sylvester Hassell—*

If I live till the 14th of April I will be 77 years old. I am very feeble at this time. I have been confined to the house for over three years, and for several years prior to that time I have not been able to be out but very little. I haven't been able to get out to meeting since last June. I have been trying in my weakness to preach for over 40 years, or rather I should say "talk to the children of God," for I never have been able to call my talk "preaching"—that word has always seemed too big for me. But I feel that my work here is almost ended. I had not expected to live through the past winter, but for some reason, best known to Him who

doeth all things well, I am still here, and I try to feel thankful to the Giver of all good and perfect gifts for the blessings and loving-kindness which He has seen fit to bestow on me, a poor old sinner saved by grace and grace alone (if saved at all). For I feel that there is nothing that I can do or ever have done to merit such an unspeakable gift as eternal life; but it is all by and through the blood and righteousness of a once crucified, but now exalted and risen Lord, that any of Adam's fallen posterity will ever reach immortal glory; for we read that "by the obedience of one Man were many made righteous."

I prize your paper very highly, and I desire to see it prosper. I would love to be with you and hear you preach, for I love you as a brother, and esteem you highly for the work's sake. Pray for me and mine when it goes well with you.

DAVID LILLY.

Wimberly, Hays Co., Texas, Dec. 31, 1898.

BROTHER HASSELL:—As I am owing you for "The Messenger" for this year I thought, as this is the last day of the year and month and week, I would send it to you and send money for "The Messenger" next year, which you will find enclosed in this.

And, as my mind has been in travail now for some time upon the providential kindness of God to me and my loving companion, I would pen you a few lines. We have lived our four-score years and over. We joined the church (the Primitive Baptist) in 1856, and have had a place there in fellowship both in brotherhood and in doctrine. We have met with many Baptists, or they called themselves such, that we did not agree with in doctrine. Our faith is that if ever saved it will be by grace, and that a free gift from God. We believe in predestination, but not absolute; we believe in the predestination of God's children or people. We believe in election—that God chooses from natural men and women and makes saints out of them, and that choice was made in eternity, but made manifest in time. We remember when the good Lord was pleased to show us

what vile sinners we were, and we remember what sorrow and trouble we passed through. It was not we who first loved Him, but He who first loved us. So now our days are not many here on earth. And, when we look back upon our past life, we see so much of our imperfection we have to say in tears, how good the Lord is! He has been a ready help in time of need. For our life has been one of great tribulation, but the goodness of God has been shown us all along through life. We have been deprived of hearing preaching, owing to our living in a country where were none of our beloved brethren, till late the good Lord was pleased to cause enough of His children to get close enough, so we organized a church, which has been a great joy to us. While we have been destitute of hearing preaching and church fellowship, we have been blessed with the comfort "The Gospel Messenger" sends out. I hope the good Lord will still enable you and the other editors to go on in the good work. All of the contributions for it are a great source of comfort to us. We don't want to be without it. We read and meditate how the Lord has led us along, and how he has drawn our minds from the things of the world until we melt down in tears of thankfulness to God for His goodness and mercies.

We have been living together as man and wife for over fifty years.

Now, dear brethren, when it goes well with you, pray for us. We have never seen any of you, but we have read after you so much it seems that we know you. We are waiting for the Lord to call us away from this world, we hope, to that world of peace where we will see Jesus as He is, and God will change this vile body into the likeness of His glorious body, then we can praise Him in perfection.

Your brother and sister in the Lord,

L. G. and TILDIA BAYLEY.

---

A pastor wrote to a contemporary, saying that he has been preaching the "Gospel of the Fatherhood of God," but in his case it does not lay hold of the people. Formerly he preached the sterner teachings, and his ministry was blessed with many conversions. But now none follow his preaching, although the "Fatherhood of God" appeals more to his own heart and satisfies his own cravings. As his own satisfaction is presumably not the object of his preaching, it is best for him to go back to the old paths.—*Selected.*

## EDITORIAL.

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

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

### THE EXACT TRUTH.

The motto of THE GOSPEL MESSENGER is “*Speaking the Truth in Love*” (Eph. iv. 15); and by “*the truth*” is meant *the exact truth*—that is, *the truth, the whole truth, and nothing but the truth*. What every intelligent and honest man wants to know about his health, his family, and his business, is not partial truth and partial falsehood, but *the exact truth*; and so every intelligent and honest child of God should want to know, not partial truth and partial falsehood, but *the exact truth* about the Scriptures—first their exact *literal* meaning, and then their exact *spiritual* meaning based upon such *true literal* meaning. It is my most earnest desire and endeavor thus to “seach the Scriptures” to find out and to set forth their true meaning, believing that only such true meaning will really glorify God or benefit man. I feel that I know but little, but I want to know much, and, as long as I live, I desire to be a pupil, a learner, in the school of the Lord Jesus, to sit, in His Spirit, and at his feet, to receive the teachings of His holy word in both my mind and heart, and to ex-

emplify those teachings in my daily conduct and conversation. Solomon says that "the path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. iv. 18); and Daniel (xii. 4) predicts that "many shall run to and fro, and knowledge shall be increased"; and Peter says to the children of God, "Giving all diligence, add to your faith virtue, and to virtue knowledge" (2 Pet. i. 5), and "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18). Divine revelation from Adam to the Apostle John was a gradual and progressive one, unfolding *the same heavenly truths* more and more fully and clearly; and so I believe that the revelation to each child of God and to the church of Christ is gradual and progressive until, in eternity, it will attain to the brightness of the perfect day, and all the members of the mystical body of Christ will attain the stature of perfect Christian manhood (Eph. iv. 11-16). Meanwhile the Old and New Testament Scriptures should be our daily study, meditation, and guide, and in the light of the Divine Spirit who indited them may we understand and obey their teachings. Christ and His Apostles corrected the mistakes in the common Septuagint or Greek version of the Old Testament by translating directly from the original Hebrew. I do not know of any single and handy volume that shows the exact meaning of the original Hebrew and Greek Scriptures in a briefer and clearer manner than The Newberry Bible, published by Hodder & Stoughton, of London, and sent by mail for two dollars to any one in the United States by the Fleming H. Revell Co., 112 Fifth Avenue, New York. This Bible gives the text of the King James Version, and aids the English reader in the understanding of the exact meaning of the original by means of simple signs in the text and by topics, references, and renderings in the margin and at the bottom of each page. Jamieson, Fausset & Brown's Commentary on the Bible, sent by mail for three dollars by John B. Alden, 440 Pearl St., New York, is also *of great value* in giving the exact meaning of the original Scriptures.

S. H.

## GOLD, FRANKINCENSE, AND MYRRH.

By a letter from brother D. J. Dorsey, of Texas, February 7, 1899, I am requested to write on Mat. ii. 11, specially the last clause. "When they had opened their treasures they presented unto Him gifts, gold, frankincense, and myrrh."

I am always glad to know that any of the true servants of the Living God are desirous to understand His holy word, and it would afford me much joy in the Lord if at any time I should be the humble instrument in His name to expound any part of it to the understanding, joy, and comfort of such of them as are hungering after God and His truth.

The subject on which brother Dorsey desires us to write when considered in its full connection is one of great interest. It relates to the dawning of a new and most glorious day, a day that had long been looked for, in which the prophets of the Lord had predicted the certain accomplishment of the most wonderful and glorious things that had ever dawned upon this sin-cursed earth.

The prophet Isaiah (vii. 14) had foretold that "It shall come to pass in that day that a virgin shall conceive and bring forth a son," and at a later time an angel of God proclaimed, "Thou shalt call His name Jesus, for He shall save His people from their sins." These declarations from heaven were now fulfilling, and the God of heaven by the Star of Jesus reveals to the wise men of the East that this wonderful day was beginning to dawn and throw its heavenly light upon this dark and benighted earth, so that it could be said in truth as the prophet had foretold, "They that dwell in the land of the shadow of death, upon them hath the light shined." (Isa. ix. 2).

This heavenly light was so pure and attractive to those wise men of the East whom the Lord had prepared to see it, and they felt so confident that the star from which this light came to them with such convincing power directed them to none other than to Him "who is born King of the Jews"—that they immediately took their journey, as guided by this star, bearing with them

their richest treasures of gold, frankincense, and myrrh, and when their infallible guide, emblematic of the teaching of the Spirit, came and stood over where the young child was, their joy was unspeakable and full of glory.

Their hearts were enlarged, and the richest treasures they possessed and the most odoriferous perfumeries with all the chief spices must be freely yielded up and laid at the feet of the little Babe of Bethlehem.

These wise men of the East had seen in this young child what but few had then seen. That Star of Jesus had made to them a revelation of this young child as the long-looked-for Saviour of sinners, and this glorious revelation had so completely overshadowed and eclipsed everything else that nothing they had of the rich treasures of earth was too great or too rich or valuable to lay at the feet of Jesus, if they might but express or give some humble token, even in this way, of their willing subjection to His power, wisdom, and authority.

It had long been a well-established custom and a mark of subordination and honor to bring presents to kings and others whom the Lord had appointed to rule over His people, Israel. The greater respect they had for their king and the more willingly and cheerfully they yielded to the authority appointed over them, the richer and more liberal would their offerings and presents be to their king. Considering this transaction in its most literal sense, we can not fail to see that in conformity to this long-established custom, as well as in obedience to the command of God and the promptings of His Holy Spirit, they emptied all their richest treasures at the feet of Jesus, as expressive of the royal honor they desired to give Him, and also to express their willing subjection to His authority as a "King that should reign in Righteousness." (Isa. xxxii. 1.)

When Saul, the first king of national Israel, was properly established in his kingdom, it is said that "The children of Belial (that is, bad men), despised him and brought him no presents." (1 Sam. x. 27.) But when King Solomon reigned as King in Israel, such were the grandeur, the glory, and peaceful reign of his kingdom that the Queen of Sheba came

as the "Queen of the South" from the "uttermost parts of the earth to hear the wisdom of Solomon"; but when that star of heavenly light directed these wise men of the East to that humble Babe of Bethlehem, "behold a greater than Solomon" was there.

And when the Queen of Sheba had heard the wisdom and seen the riches and the glory of Solomon's kingdom, the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, like the wise men of the East, her heart was enlarged, and nothing of her vast wealth and glory and honor was too great or too highly prized by her to offer as a token of her willing subjection to his authority as God's chosen King over His chosen people. She had heard of the fame of Solomon concerning the name of the Lord, and she had now seen that his glory and honor far exceeded all that she had ever before heard in her own country; and now in the joy and bountifulness of her heart, she wished to honor him with presents of the richest treasures of her kingdom and she, like the wise men of the East, opened her treasures and "gave unto King Solomon a hundred and twenty talents of gold; and of spices a very great store, and of precious stones; there came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon." (1 Kings x. 10.) And yet with all this abundant wealth and glory and honor that the "Queen of the South" bestowed upon King Solomon as a token of how greatly she desired to honor him, his glory and honor and power and wisdom were but a faint type or shadow of that more excellent majesty and glory that are found in Him of whom it is written, "A greater than Solomon is here." (Matt. xii. 42.)

And doubtless this Star of Him who is greater than Solomon shone with such brightness and glory to these wise men of the East that nothing they possessed of earthly treasures was too great, too rich, or too highly prized by them to part with, and lay it at the feet of Jesus as a token of their desire to give praise, honor, and glory to Him who is King of the Jews. Yea, He is "King of kings and Lord of lords." And so fully assured were these wise men of the East that this star

had not deceived or misguided them, that when it came and stood over where the young child was, they saw it and rejoiced with "exceeding great joy." No joy ever felt by them before had been equal to that which is now realized when they had come to Jesus by the special guidance of this heavenly star. They expressed their joy not only by the richest presents and gifts, but when they saw the young child "they fell down and worshipped Him." All their treasures must be laid at His feet, and they "opened their treasures and presented gifts, gold, frankincense, and myrrh."

And if according to this long-established custom among the subjects of earthly governments they manifested their desire to honor and obey him who had been appointed to rule over them, by bringing the richest treasures they possessed as a present to their beloved king, how much more fully should the true servants of God bring all the richest treasures of grace and mercy that the Lord has bestowed upon them and lay them at the feet of Jesus, saying, "Not unto us, not unto us, but to Thy name, O Lord, we give glory." "Give unto the Lord, O ye mighty, give unto the Lord glory and strength; give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness." (Psa. xxix.) The true worshippers of God have nothing good and useful but what they have received of the Lord. They are therefore bound always to give thanks unto the Lord and render unto Him that glory, honor, and praise that are due to His name. "They must honor the Lord with their substance and with the first fruits of all their increase."

This their God and King requires of them, and He prepares their hearts to ascribe their whole salvation and all the heavenly gifts of grace bestowed upon them to Him from whom comes "every good and every perfect gift."

These are the presents they bring that honor the Lord and humble man.

I trust that what we have written may be blessed of the Lord to the edification and comfort of brother Dorsey and others, and to the praise and glory of the Lord.

W. M. M.

## EFFECTS OF DIVINE LOVE.

Dear reader, have you ever felt the power of God's love in your heart? Then you can bear witness with me that it is the highest and most perfect gift ever bestowed upon mankind. How quickly it sets everything right, even without the least change in the circumstances without. No matter how painful the condition, nor how numerous our wants, Divine love supplies every need when shed abroad in the heart: it fills the soul with joy and comfort, and makes one feel just like everything is right and as it should be. It raises the sinner above his sinful nature and makes his soul expand with holy aspirations for God and godliness; it relieves the stinging sense of guilt and fortifies the child of God against the powers of darkness, temptation, and unbelief. Divine love imparts a sense of joy in the midst of tribulations; it calms the troubled, aching heart in times of sickness and distress; it sets the miserable captive free from chains and throws the iron gates wide open, inspiring praises to God at the midnight hour, which becomes bright as noon. Oh! I would fain speak to the praise of Divine love, but,

“Vain the attempt, what tongue can speak  
A subject so divine?  
Do justice to so vast a theme,  
And praise a love like Thine?”

When I first felt this love, or hope I did, on the 11th day of August, 1862, I was as happy as any poor creature could wish to be; for I had been so very miserable for two months previous, and the change was so great with me that I could find expression only in the language of the sweet singer of Israel, saying, “Bless the Lord, O my soul, and all that is within me bless His holy name.” If the love of God was ever in my heart it was then; for some sweet voice had gently whispered in my soul, “Thy sins are forgiven.” My burdened heart was relieved in an instant, and peace and tranquillity pervaded my inmost soul, and I was soon singing, “Amazing grace, how sweet the sound, that saved a wretch like me,” etc. I was enlisted as a private soldier in the Confederate army at the time this change

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took place, and was in camp at a large spring three miles east of Calhoun, Gordon County, Ga., and within full view of a meeting-house where the country people met to worship stately once a month. I remember but one service that was held there while our regiment remained, and that was just after I received the blessing of peace as narrated above; and never shall I forget—or I should rather say—I have never yet forgotten the powerful effect of the sermon I heard that day. I could not conceal my emotion, and yet I could not tell why; for I had often heard preaching before, but never had any discourse fallen with such power and comfort upon my heart. But strange as it may seem, I did not think to ask the preacher's name, nor to inquire what denomination worshipped there. I was so completely filled with comfort, there was no room or desire then for more.

Nearly twenty-two years had elapsed—the Civil War had become a thing of the past, and its bloody records had been spread on the pages of history. I had been called, I hope, into the service of our Saviour as a minister of His blessed gospel, and in the providence of God I had the pleasure of visiting the churches of the Eucharley Association, and on my tour had an appointment at that very place where I heard that great sermon. I learned then that the people who worshipped there were Primitive Baptists, and by diligent inquiry ascertained that Elder G. M. Thompson, deceased, was the pastor of the church at that time, and had preached the first gospel sermon that I ever heard that reached my heart and gave me such great comfort. I am sure that I was free at that time from sectarian prejudice, for I had not joined the church, and knew very little about the Primitive Baptists, and nothing at all about the doctrine they believe.

J. E. W. H.

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#### HOW TO LIVE WELL ON A DIME A DAY OR LESS.

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This is the title of a little book of 32 pages written by Dr. J. H. Kellogg, Superintendent of the Battle Creek Sanitarium, at Battle Creek, Michigan, and sent to any one by mail for five cents by Good Health, Battle Creek,

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Michigan. *Good Health* is the name of a monthly magazine edited by Dr. Kellogg. The motto text of the pamphlet is Isa. lv. 2: "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Of course the author makes in his little book only a literal or natural application of this text. He says that, when Moses lived in Egypt, the cost of rearing, feeding, clothing, and educating a boy from infancy to manhood was less than fifty dollars; and that the actual cost of necessary food is now in India only two cents a day, and in the United States only from six to eight cents a day. He states clearly the elements necessary for nutrition, and in what foods these elements are found, and the exact nutritive value and exact cost per pound of all our foods (grains, meats, fruits, vegetables, and nuts); and he gives fourteen daily bills of fare for four persons with the exact cost of each, averaging about eight cents for each person a day, and seven or eight pages of receipts for cooking foods.

Many of the foods prepared and sold by the "Health Food Company," 61 Fifth Avenue, New York, or 1013 Arch Street, Philadelphia, Pa., or 1601 Wabash Avenue, Chicago, Ill., and also by the "Battle Creek Sanitarium Health Food Company," Battle Creek, Mich., are already thoroughly cooked and nearly digested—only from two to fifteen minutes being needed to warm them. On a package (42 ounces) of *Mazama* (a pure and elegant food, a combination of nourishing, digestible and palatable grains), manufactured by the "Health Food Company" (of New York, Philadelphia, or Chicago), and costing only fifteen cents, and prepared for the table by being put with a little salt in boiling water for about thirteen minutes, it is claimed that a family of seven persons may be sustained, in health and vigor, for 24 hours, or one person for seven days; this cost, with the freight on package, would be only about three cents a day. On a package (35 ounces) of *Wheatena* sold by the same company for twenty-five cents, and requiring to be cooked only one or two minutes, and making a most delicious and nourishing repast, a person may live well five days,

at a cost, including freight, of only about six cents a day; or, combined with a little milk, or cornmeal, or oatmeal, or flour, or rice, or peas, or beans, or potatoes, or peanuts, or fruit, at a cost of about ten cents a day for each person. Injurious luxuries, for which many people go in debt, cost far more than the simple, wholesome necessaries of life. All the elements of nutrition may be derived from the vegetable kingdom—that is, from plants. Animal foods are much more costly, and much more diseased. It is said that the Jews, who are the healthiest and longest-lived people in the world on account of their literal obedience to the dietary and cleansing and quarantine laws of Moses, would not eat more than one-twentieth of the animals butchered for food in the United States. It is probable that the humble fare of the Lord Jesus Christ during His sojourn on earth, consisting mainly, it would seem, of barley-bread and dried fish, did not cost more than two cents a day. Though the Possessor of all things, He, for our sakes, became literally one of the poorest of men, that we, through His poverty might become spiritually and eternally rich. S. H.

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### QUESTIONS AND ANSWERS.

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1—Q. What is the difference between God's foreknowledge and His predestination? A. His foreknowledge is His knowledge, from eternity, of all things that ever have taken place or ever will take place; while His predestination is His ordination or determination, from eternity, efficiently of all righteous, and permissively of all unrighteous events. One is previous *knowledge*, while the other is previous *purpose*. As God made all things out of nothing, and upholds all things, and has all power in the universe, He foreknows the future occurrence of *righteousness* because He has purposed to *work* it in His creatures by His *Spirit*; and He foreknows the future occurrence of unrighteousness because he has purposed to *suffer* it in His creatures in His *providence*.

2—Q. Is it Arminianism to believe in the use of means

and instruments in the new birth? A. As I showed in my editorial "No Human Instrumentality in Regeneration," in THE GOSPEL MESSENGER for January, 1898, the term "regeneration" or the expression "the new birth" has, both in the Scriptures and in uninspired writings, a wider and a narrower meaning—the wider meaning including, besides the impartation of Divine life, also effectual calling and conversion; while the narrower or stricter meaning is the impartation of spiritual life. The *most extreme predestinarian Baptists* of the centuries before the nineteenth (who most certainly were not Arminians) used the term sometimes in its wider and sometimes in its narrower meaning; and in its *wider* meaning as *including conversion*, the turning of the sinner to God, they taught that regeneration generally depends upon human instrumentality; but, in its *strict* or *narrow* meaning of *the impartation of eternal life* to the human being who is dead in trespasses and sins, they taught, though not always clearly, as is clearly taught to-day by all the Primitive Baptists with whom I am acquainted, as well as by the deepest thinkers and greatest scholars of the religious world, that the intervention of any creature instrumentality is utterly impossible and preposterous—utterly inconsistent with the teaching of the Scriptures. So far as I am aware, all Primitive Baptists use the term regeneration only in its strict meaning of the Divine impartation of eternal life; and we can not but think that any person who makes such impartation of eternal life essentially dependent upon human means not absolutely controlled by God, is an Arminian or conditionalist. Of course we ourselves believe that the *manifestation*, in conversion or obedience, of eternal life already imparted by God to the sinner, occurs under the labors of the gospel ministry, but not that the omnipresent and omnipotent Spirit of God has to go through the preacher to get to the hearer. No one who believes in the certainty of the eternal salvation of all the redeemed of the Lord, all of those for whom Christ died and rose again, can be justly called an Arminian.

3—Q. What are your views of Gen. vi. 6—"It repented the Lord that He had made man on the earth,

and it grieved Him at His heart''? A. We know from other Scriptures (Num. xxiii. 19; 1 Sam. xv. 29; Mal. iii. 6; James i. 17), that God is unchangeable, and that He knew all His works from the beginning of the world (Acts xv. 18); and therefore that in Gen. vi, 6 Moses, "in language suited to our nature and experience, describes God as about to alter His visible procedure towards mankind,—from being merciful and long-suffering He was about to show Himself a God of judgment inflicting upon a wicked race a just and terrible punishment for their sins."

4—Q. Where is the word *Babylon* first used in the Scriptures? How did it originate? Where was the city located? Who was its first king, and how many kings did it have to its fall? Was Nebuchadnezzar a servant of God? A. *Babylon* is the Greek form of the Hebrew word *Babel*. In the King James Version of the Scriptures, *Babel* occurs twice—Gen x. 10 and xi. 9; and *Babylon* occurs 269 times—first in 2 Kings xvii. 24, and last in Rev. xviii. 21. In Gen. xi. 9 Moses says that the city was named *Babel* (*confusion*), because God "confounded the language" of those who were building it and "a tower whose top may reach unto heaven" (Gen. xi. 4), and "scattered them abroad upon the face of all the earth." The best scholars think that the Tower of Babel was either in or near Babylon. The city of Babylon was in western Asia, on both banks (mainly the eastern bank) of the river Euphrates, sixty miles south of the present city of Bagdad, five miles north of the present city of Hilla, two hundred miles above the junction of the rivers Tigris and Euphrates, and three hundred miles above the Persian Gulf. According to the old Greek historian, Herodotus, whose statement is confirmed by recent measurements of the ruins of the city, Babylon was about sixty miles in circumference, covering about two hundred square miles, about twice as large as the city and county of London; and Herodotus says that the walls were 337 1-2 feet high, and 85 feet thick; and there were 100 gates of brass, and 250 lofty towers for defense; a movable drawbridge, 600 feet long and 30 feet wide, supported on stone piers, joined the two parts of the city together, and there was also a

tunnel under the river Euphrates, as now there is a tunnel for a carriage-way under the river Thames at London. The great palace of Nebuchadnezzar was about 700 yards square; its ruins, still called *Kasr* or *Palace*, are plainly visible, and a picture of them is given in Smith's large Dictionary of the Bible, vol. 1, page 152; the walls are of excellent burnt bricks of a pale yellow color, bound together by a fine lime cement, and stamped with the name and titles of Nebuchadnezzar, and in the rubbish at their base have been found slabs inscribed by Nebuchadnezzar, containing an account of the building of the edifice, as well as some sculptured fragments and many pieces of enamelled brick of brilliant hues. Berosus, the Babylonian historian of the third century before Christ, says that Alorus was its first king; but it is now admitted that it is not known who was the first king, nor how many kings it had. It is thought that there were eight dynasties, or families of kings, from 2286 B. C. to 538 B. C. Nebuchadnezzar was by far its greatest king, conqueror, and builder; he reigned from 604 to 562 B. C. He was "the servant of God" (Jer. xxv. 9; xxvii. 6), in the sense that he executed the righteous will of God in the punishment of the wicked nations of Nineveh, Phoenicia, Idumea, Egypt, and Judea, but his motives in conquering these people were selfish and evil, and God righteously punished him for his wicked course (Jer. xxv. 12—14), afflicting him with insanity until "seven times" (either seven months or seven years) "passed over him" (Dan. iv. 25), during which period he lived out-of-doors with the beasts, and then his reason was mercifully restored to him; and he issued a decree "extolling the King of heaven, all whose works are truth, and His ways judgment (justice)," and confessing that "those that walk in pride He is able to abase" (Dan. iv.). We are not told whether this repentance of Nebuchadnezzar was only natural and transient or whether it was spiritual and abiding. As predicted by Isaiah, 160 years before the event (xliv. and xlv.), Babylon was conquered by Cyrus, the Medo-Per-sian King, B. C. 538; and it has since been captured and plundered by the Macedonians, Parthians, Romans, Saracens, and Turks, and its materials have been used

to build up Seleucia, Ctesiphon, Bagdad, Kufa, Hilla and other cities; and from being the most powerful and magnificent city of the world, it has, during the last four centuries, as predicted, two thousand years before, by Isaiah (xiii., xiv., xxi, xlv—xlvii.) and Jeremiah (xxv., l., li.) although situated in the midst of a level and most fertile country, and on the banks of a great river, become the most fearful desolation on the surface of the globe, heaps of dust and pools of water, utterly uninhabited by man, occupied by venomous reptiles and wild beasts, goats, lions, jackals, and hyenas, and water-fowl, even the Arab not daring to pitch his tent there one night for any consideration, believing it is haunted by evil spirits, as described by numerous modern travellers—all exactly as predicted more than two thousand years ago by Isaiah and Jeremiah. BEHOLD THE RIGHTEOUS VENGEANCE OF GOD UPON THE GREATEST AND WICKEDEST CITY OF THE WORLD, HIS PERFECT FOREKNOWLEDGE AND CONTROL OF ALL EVENTS, AND THE EXACT AND LITERAL TRUTH OF THE SCRIPTURES EVEN IN ALL THEIR WONDERFUL PROPHECIES! Mystical Babylon, the apostate church of Rome, like literal Babylon, the murderer of the people of God, will also like her, in His best time and way, surely fall to rise no more (Rev. xvii., xviii., xix.).

5—Q. What are your views of the declaration of Christ that Judas was a devil (John vi. 70)? A. Christ does not say that Judas was “the Devil” (for there is but one Devil, the arch-enemy of God and man), but “a devil”—that is, a child of the Devil, devilish at heart, the chief temple of the Devil, the leading enemy of Christ under the guise of a true Apostle as Satan transforms himself into an angel of light, a liar, a deceiver, a traitor, and a murderer, as Satan was from the beginning of man’s creation (2 Cor. xi. 13-15; John vi. 64; viii. 44; xiii. 2, 18; xvii. 12; Acts i. 25; xiii. 10; 1 John iii. 8, 10; Rev. iii. 9; xx. 2, 3, 8). The word *Satan* means *enemy*; and the word *Devil* means *slanderer, false accuser, one who turns good into evil*.

6—Q. What are your views on Mark xvi. 15-18? A. As shown by Luke xxiv. 33-49 and John xx. 19-23. this language was addressed by the Lord Jesus to His ten

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Apostles (all except Judas and Thomas—see John xx. 24) on the evening of the day on which He rose from the dead; and the commandment or commission was substantially the same as that given to the eleven Apostles on a mountain in Galilee (Matt. xxviii. 16-20). The language in Matt. xxviii. 20, and in Luke xxiv. 47, proves that Christ's commandment to preach His gospel everywhere or among all nations was not limited to the Apostles but is binding upon all His called and qualified ministers to the end of the present dispensation, and that it is under this commission all true ministers preach and baptize and teach the doctrine and commandments of God our Saviour—a free and full and holy and everlasting salvation, through the Lord Jesus Christ, to every penitent and believing sinner of the human family. Every one who repents of his sins and believes in Christ should manifest his faith by being baptized in the name of the Father and the Son and the Holy Ghost, and the believer will be eternally saved; while every one who, to the end of the present life, does not believe in Christ, will be eternally damned. In the Gospel of Mark, but in none of the other three Gospels, Christ says:—"And these signs shall follow them that believe: In My name shall they cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Christ does not say that "these signs shall follow the eleven Apostles," or "the seventy disciples," or even "all true ministers," but that "these signs shall follow *them that believe*," just as He says in John xiv. 12—"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." We know, from Acts v. 15, 16; xix. 12; xxviii. 5, 8, 9, that the Apostles Peter and Paul (though Paul was not one of the eleven Apostles) did these works; and, from Luke x. 9, 17-19, that the seventy disciples also did them; and, from Acts viii. 6, 7, that Philip, the Deacon or Evangelist, did them; and, from James v. 14, 15, that the sign of healing should follow the believing and praying elders of the church; and, from Acts ii. 4, 17,

18; x. 46; xix. 6, that not only male but also female believers did at least one of these works—speak with new tongues, in other languages than their own, of the wonderful works of God. Christ did not say that these signs should follow *all* that believe, nor that they should *always* follow believers. It seems that *literal* miracles were limited mostly to the apostolic age, when, in the first establishment of Christianity, they appeared to be more needed. In a *spiritual* sense these wonderful signs even now seem to follow at least some, if not all, of those who believe in Christ, who “can do all things through Christ that strengtheneth them” (Philip. iv. 13)—in His name and by His power temporarily overcoming, in their own hearts and in the hearts of others, the evil spirits of error and sin; speaking, out of their new heart and with the tongue of the new man, of the wonderful works of God in the salvation of sinners; taking up the children of the Devil from their low, grovelling position, and neutralizing the poison of their false doctrine and evil conduct with the truth; and laying the hand of faith and prayer upon the children of God who are doubting and feeble and disorderly, the Lord thus recovering the spiritually sick from the captivity to Satan. It should not be forgotten that Christ says that “these signs shall follow,” not Apostles or ministers only, but “them that believe.”

S. H.

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## EXTRACTS.

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Lincoln, Ala., December 28, 1898.

*Elder Sylvester Hassell—*

DEAR BROTHER: It is with pleasure that I send you remittance for “The Messenger.” It is the best periodical of its kind I ever saw. I appreciate it next to the gospel written by the apostles of inspiration. It is the only source from which I hear the word of truth as it is, pure and simple. I am what you may term an invalid from that dreaded monster, consumption; but am able to be out a great portion of my time.

Your brother in hope of eternal glory,

A. O. BROOKS.

Knoxville, Ga., January 13, 1899.

DEAR BROTHER HASSELL: Enclosed please find one dollar to pay for “The Messenger” for 1899. I can’t well give up your sweet little peri-

odical. I think you do manage it so nicely. I do thank my God for such a gift. Never can I forget that sermon you preached at Mount Carmel at the general meeting on Sunday morning some few years ago. I thought I never would doubt again. I could not have been more affected if you had opened the eyes of the blind. God manifested such power through man.

Remember me at a throne of mercy, is the prayer of your humble sister, if one at all,

LEONORA L. MCGEE.

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Fairfield, Ind., January 2, 1899.

*Elder S. Hassell—*

DEAR BROTHER: I very much like the manner in which "Gospel Messenger" is conducted, and hope, through the grace of God, you may be sustained in its publication.

Your sister, as I hope,

MRS. CYNTHIA YOUNTS.

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Franklin, Ky., January 30, 1899.

*Elder Sylvester Hassell—*

DEAR BROTHER: Enclosed please find money order for three dollars to pay for our dear "Messenger" another year for J. E. Meguiar, Jas. G. Harris, and myself. Dear brother Hassell, I can sympathize with you in some of your troubles. When my dear companion was taken from me, I was left with a dear daughter to keep house for us, but last September she fell asleep in Jesus, as I humbly hope and believe. Oh! the sorrow I have seen since that time, language would fail me to tell.

Our dear "Messenger" we think the best paper we have ever seen, and why it is people are so neglectful in paying for it I can't see. I often think of you and dear brethren Mitchell and Henderson in your labors and afflictions, and try to pray the Lord to bless you all.

Your poor unworthy brother, if one at all,

NATHANIEL MEGUIAR.

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Seneca, Md., March 20, 1899.

*Elder Sylvester Hassell—*

DEAR BROTHER: Enclosed find one dollar for the renewal of "The Gospel Messenger," to begin with January, 1899.

I think "The Messenger" is the best of all the religious magazines, and I find much comfort in reading it.

Your sister,

MRS. J. H. ALLNUTT.

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Como, Miss., Jan. 22, 1899.

MY DEARLY BELOVED BROTHER HASSELL, IF ONE SO UNWORTHY AS I AM SHOULD CALL YOU BROTHER: Enclosed you will find two dollars for the dear old "Messenger." It has the right name, for it is a messenger of peace and good-will, and ably carried on by such God-loving and God-serving brethren. Your editorials are so well deserving, my brother, the Spirit of God must assuredly guide your pen and may you live long and grace abound that you may hold out to so ably conduct "The Messenger." And dear, precious brother Mitchell, may the Lord bless him; he is an older soldier of the cross. Many are the battles he has fought on Zion's hill, and how ably he has wielded his sword in the defence of his Father's children. I am so weak that I cringed for

"The Messenger" when God called brother Respass to himself, but do thank and adore His great and good name for raising you to fill his place. May He enable you to live and give you grace sufficient to stand the storm. My brother, you are not alone. Look at the dear brethren that write such feasting letters to 'The Messenger.'" You have my love, if I know what love is, and "The Messenger" is a feast of fat things to me and my wife. Pray for me and mine when it goes well with you.

Your brother in hope,

WYCHE THOMAS.

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Jefferson, N. Y., Dec. 30, 1898.

*Elder S. Hassell—*

DEAR BROTHER: Enclosed find money order for one dollar for your excellent paper, "The Messenger," for 1899. It think it instructing and comforting, and I hope all that are indebted to you will be constrained to pay up. I hope you will never have to stop publishing it because of neglect of others.

EMELINE HIX.

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Bishopville, S. C., Jan. 26, 1899.

*Elder S. Hassell—*

DEAR BROTHER: Enclosed please find money order for one dollar to pay my subscription to "The Gospel Messenger" for one year.

Hope you may live long to comfort God's poor and afflicted people, both by writing and speaking to them.

I like "The Messenger." I don't see how I could get along without it. Many times while reading the beautiful letters of yourself and others I am made to rejoice.

May Heaven's richest blessings rest and abide with you.

Yours in a precious hope,

W. J. BRAMLETT.

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Young, Tenn., March 6, 1899.

*Elder Hassell—*

DEAR BROTHER: As my subscription expires with this month I herein enclose one dollar to pay for "The Messenger" for 1899. I desire to be able to pay for it as long as I live. I can not afford to read "The Messenger" at your expense. How gladly I welcome its coming, for its pages are richly laden with wholesome truths.

Your unworthy sister,

SUSAN E. SMITH.

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Salado, Texas, Jan. 12, 1899.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST: I want "The Messenger" to visit my house as long as I live, for it comes regularly laden with many good things. May the Lord bless and keep you as His standard-bearer to proclaim the good news to His dear children scattered abroad.

Unworthily,

CYRUS EASTLAND.

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Davis, West Va., March 13, 1899.

DEAR BROTHER HASSELL: Enclosed find order for one dollar for the present year. We have enjoyed reading the sweet and interesting communications in your valuable paper. May the blessed Lord spare you

many years to send forth the blessed gospel to feed the hungry souls that can not have the sweet privilege of seeing and hearing these dear ministering brethren.

Your sister in hope of eternal life,

SILVIE NOLAND.

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## SELECTIONS.

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### JOSEPH AS A TYPE OF CHRIST.

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The history of Joseph's life is doubtless one of the most entertaining and eventful which all antiquity can boast of. Upon it are inscribed, in most lively characters, at once the most terrible effects of malice and envy, and the watchful care of Providence over the cause of injured virtue and innocence. But the most remarkable thing that claims our attention here is the surprising likeness betwixt the whole narrative and the history of Jesus Christ, of whom it may be truly said, "the archers have sorely grieved Him, but His bow abode in strength, and the arms of His hands were made strong by the hands of the mighty God of Jacob."

He was the beloved son of his father, Jacob, and truly he seems to have been worthy of such paternal favor; for, detesting the wickedness of his brethren, he reported their faults. This, with his prophetic dreams which he told them of, so stung them with envy and resentment that they could not speak peaceably to him, nor look at him but with disgust and aversion. Their causeless anger is turned into obdurate hatred of their brother, and soon they find an opportunity of wreaking their bloody rage. He is sent by his father to enquire of their welfare, when feeding their flocks in the wilderness; and dreading no harm, as he was innocent and a stranger to offence, he carefully inquires after them, till at last he finds them out. But, ah! he looked for brethren, and behold murderers! "Wrath is cruel, and anger is outrageous, but who is able to stand before envy?" Transported with this blind fury, they not only forget that they are brethren, but forget that they are men, and take horrid counsel against the darling youth, to imbrue their hands in his guiltless blood. One, more merciful than the rest, moves that they cast him into a pit rather than murder him outright; for he intended by this artifice at once to indulge their fury and to elude it, by finding means to restore him again to his father. The motion succeeds. They strip him of his garment of many colors; and regardless of the anguish of his soul, they let him down into the pit, but themselves, O cruel monsters! "sat down to eat and drink, for they were not grieved for the affliction of Joseph." Here they designed to leave him to perish miserably in mournful solitude; but Providence preserved him to better things; for lifting up their eyes, they see approaching a company of merchants, who were of Ishmael's race, carrying balm and myrrh from Mount Gilead into Egypt. Then did his savage brethren resolve to sell Egypt's future lord to the merchants for twenty pieces of silver; and to cloak their matchless villiany, they dipt his garment in blood, and, showing it to his father, pretended that some wild beast had devoured him. Such were once the men, O ye Jews, in whom ye glory as your progenitors! The innocent sufferer is sold a second time to Potiphar, in Egypt, in whose service he acquitted himself so well as to gain the good graces of his master, who reposed in him the most entire confidence, and entrusted him with the whole

management of his affairs. But soon, alas! the temptations of his mistress are likely to prove no less dangerous than the malice of his brethren. He preserved indeed his chastity by the fear of the Lord, but incurring the undeserved suspicion of a base crime, he is committed to the dungeon by his too partial master, as he had been cast into the pit by his cruel brethren. "But the king sent and loosed him, and the ruler of the people set him free." For as he exposed himself to all his troublesome adventures by telling his own dreams; so by interpreting the dreams of others, he laid the foundation of his subsequent grandeur. On a sudden his prison is turned into a palace, his irons into a chain of gold. Potiphar's servant is become Potiphar's lord. He "whose feet were hurt with fetters now binds the princes at pleasure and teaches the senators wisdom." And as he moves along the crowded streets, a herald proclaims before him, "Bow the knee." And now he feeds from his hoarded granaries, the starving nations; for he wisely provided against the approach of the famine he foretold. The subjects of Pharaoh acknowledge him the saviour of their lives. His unkind brethren, impelled by hunger and hard necessity, come also among the supplicants, to fulfill his dreams, which they once vainly imagined they had rendered abortive. He remembered the traces of their countenances, and by various harsh methods he explores the sincerity of their repentance, and acquaints himself with the circumstances of their family. At last his bowels yearning toward them, and piteous of their misery, as being sufficiently chastised, he makes himself known to them; buries in oblivion their past misdemeanors; and transports them to dwell with him, where he nourishes them like a father in the midst of a terrible and extensive famine. And thus what was intended, by the wickedness of men, as the means of extirpating the name of Joseph out of the earth, was overruled by the wisdom of God, for bringing about his glorious exaltation, for saving the lives of much people, and even the lives of those who sought his death.

Which things are an allegory. For Jesus Christ is the true Joseph if you view him as a beloved Son; an affectionate brother; a trusty servant; an illuminated prophet; a resister of temptations; a forgiver of injuries; but chiefly if you consider him as an innocent sufferer, an exalted Prince, and a universal Saviour.

Like Joseph, he was a beloved Son, whom God the Father had blessed above all his brethren. Jacob made for Joseph a garment of divers colors; and God prepared for Christ a body curiously wrought in the lower part of the earth. Like Joseph He was an affectionate brother. He came to seek His brethren in the wilderness of the world, though they received Him not. He knows them when they know not Him; and His bowels yearn toward them, even when he seems severe. He may deal roughly with them at first, but He will have mercy upon them at the last. He liberally supplies their wants without money and without price, and at last will bring them to dwell with Him in the heavenly Canaan, where they shall behold His glory, and be abundantly satisfied with the fatness of His house. Like Joseph He was a trusty servant, acquitting Himself dexterously in every part of the work that was given Him to do; even as the prophet also foretells, "Behold My servant shall deal prudently; He shall be exalted. He shall be extolled, and be very high." Like Joseph, He is a most illuminated prophet, in whom the Spirit of God is; none so discreet and wise as He; the true Zaphnathpaaneah, or revealer of secrets, who is worthy to take the sealed book of God's decrees, and open its seven seals. Like Joseph, He was a resister of temptations; for He was solicited in vain to spiritual adultery by the great enemy of salvation, when he said unto Him, "All these will I give Thee, if Thou wilt fall down and

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worship me." Though this harlot world hath cast down, wounded and slain, many strong men, our Joseph overcame her; His heart declined not to her ways; He went not astray in her paths, though in the encounter He was stript of His mortal life, which He willingly resigned. Like Joseph, He was and is a forgiver of injuries; for as on the cross He implored forgiveness for His murderers with His expiring breath, so on the throne He gave repentance unto Israel, and remission of sin, many of them whose hand had been very deep in that bloody tragedy of His crucifixion being brought to a sincere profession that, "Verily, they were guilty concerning their brother," and the blood which they impiously shed spoke better things than that of Abel.

But chiefly let us view Him as an innocent sufferer, whose sufferings issued in glory to Himself and universal good to men. Joseph was mortally hated by his brethren, and the butt of their envy, because he exposed their wicked courses and fortold his own advancement. For the same reasons was Jesus Christ hated by the Jews, and Pilate knew that for envy they delivered Him. Joseph was derided of his brethren as an idle, fantastic dreamer; and Jesus Christ was esteemed a doting enthusiast, a madman, and one beside Himself. Joseph's brethren conspired against him to take away his life; and of Jesus it was prophesied, "Why do the heathen rage, and the people imagine a vain thing, to plot against the Lord, and against His anointed?" Joseph's brethren stript him of his garments which his father made for him; and of Jesus Christ it is said, "they parted My garments among them, and cast lots for My vesture." Joseph was cast into a pit, but he remained not long there; Jesus Christ was laid in the grave, but He saw no corruption. Joseph was sold for a servant by the advice of the patriarch Judah; and Jesus Christ was, by the apostle Judas, sold for thirty pieces of silver, the price of a slave; "a goodly price He was prized at by them!" Joseph was unjustly accused in Egypt and cast into a dungeon with two noted criminals, Pharaoh's butler and baker; Jesus Christ was unjustly condemned in Canaan and crucified between two thieves. Joseph adjudged the one criminal to death, and the other to life, from the same omens. Jesus Christ adjudged one of the thieves to everlasting life, while the other was allowed to perish after the same deserts. Joseph entreated the person whom he delivered to remember him when he came to his glory; but the person whom Jesus Christ delivered prayed Him, "O Lord, remember me when Thou comest into Thy kingdom" Joseph, indeed, could but foretell his companion's deliverance, but Christ Jesus effected by His own power what He foretold,—“To-day shalt thou be with Me in paradise.”

Such were the patriarch's unparalleled afflictions, but as he soon emerged from these deep plunges of adversity, becoming instead of a forlorn prisoner, a prime minister of state; so Jesus Christ was taken from prison and from judgment, and receives from God the Father, honor and glory and a name above every name: "that at the name of Jesus every knee shall bow, of things in heaven, things on earth, and things under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father." Behold, ye mistaken Jews, how vain were all your machinations to frustrate His predictions! Even you yourselves became subservient to fulfill the grand design, when you killed the Prince of life, who was, by suffering death, to enter into His glory. Here the patriarch's speech to his penitent brethren may be fitly applied, "As for you ye thought evil against me, but God meant it unto good, to bring to pass, as at this day, to save much people alive."

For as the sufferings and glory of Joseph issued in the common salvation of the lives of Pharaoh's subjects, and the family of Jacob, who was a Syrian, ready to perish, even Thy sufferings and Thy glory, O Thou once humbled, but now exalted Redeemer, were ordained for the salva-

tion of the world—Jews and Gentiles—from a far more dreadful destruction than a famine of bread and water! Go unto this Joseph for the supply of your numerous wants, ye that are ready to perish. His fulness shall never be exhausted, be their number ever so great, who receive out of it, O that His glory might be the joy of our heart, and the grand theme of every tongue! With what cheerfulness ought we to forsake the stuff of all terrestrial things, when Joseph is alive, that we may be with Him, where He is, and enjoy these blessings that are “on the head of Jesus Christ, and on the crown of Him that was separated from His brethren.”

WM. M'C EWEN.

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### JESUS CARED FOR BOTH THE SOULS AND THE BODIES OF MEN.

---

Mat. xiv. 16: “But Jesus said unto them, they need not depart; give ye them to eat.”

In promoting the welfare of souls, we should have consideration and compassion for the bodies of men also, and endeavor to relieve their wants and redress their inconveniences. Yet, even disciples are prone to excuse themselves, and to leave this to others, on various pretences, especially on that of poverty. But our Lord frequently, as it were, says to us, “They need not depart; give ye them to eat”; and a little, properly managed, and brought to Him for His blessing, will go further than it is commonly supposed. He does not, in general, give His disciples a great fund to begin with; but He disposes them to make a proper use of a little; and when this is done in “the obedience of faith,” it increases in their hands, and they are rather enriched than impoverished, by liberality. Those who serve Christ must not covet delicacies; He uses His power to *feed* not to *feast* His people; and while the rich recollect how He and His disciples fared, they should learn to be contented with their mean food, which is seldom less luxurious than that with which the Saviour of the world was pleased to satisfy His hunger. We should all learn to thank God, and to crave His blessing, at our meals; and to avoid all profusion and waste; remembering that our Lord would not suffer the fragments of this miraculous provision to be lost; and considering that frugality is the proper source of liberality. But we see also, in this miracle, an emblem of “the Bread of life, which came down from heaven” to sustain our perishing souls; the provisions of His gospel appear to the carnal eye mean and scanty; yet they suffice for the whole who “feed on Him,” in their hearts by faith, with thanksgiving; and ministers may go forth confidently, to break the bread of life to their auditories, assured that it will increase in their hands, and supply the wants of all who hunger; and that whilst they feed others, they will also enrich themselves.

—*Scott's Explanatory Notes.*

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One of the most striking things in these closing days of the century is the evident decline of all the nations of Roman Catholics. Did their religion occasion their weakness, or did their weakness cause their adoption of such religion?

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### CHANGE OF RESIDENCE.

Elder T. S. Dalton has changed his residence from Stanleyton to Fort Royal, Virginia.

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## IT IS WELL.

So they said, who saw the wonders  
 Of Messiah's power and love;  
 So they sing, who see His glory  
 In the Father's house above;  
 Ever reading in each record  
 Of the strangely varied past.  
 "All was well which God appointed,  
 All was wrought for good at last."

And on earth we hear the echoes  
 Of that chorus in the sky;  
 Through the day of toil and weeping,  
 Faith can raise a glad reply.  
 It is well, O saints departed!  
 Well with you forever blest,  
 Well with us who journey forward  
 To your glory and your rest!

Times are changing, days are flying,  
 Years are quickly past and gone,  
 While the wildly mingled murmur  
 Of life's busy hum goes on;  
 In the dreary house of mourning  
 In the darkened room of pain,  
 If we listen meekly, rightly,  
 We may catch that soothing strain.

And thus, while years are fleeting,  
 Though our joys are with them gone,  
 In Thy changeless love rejoicing  
 We shall calmly journey on;  
 Till at last all sorrow over,  
 Each our tale of grace shall tell,  
 In the heavenly chorus joining:  
 "Lord, Thou hast done all things well!"

## OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

## ELDER JOHN D. PHILLIPS.

It now becomes my sad duty to chronicle the death of my dear brother, Elder John D. Phillips, who departed this life February 20, 1899. He was stricken with paralysis the seventh of February, and was only partially conscious the remaining thirteen days of his life. His whole left side was involved in the stroke, therefore he could not talk

so as to be understood but very little. My brother was born April 16, 1826, and was married to Miss Sarah Davis of Meriwether County, Ga., October 16, 1845. He moved to Carroll County in 1856; joined the Primitive Baptist church at Concord in 1859, and was baptized by Elder R. T. Speight. He soon began to speak in public, his theme always being salvation alone by the grace of God. He was ordained to the gospel ministry at Piney Woods church, Haralson County, February 27, 1868. He was a very able minister of the New Testament, ever contending for election and predestination so far as the eternal salvation of God's people is concerned. He was a firm believer in the ordinances of the gospel as taught in the New Testament, therefore he was an advocate of feet-washing as an ordinance of Jesus Christ. Brother leaves an afflicted wife, who suffers intensely with rheumatism, a cancer, and a lung trouble. Brother Hassell, if you can feel the spirit of prayer in your heart, please pray for her. My brother also leaves seven children—four sons and three daughters, and a number of grandchildren, and one brother and one sister after the flesh. But though we miss him oh, so much, and mourn because of our loss, we mourn not as for those who have no hope, for his humble, Christ-like life causes us to believe our loss is his eternal gain.

Barge, Ga.

ENOCH PHILLIPS.

#### ALFRED COPELAND.

On the 6th day of February, 1899, our beloved brother Alfred Copeland gently fell asleep in Jesus at the home of his beloved son-in-law, George W. Shealy, near Cusseta, Ala., in the 87th year of his age. Having known him personally for more than half a century, I know he was held in high esteem as a citizen and neighbor—a loving father and husband, as well as an orderly and consistent member of the Primitive Baptist church. After the death of sister Copeland his usual cheerfulness seemed at times to give way to gloom and depression. But for some days before his death he seemed at times, not only cheerful, but quite resigned and happy, and occasionally would try to sing or have others to sing some of the good old songs that he had oft enjoyed in days of his youth, such as—

“How firm a foundation  
Ye saints of the Lord,”—

And also

“How happy are they  
Who their Saviour obey.”

Brother Copeland had been greatly blessed with general good health through life, and in death had no particular fatal disease, but as a shock of corn fully ripe and as an old man full of days he gently fell asleep in Jesus.

W. M. MITCHELL.

#### MRS. LUCINDY F. HARRELL.

Lucindy F. Harrell, daughter of J. W. Thompson, of Columbiana, Ala., was born January 23, 1851, and departed this life December 11, 1898.

She was married to J. P. Harrell in 1875, with whom she lived till she died. They had ten children—four yet living, two boys and two girls.

Sister Harrell united with the Primitive Baptist church at Mt. Olive, Shelby County, Ala., in August, 1875, and was baptized by Elder J. M. Dykes.

Sister Harrell was regular to attend her meeting when her health would admit. She was almost a constant sufferer for more than six years before the summons came for her; but while she was an invalid so long, it seemed that her suffering added to her spiritual strength, and she was more and more devoted to the service of her Lord and Master. I visited this dear sister several times, and when present she always had time to give me the Bible, saying, "Brother Crumpton I want you to read and lead us in service to God." I was by the bedside when she passed away; and only a few hours before she died she called for me, and when I went into the room she was very weak and nervous, but as she had been wont to do, she asked me to lead them all in prayer, and to pray for her.

She was kind and affectionate to her husband and children. They have lost a great prize.

We fail to find words to express the loss we feel in giving up one who honors the doctrine of God our Saviour "in word, in conversation, in charity, in spirit, in faith, in purity." May it please the Lord to bless the bereaved family, and lead them in the footsteps of Jesus for His name's sake. Her pastor,

S. S. CRUMPTON.

Lewis, Ala.

#### WILLIAM GRADY DAVIS.

Wm. Grady Davis, son of J. M. and Minerva J. Davis, nine years and three months old, died April 15, 1899. He was afflicted for about one year, and on the bed after September last, suffering as long as he lived; became blind four months, and nearly deaf six weeks before death. He said, when he was well, he often wanted to go to meeting to hear preaching and prayer. He was blessed with patience during sickness; would say his suffering was of the Lord, and it is all right. Prayer and religious services were at times held by his request. He would talk of God's goodness and rejoice with Christians for God's grace and goodness to poor sinners. His faith was that God had power to restore him to health or restore his sight, but if not His will it is all right. He would get his parents to go to meeting to hear preaching, saying that God would take care of him. He would tell a good old colored woman, his nurse, that the Lord would bless her for her kindness, though he could not. For a few days before death he would sing a good deal; would sing "Jesus, lover of my soul, let me to Thy bosom fly," etc., and "Nearer my God to Thee," etc., clasping his hands while singing. When the time came, he fell asleep sweetly and composedly in Jesus to awake in His likeness and unite with the redeemed in ascribing eternal praises to a Triune God through the merits of Christ. On next day his body was laid to rest in the Davis cemetery in Morgan County, Ga., in presence of a large concourse of people. Elder J. T. Jordan preached a very appropriate and comforting discourse on the occasion. May God sustain and comfort the bereaved, is our desire for Jesus' sake.

Social Circle, Ga.

JOHN N. HURST.

#### MRS. KETURAH HARRIS.

Died, at the home of her sister, sister Keturah Harris, formerly Pearson. She was born March 18, 1844, baptized at Sharon church August 3, 1883, married to deacon James Harris January 23, 1889, who preceded her to the grave, and died February 8, 1899.

Hers was a quiet and meek spirit, which in the sight of God is of great price. Perhaps there is not a member of our church who has

attained to greater confidence with brethren and sisters than she, nor was this confidence confined to the brotherhood, for such was her humility, in the things of God, that the enemies of the truth were compelled to acknowledge their confidence in her Christianity. Would that all our lives were being spent as hers was.

In marriage she entered at once upon the duties of not only wife, but mother also, and these duties she fulfilled to the praise of all. What a legacy is this to be a mother to children not her own! She was a good wife, which is a gift of the Lord.

As daughter, sister, wife, mother, and church member, she filled each in honored measure with humility. A short while before her death, I visited her and found her willing and ready to go at her Lord's call. Her suffering for over a year was great; but in this as in all else there were no murmurs born of her patient spirit. At death I spoke a few words to her memory, and we then interred her remains in the Pearson cemetery. To the family I would say, "Seek not the living among the dead."

Sorrowfully,

W. C. CLEVELAND.

## MINNIE RUTH CHANDLER.

It becomes my painful duty to chronicle the death of Minnie Ruth, the sweet little daughter of brother J. P. and sister M. A. Chandler, of Billow, Ga. Little Ruth (as she was familiarly called by very nearly all that knew her) was born June 23, 1893, and died October 13, 1898, with that much-dreaded disease, membranous croup, after a short illness. Her stay on earth was quite short; but she was a great deal of comfort to the bereaved parents, for she was an extra bright and smart little girl, and beloved by all that knew her, for to know her was to love her, but God in His goodness saw fit to take her to Himself. While the stroke was a very severe one upon our dear brother and sister, yet they bowed with humble submission to the will of high Heaven, and said, "Not ours, but Thy will be done." Her remains were buried at Tallaparsa cemetery, October 14th, in the midst of a large concourse of sorrowing friends and relatives, at which time brother I. C. McGarity, Elder G. W. Burton and the writer all tried to speak words of comfort to the bereaved. It is a very sweet comfort when we remember that the blessed Saviour has said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of God." Then sleep on, dear child, for we do believe that, in the morning of the resurrection, your sweet little body will be raised in the likeness of the blessed Saviour. Then, dear parents, sweet little Ruth can not come to you, but by the grace of God you can go to her.

E. PHILLIPS.

## PRICES OF PLAIN BIBLES BY MAIL.

I can furnish by mail plain Bibles at the following prices:

Pica Type,	-	-	-	-	\$2.50
Small Pica Type,	-	-	-	-	1.45
Bourgeois Type,	-	-	-	-	.95
Brevier Type,	-	-	-	-	.85
Nonpareil Type,	-	-	-	-	.65
Agate Type,	-	-	-	-	.30

New Testament and Psalms, according to size of type, \$1.00, 65 cents, 40 cents, 30 cents, and 20 cents. New Testament, in agate type, 10 cents. Oxford Bible, in agate type, to cash subscribers, \$1.00.

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S. HASSELL.

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Z. D. RESPESS,  
Savannah, Ga.

## FREE AND USEFUL INFORMATION.

The Lord Jesus Christ, during His earthly ministry, cared for both the bodies and the souls of men, and said to His disciples:—"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt vii. 12.

Desiring to benefit our subscribers all that I can, both naturally and spiritually, I give, on the third and fourth cover pages of THE GOSPEL MESSENGER, information for which I am paid nothing, and which I have reason to believe is reliable, and which will be worth much more, to those who avail themselves of it, than the one dollar charged for THE MESSENGER a year.

SYLVESTER HASSELL.

### PURE WATER.

Next after Christian faith and hope and love and pure air and sunshine and virtue and temperance and proper exercise and regular habits and plenty of sleep, perhaps pure water is the most necessary thing for bodily health. Boiling or filtering water considerably purifies it, but distilling it makes it far purer. The best water-still that I know of, is the Ralston New-Process Still, sold for \$10 by The A. R. Bailey Manufacturing Co., 54 Maiden Lane, New York. It sterilizes and aerates the water, and can be used on an ordinary cook-stove, and it is said that, with proper care, it will last a life-time. —The purest natural water and cheapest first-class mineral water that I know of, is the *Ætna Lithia Water*, sold by the Virginia Mineral Springs Co., Roanoke, Va., for ten cents a gallon at the Spring, or 15 gallons for \$1.50; and for a glass 15-gallon carboy (in a wooden box) they charge only \$1.50; the carboy can be returned to the company after the water is used. The water is excellent for preserving health and for relieving diseases of the stomach, kidneys, and the bladder.

### PURE FOOD.

Next to pure water, I think that pure food is the most important requisite for health. Animals, especially swine, are more diseased than plants, and high medical authorities trace kidney diseases and cancers to excessive animal food. While people who do a great deal of physical labor perhaps need some animal food once or twice a day, entirely too much animal food, especially hog meat, is eaten in the South; grains, fruits, and vegetables are both much cheaper and much healthier. And the most of people eat too much food, and thus overload and weaken the digestive organs, and bring on disease and death. Perhaps the most of us are unintentional suicides. It would seem from the Scriptures, that, before the Flood, when people lived to be nearly a thousand years old, they ate only vegetable food (Gen i. 29; ix. 3), and that, in the renovated earth they will live on fruit (Rev. xxii. 2). Daniel and his three Hebrew companions, who lived on vegetable food and water, were fairer and fatter than the Babylonian youths who lived on the king's meat and wine. The purest, most delicious, digestible, and nutritious foods are made from grains and fruits by the "Health Food Company," 61 Fifth Avenue, New York; or 1013 Arch Street, Philadelphia, Pa.; or 1601 Wabash Avenue, Chicago, Ill.; and also by the "Battle Creek Sanitarium Health Food Company," Battle Creek, Michigan. A person can live pleasantly and healthfully, without medicines, on these royal foods, at from five to ten cents a day, or from \$1.50 to \$3.00 a month.

### EPIDEMICS.

It is said, with great confidence, that half of a teaspoonful of pulverized sulphur, renewed once a week, worn in each stocking or shoe, will

## FREE AND USEFUL INFORMATION.—Continued.

effectually prevent a person from taking any epidemic disease, such as small-pox, yellow fever, cholera, grip, etc.; and that it is a good remedy for such diseases, and for rheumatism and eczema. Several preparations from sulphur, for rheumatism, gout, blood, skin, kidney, and bladder diseases, are made by the Sulphure Company, 152 Lake Street, Chicago, Ill.

### DIRECT TRANSFUSION OF MEDICINE, OXYGEN, AND OZONE INTO DISEASED ORGANS.

This is claimed to be the safest, quickest, and surest method of curing disease, and is said to be effected by the Thermo-Ozone Generator, sold for \$10 by The Thermo-Ozone Company, 170 Fifth Avenue, New York. It is stated that more than seventeen thousand physicians use this method of treatment.

### PAINLESS CURE OF CANCERS.

Dr. D. M. Bye, 316 North Illinois Street, Indianapolis, Ind., treats cancers, through the mails, with a Combination Oil Cure, which consists in the local application of balmy, healing oils, and the internal administration of medicine if needed, and says that he is nearly always successful in the permanent cure of this dreadful disease. He charges \$25 a month, and says that the cure is usually effected in a month.

### SLEEPLESSNESS, RHEUMATISM, AND NEURALGIA.

The Slayton Electric Caster Co., Tecumseh, Mich., send by mail, for two dollars, a set of Electric Glass Casters for bedsteads, and claim that the human body thus retains its natural electricity, and that sleeplessness, rheumatism, and neuralgia are either cured or relieved.

### CHEAPEST SUPPLY AND BOOK STORES.

The cheapest Supply House that I know of, is Sears, Roebuck & Co., 78 Fulton Street, Chicago, Ill. They sell everything, and, for 15 cents to pay postage, they mail any one their mammoth catalogue, The Consumer's Guide, of more than 1,000 pages. The cheapest booksellers that I have found in the United States are John B. Alden, 440 Pearl Street, New York; and A. Flanagan, 267 Wabash Avenue, Chicago, Ill. They are reliable men. Any book can be had of them.

### VALUABLE PERIODICALS.

Next after those published by Primitive Baptists, the best periodicals that I know of, are the monthlies—Self-Culture, Akron, Ohio (\$1); The Christian, Boston, Mass. (\$1); Our Dumb Animals, Boston, Mass. (\$0 50); and the weekly—the Western Recorder, Louisville, Ky. (\$2). Specimen copies sent on application.

### THE NEWBERRY BIBLE.

The Newberry Bible, published by Hodder & Stoughton, of London, and sold for \$2 by the Fleming H. Revell Co., 112 Fifth Avenue, New York, perhaps surpasses all others in giving, in the briefest and clearest manner, the exact meaning of the original Hebrew and Greek Scriptures, by means of simple signs in the text of the King James Version, and by marginal topics, references, and renderings.

Any one desiring fuller information on the above subjects can write for circulars or catalogues to the persons or companies whose addresses I have given.

SYLVESTER HASSELL.

Voi. 21.

No. 7.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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JULY, 1899.



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JULY, 1899.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 21.

WILLIAMSTON, N. C., JULY, 1899.

No. 7.

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“ALONE, YET NOT ALONE.”

When no kind earthly friend is near,  
With gentle words my heart to cheer  
Still, I am with my Saviour dear :  
“ Alone, yet not alone.”

Though no loved forms my path attend,  
With tender looks o'er me to bend,  
Yet am I with my unseen Friend ;  
“ Alone, yet not alone.”

When sorely racked with pain and grief,  
Here can I find a sure relief ;  
And I rejoice in the belief,  
“ Alone, yet not alone.”

'Tis on His strength that I rely,  
And doubts and fears at once defy,  
So happy, so content am I,  
“ Alone, yet not alone.”

E'en when with friends my lot is cast,  
And words of love are flowing fast,  
Still am I, when those hours are past,  
“ Alone, yet not alone.”

If all my earthly friends remove,  
My fondest wishes empty prove,  
Still I am, with my Saviour's love,  
“ Alone, yet not alone.”

What'er may now to me betide,  
I have a place wherein to hide  
By faith ; 'tis e'en at His blest side ;  
“ Alone, yet not alone.”

---

ONE of the most alarming symptoms of the times is the growing insensibility to the sinfulness of sin. Only its grossest forms awaken abhorrence and detestation. Sin's demerit is little apprehended. Palliations of it are in order. Small offences scarcely excite note or reprobation. But sin is sin in any and every form, and conscience ought to be alive to its least motion and condemn it.—*Selected.*

## A THREE DAYS' MEETING AT MT. OLIVE, LEE COUNTY, ALA.

DEAR BROTHER HASSELL:—The church at Mt. Olive, Lee County, Ala., being at peace among themselves and with all sister churches, and desiring to have their Primitive Baptist brethren and sisters, without regard to Associational lines, assemble with them for the worship of God, agreed at their January Church Conference that their regular church meeting in April be a three days' meeting, inviting all Primitive Baptists who knew themselves to be in good orderly standing with their home church, and with sister churches, that could do so, to assemble with them on Friday before the fourth Sunday in April, and accordingly quite a number were in attendance, among whom were seven ordained ministers of the gospel, besides other brethren who sometimes speak in public, and to the edification of the church. These all had a hearing, much to the comfort of Christians during this three days' meeting.

The church had her usual Conference, inviting as she always does, visiting brethren and sisters to seats with them to aid and assist if necessary in any matter that should come before the church. The meeting in all respects was conducted by the church as all other regular church meetings had formerly been done, and without the appointing of any committees; each of the Elders and other brethren when called upon by the pastor of the church came forward and spoke to the people in the name of the Lord. The preaching of the brethren, the exhortations, admonitions, prayers, and songs of praise to God, together with the interviews and conversation with private families who kindly entertained the company, were truly of a soul-cheering nature and very comforting and strengthening to the faith of the Saints of God.

The Elders present were W. M. Mitchell, the pastor of the church, and J. T. Satterwhite, assistant pastor, a member of Mt. Pisgah church in Beulah Association; R. B. Smith, whose membership is with the church at Chaney Creek, of the Wetumpka Association; H. J. Redd, a member of the church at Hephzibah; W. C.

Hanson, a member at Shiloh, Tallapoosa County, Ala.; J. S. Baxley, at Bethlehem, Macon County, Ala.; and Elder William Lively, at Mt. Olive, near Opelika, Ala.

Besides these seven Elders, all of whom spoke with power and demonstration of the Spirit at the meeting, brother Marshal W. Tommee, a member with the church at Lebanon, Troup County, Ga., of the Primitive Western Association, and brother Prather, of Macedonia church in the Beulah Association, Ala., responded to the request of the pastor of the church and stood on the floor, and in much meekness, plainness, and simplicity, gave the brethren a good talk on things pertaining to the kingdom of our Lord Jesus Christ.

The meeting was perfectly harmonious, and from the opening services to the close it seemed to be of increased interest. The house on Saturday was filled about to its uttermost capacity, not merely by Mt. Olive members and community, but, in connection therewith, by visitors from sister churches whose names we can not now give.

The meeting was one of delightful unity and gospel simplicity, and seldom have we ever seen stronger evidences of the unity of Spirit in the bond of peace among the worshippers of God than was evinced when Elder H. J. Redd suggested and announced hymn number 823 of Beebe's Collection, to be sung as a parting song. It commences thus:

“Farewell, my dear brethren; the time is at hand  
That we must be parted from this social band.”

He attempted to read the hymn, but soon his tender emotional feelings so overcame him that Elder Lively relieved him by plainly, though solemnly, reading the hymn to the close, after which Elder Redd had so far recovered that he led the singing, in which all who could sing engaged.

There were no outward fleshly demonstrations of confusion or hand-shaking, but a deep, solemn, child-like simplicity pervaded and was clearly seen and felt by the servants of God.

It is a great mystery to understand why it is that any of our beloved brethren or sisters should think for one moment that in dispensing with Associations as modern

institutions they would thereby be deprived of assembling as churches for the worship of God. Dear brethren, such is not the case.

Your brother in bonds of the gospel,

W. M. MITCHELL.

#### REMARKS.

What a heaven below must have been this humble, simple, loving Mount Olive church meeting, attended by ministers and members from different churches and sections and States, every minister bearing his meek and tender testimony to the truth of God, and every member visited with an outpouring of the oil of the Divine Spirit in the holy mount! What a delightful privilege to have attended such a meeting! All was in perfect love and peace, and tended to the union and strengthening and upbuilding of the body of Christ—not, as some of our General Meetings unfortunately are, tending to the disunion and weakening and tearing-down of that visible body. And, instead of from one-third to two-thirds of the time being taken up with cumbrous business formalities of recent and human invention, unknown until the eighteenth century, all of the time was wisely devoted to the worship of God and the edification of one another in the most holy faith of God's elect. No dividing and distressing bars of fellowship were put up against any brethren either present or absent. The high-priestly prayer of our dying Redeemer, that all who believe in Him may be *one*, was blessedly realized (John xvii. 20, 21); and the tender exhortation of the aged and imprisoned Apostle of the Gentiles, that the children of God should walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace, was heartily obeyed (Eph. iv. 1-6). O that all our General Meetings were conducted in this manner and spirit! Every one of our churches might have a church meeting of this precious character every year, or as often as desired; and, if conducted in a similar spirit, it would tend both to the edification of the members, and to the ingathering of outside believers into the visible church.

SYLVESTER HASSELL.

Rockmills, Ala., April 20, 1899.

*Elder S. Hassell—*

DEAR BROTHER:—The enclosed letter from Elder Mitchell I desire you to extract from and give space in "Gospel Messenger." I believe it would be of general interest, especially to our aged brethren and sisters. I have read the letter to several old brethren and sisters; they all seemed to rejoice for the contents. I desire to mention one old brother in particular—old brother James Burk. I read the letter to him only a few hours before his death. He seemed to be greatly encouraged, exclaiming, "Such a letter I never heard before." Brother Burk was seventy-four years old, a faithful member of Wehadkee church, and died in the faith of the Master he so long served, on the 8th day of April, 1899. Wehadkee church has lost by death three of her worthy members within the past six months, Bro. V. D. Crouch, a most worthy member and licensed minister, being one of them.

Brother Crouch bid fair to be an able and useful minister. I felt keenly the loss of brother Crouch. Just at a time when I thought the church stood greatly in need of such gifts, he was taken from us. How strange to finite minds is God's providential dealing with the children of men!

I submit these lines, written together with Elder Mitchell's letter, to dispose of as you see proper.

Yours to serve,

W. R. AVERY.

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Opelika, Ala., March 11, 1899.

*Elder W. R. Avery—*

BELOVED IN THE LORD:—Your kind letter of 8th March gladly received a few days ago.

I was truly glad to hear from our beloved and aged brother Elder Burson. I and my wife had just been expressing a desire to know what had become of him, a day or two before your letter came. O how I would like to be able to be with him a few days or hours, to talk over things of more than fifty years ago when he worked a little for me after I got so badly hurt in February, 1843.

Brother Burson will remember that I was then living on a new place in the woods, in a small new log house, sixteen feet square, with one door, and house covered with four-foot oak boards and heavy-weight poles to hold the boards down, as I was too poor to buy nails. The house was built by my own hands, with stick and dirt chimney. Myself and wife had married in June, 1842, and had just made this little start in life when in February, 1843, I got so badly hurt that I have never since that day been able to do a good days' work. Thus all our prospects of life were blasted, and life to me became a burden, and I craved to die. And at the same time I was greatly weighted in mind about preaching, and in June, 1843 preached my first sermon at Mt. Olive the fourth Sunday in June, and I think brother Burson heard me on the next Wednesday night, which was my second effort. I and brother Burson had had many talks before he came from the Missionaries. He was finally received and baptized at Mt. Olive by Elder H. M. Higginbottom, at a time when my health was too bad to serve churches.

Now, don't you know, brother Avery, that we would like to talk over these things, as old people generally do. We have had many hardships to endure in our ministry and in raising a large family, and now we are about worn out, and it is so sad to hear of any poor old faithful servant of God, who has worn his life out in ministering to his brethren, to be neglected in old age. It is often the case when an old minister is no longer able to get out from home to minister to others, that he is, in short time, lost sight of, and he mourns and grieves in silence alone, with none, or but few of his brethren to share his burdens or give him a word of gospel comfort. I suppose it must have been thoughts of this kind that caused an inspired man of God to fervently pray God to "Cast me not off in the time of old age." It is so often the case that old age is neglected, it calls forth that humble prayer for God's help in the time of old age when our youthful strength hath failed us. (See 71st Psalm).

I hope that you may have opportunity to read this to brother Burson as a token of my Christian love and re-

membrance of him. But it may be that even this state of seeming and real neglect of old age is all needful to more and more effectually wean us from this evil world, and bring us more in fellowship with Christ. John the Baptist had a prosperous and flourishing ministry for a time. But, as Christ's ministry increased, John's decreased, till at length he groans in prison and finally lost his head for his faithfulness to the doctrine and order of his divine Lord. Paul, the Apostle of Jesus, had occasion to say in time of old age, to Timothy, "This thou knowest, that all they which are in Asia, be turned away from me." 2 Tim. 1.15. And in writing to a church he says, "All seek their own and not the things that are Jesus Christ's." And then again in his old age, and toward the close of his useful life, he makes his defense as a prisoner before the tyrant Nero, as Emperor of Rome; and he says to young Timothy, "At my first answer, no man stood with me, but all forsook me; I pray God that it may not be laid to their charge." 2 Tim. iv. 16. O how I do desire to have the spirit of that prayer, when I feel to be suffering neglect from brethren and friends. But poor human nature, "the flesh is weak." All the disciples forsook the suffering Son of God when it came to the most trying test of His great work. So we must go through this last struggle alone, and we must learn that "of the people there is none to help"—"Our help cometh from the name of the Lord that made heaven and earth." Well, brother, I like to dwell upon these heavenly things, but I must close with a few words to my beloved old brother, C. W. Hearn. I have in all my acquaintance regarded him as a model Baptist, and one of the excellent of the earth. I hope he has a competency of this world's goods to keep him comfortable; and I trust that our kind and merciful heavenly Father will hand him gently down to the tomb and take his redeemed soul to everlasting rest. And may all our aged brethren receive comfort and support from the Lord, is my prayer.

Our church is in peace at home and with sister churches.

Remember us kindly to sister Avery and to your household.

Yours in gospel bonds,

W. M. MITCHELL.

## EXPERIENCE.

Rosanky, Tex., April 2, 1899.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST, AS I HOPE:—Thinking that it would not be out of place, I will try to give some of the dealings of the Lord with me, if I am not deceived. I was one of those self-righteous persons, thinking I could enjoy the pleasures of earth until I was thoroughly satisfied, and then would turn to the Lord and embrace religion, and all would go well with me, and I lived on in this condition until during the Civil War, when I left home and went off to a boarding school in Arkansas, and while there I became deeply interested about my soul's welfare. I had to attend Sunday School every Sunday. I did not like to do it, but it was, "Servant, obey your Master;" so I went. My burden began to weigh pretty heavily on me, so I would try to pray, but it seemed to do no good. I went on in this state some time, thinking it was all a delusion of my own mind, but still I could not get rid of the burden. One night in the year of 1865 I lay down on the bed to rest. There was a lady in an adjoining room, and I could hear her praying, and it seemed to me that her prayer was sent up to the Lord for me. I felt so mean that I had never tried to pray. But while I was laying there, whether I was asleep or not I do not know, I saw Jesus passing by, and ascending upward, and I found myself sitting up in bed shouting out, "Glory! Glory! Glory!" and my soul was praising God, and if ever I received pardon then was when I was pardoned. I wanted to meet with the brethren, and talk with them, but before school was out I became cold, and did not attach myself to the church until 1875, and I have had many rejoicing feelings since, and also many cold seasons and doubts.

W. S. Cox.

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The remark that men who can not believe the Bible are among the most credulous and superstitious of the race has been confirmed again. A Buddhist congregation has been formed in Paris composed, it is claimed, of "intellectuals."—*Selected.*

## EDITORIAL.

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

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

## PHARISEEISM AND SADDUCEEISM.

“Then said Jesus unto His disciples, Take heed and beware of the leaven of the Pharisees and of the Sadducees.” Matt. xvi. 5, 6. “We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks (Gentiles or Heathens, John vii. 35) foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.” 1 Cor. i. 22-24.

Phariseeism and Saduceeism, or, in other words, Judaism and Heathenism, Self-Righteousness and Unbelief are the great twin monster evil principles found more or less, ever since the fall of man, in every human heart, and remaining more or less in every human heart until the separation of soul and body in natural death—the unregenerate being habitually *controlled* by them, and the regenerate being more or less *influenced* by them, and therefore are warned by Christ to “beware” of them. These twin evil principles appeared in the first sin of our first parents in the garden of Eden, both of them disbelieving and disobeying God, and yet seeking to excuse or justify themselves in their transgression; and these same twin evil principles have characterized every transgression committed by

human beings. Corrupt principles lead to corrupt practices; "error is theoretical sin, and sin is practical error." As Satan transforms himself into an angel of light, and his ministers into ministers of righteousness (2 Cor. xi. 13-16), so the twin evil principles of Self-Righteousness and Unbelief which he instilled into Adam and Eve have, in different ages and countries, changed their forms and names, but they have, in substance, been all the time and everywhere the same, and we should not let Satan get the advantage of us by our being ignorant or unwatchful of his devices (2 Cor. ii. 11). Between these two thieves, Phariseeism and Saduceeism, Christ, in His pure doctrine, is always being crucified.

For the sake of convenience and clearness I will here arrange, in two parallel columns, the various characteristics, developments, or manifestations of the twin evil principles of Phariseeism and Saduceeism, as appearing in the Scriptures and in human history, putting in the left-hand column, the forms of Phariseeism, and, in the right-hand column the forms of Saduceeism.\* The

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\* I will here give the meaning of the most difficult words in these lists. Phariseeism is a show of religion without the spirit of it, a scrupulous regard to traditions and to all the external forms and ceremonies of religion without genuine piety,—ensoriousness, self-righteousness; Sadduceeism is a denial of the existence of the soul or spirit and of angels and of the resurrection of the body—the Sadducees, of course, did not believe that Jesus rose from the dead, nor that He would come a second time to this world, and judge the world. Judaism is a supreme attachment to the laws and ceremonies in the books of Moses; Heathenism is the religion of pagans or idolaters. Eblonism is a denial of the divinity of Christ; and Docetism is a denial of His real humanity. Legalism is the doctrine of salvation by works and not by grace; Philosophism is unsound or spurious philosophy, a false method of explaining things. Rabbinitism is making the oral traditions of the Jewish Rabbis of equal authority with the written Word of God; Gnosticisim is salvation by lordly knowledge instead of by humble faith, a monstrous compound of Greek philosophy, Persian and Hindoo religions, and a pretended Christianity. Catholicism is the doctrine that there is one universal visible Church which may be traced back to the Apostles, and that there is no salvation outside of it; Manichaeism is the doctrine that there are two original, independent, eternal Gods or Principles, Light and Darkness, in everlasting conflict with each other. Proselytism is excessive zeal in making converts; Indifferentism is cold unconcern for the propagation of truth. Fanaticism is an intemperate and fierce attachment to an opinion or system, and claims to be divinely inspired; Skepticism is doubting or disbelieving the divine inspiration of the Scriptures. Traditionalism is extreme reverence for religious traditions; Temporalism is a restriction of the meaning of the Scriptures to the present life, a denial of their eternal meaning. Arminianism is the doctrine that eternal salvation is conditioned on the works of the creature; Fatalism is the doctrine that all things, including all the volitions of all creatures, take place by inevitable necessity, so that creatures, being irresponsible machines, can not, of course, be justly punished for doing wrong. Allegorism is interpreting the Scriptures as not literally true, but only figuratively true; Pantheism is the doctrine that everything is God or a part of God. Externalism is the putting of more stress on the outward appearance than on the inward reality; Materialism is the doctrine that mind and matter, soul and body, are the same, or that there is no immaterial part or principle in man. Asceticism is severe self denial and self mortification; Antinomianism is the doctrine that Christians are under no obligation to obey the moral law. Unspirituality denies the spiritual meaning of the Scriptures; Pseudo-Spiritualism falsely spiritualizes away their literal meaning. Superstition is ignorant and extreme veneration for human religious inventions; Mysticism is a claim to in-

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straight and narrow road of truth, ascending to God, its fountain-head, lies between these two crooked and broad roads of error, descending to Satan, their fountain-head :

## PHARISEEISM.

Judaism.  
Self-Righteousness.  
Ebionism.  
Legalism.  
Rabbinism.  
Catholicism.  
Proselytism.  
Fanaticism.  
Traditionalism.  
Arminianism.  
Allegorism.  
Externalism.  
Asceticism.  
Unspirituality.  
Superstition.  
Ritualism.  
Instrumentalism.  
ROMANISM.

## SADDUCEEISM.

Heathenism.  
Unbelief.  
Docetism.  
Philosophism.  
Gnosticism.  
Manichaeism.  
Indifferentism.  
Skepticism.  
Temporalism.  
Fatalism.  
Pantheism.  
Materialism.  
Antinomianism.  
Pseudo-Spiritualism.  
Mysticism.  
Rationalism.  
Speculativism.  
ATHEISM.

Some human beings are more under the influence of the first class of errors, Phariseeism or Judaism, and deny the power of God and affirm the power of man, and, so far as they are under this influence, they are on the downward road to ROME, Mystery Babylon, the mother of abominations and murderer of the saints of Jesus (Rev. xvii.); while other human beings are more under

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spiration in the interpretation of the Scriptures, but is rather a mystification of the Scriptures. Ritualism is the attachment of extreme importance to forms of worship not mentioned in the Scriptures; Rationalism is the exaltation of reason above revelation, and either rejects or explains away everything in the Scriptures not understood by the natural mind. Instrumentalism is the doctrine that eternal salvation depends on human means; Speculativism is the habit of theorizing upon the Scriptures in such a way as to turn them into fables. Romanism is the doctrine that the Roman Catholic so-called Church is the only church on earth, that its head, the Pope of Rome, is infallible, and therefore practically God on earth, and that all human beings who die outside of that apostate communion are eternally lost; Atheism is the doctrine that there is no God. ROMANISM is the logical and historical result of PHARISEEISM; for, if the eternal salvation of sinners is of man, the most competent man to effect their salvation must be the man thought to be the head of the church in the capital of the world (as Rome was in the Dark Ages when this doctrine originated). And ATHEISM is the logical and historical result of SADDUCEEISM; for, if there is no spirit, of course there can be no God who is a Spirit (as Sadduceeism declared in the eighteenth century).

the influence of the second class of errors, Saduceeism or Heathenism, and deny the wisdom of God and affirm the wisdom of man, and, so far as they are under this influence, they are on the downward road to ATHEISM, disbelieving in the very existence of God. Christ, by His regenerating and illuminating Spirit, teaches His people their helplessness and their foolishness, and enables them to believe that He, as set forth in the Scriptures, is to them both the power and the wisdom of God (1 Cor. i. 24); and He furnishes them, in the Scriptures, a complete refutation of all the errors, and a complete condemnation of all the sins of men; and every soldier in the Church Militant should be always equipped with the whole armour of God to war uncompromisingly against all forms of error and sin (Ephes. vi. 10-18).

In some persons the two classes of evils, Self-Righteousness and Unbelief, are prominently *blended*. And this fact is not very much to be wondered at; for each is only a different form of the same Anti-christian principle—Selfishness, Pride, Self-Sufficiency, Man-ism, Satan-ism (1 Tim. iii. 6), enmity to God (Rom. viii. 7), ignorance of the real character of God and man (Rom. x. 3), hypocrisy (Luke xii. 1)—pretending to be righteous and yet hating Christ, the perfect impersonation of Divine righteousness, and pretending to be honestly seeking after truth, and yet hating Christ, the perfect impersonation of Divine truth.

We ought to be devoutly thankful to the Lord for His great mercy in delivering the most of Primitive Baptists from the ruinous prevalence of most of the forms of Phariseeism. I think that there are but few of those that are called Primitive Baptists who do not, in the depths of their hearts, believe in the utter depravity of fallen man and the exclusive and almighty power of God to save His people from their sins, although some of their words and acts might *seem* to imply that they are controlled by legalism, traditionalism, and instrumentalism. But a tendency to Sadduceeism, in its forms of docetism, philosophism, manichaeism, indifferentism, skepticism, temporalism, fatalism, pantheism, materialism, antinomanism, mysticism, rationalism, and specula-

tivism, is much prevalent and ruinous with some of our people, who seem to philosophize, reason, and speculate away a great deal of the plainest doctrine and some of the plainest precepts of the Scriptures, at least *seeming to deny nearly all if not all scriptural proof* of the distinctness of the soul from the body and the everlasting existence of the soul, and its being the accountable author of its own sins, and the second personal bodily coming of Christ to the world, and the resurrection of all the very bodies of the dead, and the judgment after death, and the heaven of everlasting happiness for the righteous, and the hell of everlasting punishment for the wicked—thus demonstrating their *resemblance to the ancient Sadducees* (Acts xxiii. 8), who, *though they professed to believe the Old Testament Scriptures, found no proof of these great eternal truths in them.* I do not say that any of our brethren *deny* these truths, but I do say that, at least to my mind, some of our brethren *seem to deny nearly all if not all Scripture proof of these truths*, and, to me, if the Scripture proof of doctrine is denied, the doctrine itself seems to be denied. Our Lord solemnly warns us to “take heed and beware of the leaven not only of the *Pharisees* but also of the *Sadducees*”—the subtle, infectious, souring, swelling, corrupting influence of all false doctrine or teaching or perversion of the written word of God, the only perfect and infallible standard of our faith and practice. We are just as much to beware of the *Sadduceeic* as of the *Phariseeic* perversions of God’s word; and the fact is that, on account of our peculiar denominational history and position, we need far more to beware of Sadduceeism than of Phariseeism. We are far nearer the Sadduceeic than the Phariseeic extreme or precipice; and each of these cliffs verges on the bottomless pit of either Romanism or Atheism—ruinous errors which are virtually the same, for if the foolish and wicked and dying popes of Rome are gods on earth, then there can be no wise and holy and everliving God. The Apostle Paul (2 Tim. ii. 16-18) calls Sadduceeism masquerading as Christianity an eating “*canker*,” or rather “*gangrene*” (his own word is *gaggraina*, from which Greek word the English word *gangrene* is formed).

Gangrene is the mortification or partial death of a part of the human body, produced by very small germs invisible to the naked eye, and occurring in a low state of health, especially in advanced age, and generally in one of the extremities where the circulation of the blood is feeble, and it blackens and fouls and chills and spreads, and offends the sight and smell, and kills all feeling, and becomes more and more corrupt, and, unless the diseased part is healed or cut off, it destroys the life of the body. And so the Holy Spirit teaches us, by the inspired Apostle, that Sadduceeism professing Christianity imperceptibly, stealthily infects a member of the visible church who is in an unspiritual and unwatchful condition, especially if he is located at a distance from the great body of the church, and has long been a professor of religion, and it poisons his soul, and affects one faculty after another and one truth after another, and gets worse and worse, and chills his feelings towards those who believe and adhere to the truth, and destroys all his fellowship for them unless he is saved from his delusion; and it tends to spread from one member of the church to another in a similar condition until the whole body is corrupted and destroyed. We are thus taught the necessity of promptly and earnestly laboring to save an infected brother from his ruinous error (2 Tim. ii. 24-26; Gal. vi. 1, 2; James v. 19, 20); and, if he can not be saved, to withdraw ourselves from him lest we also become similarly infected (1 Tim. i. 19, 20; 1 Cor. v. 11-13; 2 Thess. iii. 6, 14, 15). May each one of us be enabled by Divine grace to obey the solemn and loving injunction of the Lord Jesus Christ, our once crucified but now glorified Redeemer, our only Saviour and our only Master, who has been made unto us the Power and the Wisdom of God—to take heed and beware, in our own hearts as well as in reference to others, of the insidious, corrupting, and destructive doctrine of both the Pharisees and the Sadducees, and thus, in true humility and living faith, to worship acceptably the only true and living God.

S. H.

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There is sore need in this day of telling the old, old story of God and His wrath. God is angry with the wicked every day.—*Selected.*

## TURNING THE GRACE OF GOD INTO LASCIVIOUSNESS.

Jude 4.

By whom, and in what manner the grace of God is turned into lasciviousness are questions that we might do well to briefly consider.

The text itself tells us that those who turn the grace of God into lasciviousness, are ungodly men, who deny the only Lord God and our Lord Jesus Christ. They are not, therefore, true worshippers of God, but intruders and dissemblers who pretend to be what they are not, and, unawares to the Saints, they have crept into the church and so willfully misconstrue the doctrine of grace as to hold that it gives latitude to lasciviousness.

But the grace of salvation is the gift of God through our Lord Jesus Christ, so also is every thing connected with it, redemption, imputed righteousness, justification, sanctification, election, predestination, and a great many other things freely given by the grace of God.

Now to have all these blessed things mocked, derided, and turned into lasciviousness is for deceptive and ungodly men who have unawares crept into the church and among its members, to so act and so speak about the most sacred things as to engender lewd, obscene, and lustful thoughts and words as though the grace of God was responsible for the wicked and lustful depravity it exposes and brings to light. Not that any man can in truth and reality turn grace into lewdness or sin of any kind, but many have sought and do still seek to make it appear that salvation by grace encourages licentiousness, both in themselves and in others, and for this reason they give full latitude to the ungodly lusts of pride, covetousness, and other ungodly things, under the delusive and deceptive plea "Let us continue in sin that grace may abound."

Thus, and in this manner, the grace of God is turned into lasciviousness, as though it encouraged all kinds of unchastity and filthy lusts and communications among men.

Again there are public speakers in this day who figure largely as popular preachers and thousands of those who

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are considered the most chaste, refined, and intelligent of our cities are lured, through the lusts of the flesh, to hear them, and yet some things which these preachers say are so indecent, and so calculated to excite obscene thoughts, words, and acts, that many thoughtful parents would blush with shame and remorse to hear their own sons, daughters, and little children repeat such vain, sinful, and corrupting things in the presence of society, whether refined or base.

And such things coming from one who is praised, flattered and commended by almost every secular and religious paper in the land, as a great and good gospel preacher, has a far more degrading and demoralizing influence than if spoken by an ordinary boot-black or common black-leg gambler.

If these disgraceful things which have been boldly practiced in the sacred name of Jesus in a few of our large cities, towns, and country villages, are not turning the grace of God into lasciviousness, I think it would be difficult to find in any part of the world any class of men answering the description the word of God has put upon "certain ungodly men who have crept unawares" into a religious profession and into the so-called churches. These are the men whom our God in His word has put His mark upon as turning the grace of God into lasciviousness and denying the only Lord God and our Lord Jesus Christ. Jude 1, 4. Can any class of men be worse or have a worse influence on society, communities, governments, or families?

It matters not how highly these "certain ungodly men" may be extolled as doing great good in raising money to adorn an idol's temple, or to advance the interests of idol-worship—so long as the unerring word of the Lord puts the stamp of condemnation upon this class of ungodly men, we must regard them as the worst class of men that ever disgraced or debauched the holy and sacred calling of the gospel ministry.

Is this language too strong? Is the description too highly colored? Or does it not rather fall short of that given by the word of the Lord in Eph. iv. 14, which says they are "past feeling and have given themselves over unto lasciviousness to work *all* uncleanness with greediness." Can anything be worse than this?

Can any set of men be further sunk in abominable guilt and criminality than to be past all feeling of remorse of conscience for any ridicule, scorn, or contempt they may seek to bring upon the grace of God by putting it upon a level or even beneath the degraded lusts of ungodly and lascivious men?

It is written of Balaam that he "loved the wages of unrighteousness," and now even down to this very day there are scores of religious teachers who run as greedily after the error of Balaam as he did. They have cultivated this error till now they seem to measure godliness by the earthly gain it brings, without regard to the corrupting means by which these gains are obtained. All such gains are but the sinful wages of unrighteousness, and as such they are an abomination to the Lord. 2 Pet. ii. 15. No man who loves the wages of unrighteousness as Balaam did, can, at the same time, and from the same principle, love God or His people. If those who run *greedily* after the error of Balaam for reward are not restrained by the power and mercy of God, they would gladly curse Israel to obtain money, and, if possible, they would stamp the last true worshipper of God from the earth. They have given themselves over, both soul and body, to lasciviousness to work all uncleanness with greediness. And as they are past feeling and their conscience "seared with a hot iron," there is no sense of guilt or keen remorse of conscience felt by them for any of the religious mockeries and abominations which they do.

This greedy principle in man to obtain money, when nurtured and cultivated, becomes insatiable. It cries "Give—Give"—and can never have enough until eventually it so hardens its votaries that they do not scruple to sacrifice truth, honor, justice, and right to obtain filthy lucre. Every sacred religious principle must be put in the market and sacrificed to the greed of mammon.

This love and insatiable greed of Judas for money seems to have overbalanced every other consideration, causing him to place a higher estimate upon thirty pieces of silver than he did upon the innocent Lamb of God that "taketh away the sin of the world." He loved

money, and the greedy thirst to obtain it lay at the bottom of all his dissimulation and treachery in betraying Christ to the chief priests and elders to be crucified.

I do not believe the popular theory of some religious sects of this present day—"That the end they have in view justifies the means they use to get money." That is but a new way of presenting the old falsehood—"Let us do evil that good may come."

And it might well be said now, as it was said to Israel of old—"When ye come to appear before God, who hath required this at your hand, to tread My courts?" \* \* \* "And when ye spread forth your hands I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." Isa. i. 12, 15.

So long as the hands are polluted with the greed of mammon and with the very life-blood of their suffering fellow-creatures, these religious assemblies with all their parade and show of liberality are nothing but a solemn mockery to High Heaven and to that God who is above the heavens.

May the Lord give His people spiritual discernment that they may not be entangled in the snare of those ungodly men who have slyly and deceptively crept into the ministry.

W. M. M.

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## DIALOGUE.

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Arminian.—What about this awful doctrine of election preached by the Primitive Baptists? I do not understand it?

Baptist.—Why should you pronounce it *awful* when you confess that you do not understand it?

A.—Well, I can make nothing out of it except that God created a portion of the human race to go to heaven and the rest to go to hell.

B.—Indeed, if such were the sense of the doctrine of election, I should agree with you that it is awful. But it is nowhere recorded in the Bible that God made any of the race to go to either heaven or hell.

A.—How is it then?

B.—The holy Record shows that God hath chosen His

people in Christ before the world began, that they should be holy and without blame before Him in love. Eph. 1st chap. In this holy character alone can any dwell with God in peace.

A.—Why did not God choose all mankind in Christ, that all should be alike holy and without blame?

B.—Why did God choose any to that end? or do you believe that any were thus chosen?

A.—Oh! certainly, some were chosen; and I believe that all are God's elect who repent of their sins and believe the gospel.

B.—I believe the same; but do all repent and believe?

A.—No; some refuse to repent and believe, and therefore perish in their sins; for God's election refers to character, and not to persons; therefore if we establish the character, by obedience to the gospel, which God hath chosen and ordained to eternal life, we become elect, otherwise we are left out; and He knew before the world began who would and who would not obey.

B.—If your theory be correct, that God foreknew the exact number that would obey, and foreknew them personally and individually, He could with all certainty have inscribed their names in the book of life, and sealed the holy Record before the foundation of the world. And now let me ask if Christ died for those who God foreknew would refuse to obey the gospel, and if so, with what intent and purpose did He shed His blood for them?

A.—Christ died for all that all might have an equal chance to be saved, and that they might be justly chargeable with their own damnation.

B.—Would their damnation be unjust if Christ had not died for them?

A.—No; all sinners are justly condemned, and their salvation depends upon their repentance toward God and faith in Jesus Christ. So it is just with them whether they are saved or lost.

B.—I understand you to mean that the eternal destiny of all sinners is determined by their own choice.

A.—Yes, such is my meaning.

B.—Then the choice of God in Christ Jesus before the foundation of the world that His people should be holy

and without blame before Him in love depends for its effect upon the choice of sinners in process of time, and must be determined by their obedience, as to the number to be saved. And all those sayings of the apostles, such as, "Christ loved us and gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works"; and, "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost"; and, "Not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began"; and, "As by the disobedience of one man many were made sinners, so by the obedience of one shall many be made righteous"; and many other sayings of the apostles and prophets, and of the Saviour, are not to be credited, since it is altogether left with sinners as to whether they be saved or lost. See Tit. ii. 14; iii. 5; 2 Tim. i. 9; Rom. v. 19.

A.—If faith and repentance are not conditions of eternal salvation, what does the Scripture mean which says, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16.

B.—It means that believers as well as unbelievers would perish without the gift of Christ and His blood to atone for their sins; and shows that belief is not the saving virtue—not the cause of salvation, but the effect of it. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (on the cross), that whosoever believeth in Him should not perish, but have eternal life," John iii. 14; and it also teaches the necessity of the atonement in order to the salvation of sinners. And while it is true that faith is imputed to the believer for righteousness, it is that sort of faith which embraces the fact that Jesus died for us, and that by His death we were reconciled to God; and that through the redemption which is in Christ Jesus, and grace given us in Him we receive the gift of righteousness, and therefore shall "reign in life by Jesus our Lord." Rom. iv. 24; and v. 17.

Farewell, Mr. A., till we meet again.

J. E. W. H.

Ezek. xxxvi. 25-32; Zech. xii. 10-14; Acts v. 31; xi. 18; and 2 Tim. ii. 25 prove that repentance is the gift of God in the fruit of His Spirit; and John i. 12, 13; vi. 47; x. 15, 26-28; xvii. 6-10; Acts xiii. 48; Gal. v. 22; Eph. i. 19; ii. 8; Philip. i. 29; Heb. xii. 2; and 1 John v. 1 prove that faith is also the gift of God, the fruit of His Spirit, and the effect of regeneration and God's eternal electing love.

### QUESTIONS AND ANSWERS.

1—Q. How many Primitive or Old School Baptists are there in the United States? A. The United States Census of 1890 gives the following as the number of Primitive Baptists in 27 States and the District of Columbia: Alabama, 14,903; Arkansas, 2,994; Delaware, 183; District of Columbia, 34; Florida, 1,997; Georgia, 18,535; Illinois, 5,301; Indiana, 7,078; Iowa, 853; Kansas, 314; Kentucky, 10,665; Louisiana, 1,602; Maine, 137; Maryland, 373; Massachusetts, 10; Mississippi, 3,070; Missouri, 3,763; Nebraska, 40; New Jersey, 258; New York, 1,019; North Carolina, 11,740; Ohio, 3,202; Pennsylvania, 314; South Carolina, 531; Tennessee, 12,987; Texas, 4,201; Virginia, 9,950; and West Virginia, 217. Total, 116,271. The number of churches, as given in that Census, is 3,107; the number of church edifices, 2,735, with a seating capacity of 868,073; and their church property was valued at \$1,591,551. The Census estimates that, during the previous fifty years, they had gained 1,100 churches and 55,000 members. During these fifty years, the population of the United States, including the additions by foreign immigration, increased in a three-fold proportion; and the Primitive Baptist membership in almost a two-fold proportion. This does not look as though the Primitive Baptists were dying out very fast. Even if the numbers as given in the 27 States were correct, there were also Primitive Baptists in others of the States and in some of the Territories; so that the entire number in 1890 was probably about 125,000; and I expect that the Census of 1900 will show that there are 150,000 in the Uni-

ted States. Like the Jewish nation in comparison with other nations, so the Primitive Baptists, in comparison with other denominations, are few in number, and this is *one* Bible proof, besides many others, that they are right (Deut. vii. 7; Matt. vii. 13, 14; Luke xii. 32). I can not doubt that there will be some Primitive Baptists living on the earth at the time of Christ's second personal bodily coming to change His living and raise His dead saints and to take them together with Him to heaven.

2—Q What are your views of Heb. vi. 4-6? A. This is one of the most interesting and probably most misunderstood passages in the Scriptures; and the misunderstanding with English readers arises from the sad and astonishing mistranslation of the King James Version. The mistranslation, which every reader of the original words of the Holy Ghost can see at a glance, is not really a *translation* but a *substitution*. It occurs in the first phrase of the sixth verse, wherein the King James translators omit the *original* word "*and*" and substitute in its place *their own* word "*if*"; and while the original says "*they have fallen away,*" the King James translators say "*they shall fall away*". Any one who will study Greek a month or two and who will get a Greek Testament, can see these facts for himself; or any one who will send one dollar and twenty-three cents to A. Flanagan, 267 Wabash Avenue, Chicago, Ill., for an Inter-linear Greek-English New Testament, can also see the same for himself. The Revised Version and the latest Baptist Version show the same facts; as do all the latest critical commentaries. Thus the language of the Apostle Paul is: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, and have fallen away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." He does not say that it is impossible for them to fall away, nor does he say "*if they shall fall away,*" but he says "*they have fallen away.*" Who are these people to whom he refers? Certainly not the elect, redeemed,

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and regenerated people of God; for to these Christ gives eternal life, and they shall never perish (John vi. 37, 39, 40, 47, 51, 54, 58; x. 15, 27-30; xvii. 1-3, 15, 24; Rom. viii. 30-39; Eph. i. 3-14; Heb. vi. 9-20; x. 38, 39; xii. 28; 1 Pet. i. 1-5; 1 John ii. 27; Jude 24, 25). Paul does not say "it is impossible for those who were elected by God the Father, and redeemed by God the Son, and regenerated by God the Spirit, and ate and digested spiritual food, and drank in the rain of heavenly grace, and heartily believed in God, and bore unto Him the fruit of love in tender ministrations to His needy saints, *and have fallen away*"—for such characters as these, though they may fall into temptation and sin and affliction and persecution, never fall utterly and finally away from Christ, because, as proved by the Scriptures just cited, they are preserved by His almighty power and His unchangeable love and faithfulness. But the characters of whom Paul speaks were simply enlightened *intellectually*, superficially, and temporarily, like the false and unregenerated teachers mentioned by Peter (ii. 1, 20-22), they merely *tasted*, and did not deeply and thoroughly receive and digest the heavenly gift, and the good word of God, and the powers of the world to come, like the stony and thorny ground hearers in the parable of the sower (Matt. xiii. 20-22; Mark iv. 16-19; Luke viii. 13, 14); and they were made partakers, not of the renewing influences, but only of the miracle-working powers of the Holy Ghost, like those referred to by Christ in Matt. vii. 22, 23, and by Paul in 1 Cor. xiii. 1, 2. Balaam was a real prophet of God, and yet he was a covetous and wicked man, and a life-long enemy of Israel, and died fighting against Israel (Num. xxxi. 7, 8; 2 Pet. ii. 15, 16; Jude 11); and Judas was a real apostle of Christ, and yet betrayed his Divine Master to His enemies for thirty pieces of silver, and then repented himself and hanged himself, and went to his own place, and it would have been good for him if he had never been born (Matt. xxvi. 24; xxvii. 3-5; Acts i. 16-25). *Continuance* in the truth is the test of *true* discipleship (John viii. 31; Heb. iii. 14; x. 29; 1 John ii. 19, 27). The *good* land, as Paul says in connection with the text, drinks in the rain, and bears good fruit, and is blessed

of God; while the *bad* land bears thorns and briers, and is rejected, cursed, and burned (Heb. vi. 7, 8). But he says that he was persuaded better things of the Hebrew brethren, and things that accompany salvation; that their ministrations of love to the needy saints proved that they had a true and living faith in God, and therefore that they would inherit His infallible promises, and follow Jesus their forerunner into heaven (Heb. vi. 9-20). The apostates of whom Paul speaks in Heb. vi. 4-6 had religion in their heads only and not in their hearts, and had never been born of the Spirit of God, had never had *eternal* life, for if they had, they could never have lost it; they had professed and had outwardly and temporarily appeared to repent of their sins and believe in Christ as their Redeemer; but, falling away in consequence of persecution, their scornful renunciation of Christ had virtually re-crucified Him and put Him to an open shame as a weak and worthless Saviour; and, as in the case of those who heard the gracious words of Christ during His earthly ministry, and saw His beneficent miracles wrought for poor suffering humanity, and yet said that He had an unclean or evil spirit, and thus blasphemed the Holy Ghost, and committed an unpardonable sin (Matt. xii. 22-37; Mark iii. 28-30; Luke xii. 10), so, in the case of these apostates, God had given them up to utter and final hardness and impenitence of heart, and, *therefore*, it was impossible to renew them to true repentance. Such are the views held of this interesting passage of Scripture by the ablest predestinarian writers of ancient and modern times; and the exact translation of the passage, without the substitution of human for divine words, makes this interpretation, to my mind, the only possible one. Paul says (in Gal. v. 4) that the Pharisaic professor of Christianity who claimed to be justified by the law had "fallen from grace"—meaning, not that such a professor had had the grace of God in his heart and then lost it, but that he had had the doctrine of grace in his head only, and not in his heart, and had utterly departed from that doctrine in claiming to be justified by the law, that is, by his own righteousness instead of by the graciously imputed righteousness of Christ.

3—Q. How do you explain Rev. iii. 20? A. This is the language of Christ, not to the world at large, but to the lukewarm, half-dormant, that is half-sleeping and half-waking, church of Laodicea, composed, it would seem, mostly of carnal, formal, and proud professors of religion, but also containing a few of the real children of God (Rev. iii. 14-22). This church in general claimed to be spiritually rich, and increased with goods, and to have need of nothing; but Christ told them that they were poor and blind and naked; and He counseled them to buy of Him (of course graciously, without money and without price, as helpless beggars, parting with their self-sufficiency for His all-sufficiency) the gold of true faith, tested in fiery trials, to make them spiritually rich, and the white raiment of His imputed and imparted righteousness to clothe their spiritual nakedness, and the eye-salve of His illuminating Spirit to enable them to see their real condition and need of Him. And He adds, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." There were some of His beloved people in this church, and He was not going to leave them in their half-dormant condition, but He would rebuke and chasten them with providential afflictions, and give them repentance for their carnality, pride, and indifference (Acts v. 31), and thus make them once more zealous and fervent in His service. And, not to the dead or unregenerate, but to these living ones, who have a spiritual ear to hear what the Spirit saith unto the churches, He says in the 20th verse: "Behold, I stand at the door, and knock; if any *man* (that is, any one) hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." We do not knock at the door of the literally dead and call them to awaken them, for such a course would be insanity; but we do thus knock and call at the door of a living person, who may be asleep and need to be awakened. So Christ first gives spiritual life to His people, and then, by His providence and word and Spirit, He knocks at their doors (for He is always near them), and calls them to arise and obey His commandments, and promises them that in such obedience they shall realize a sweet union and communion with Him (as in Cant.

ii. 3; iv. 16; v. 2; Matt. xxv. 1-13; Luke xii. 35-37; John xiv. 23; xxi. 9-13; and Rev. xix. 9).

4—Q. Who are the two witnesses in Rev. xi. 3-13?  
 A. Probably two *lines* of witnesses—the Jewish and Gentile churches (as in Rev. vii.), especially as represented by their ministers; and also two *individual* witnesses that will appear on earth at the close of the Christian dispensation, just before the second personal coming of Christ at the Judgment-Day. All the elect people of God are His witnesses (Isa. xliii. 10-12; xlv. 8); and so especially are His ministers (Luke xxiv. 48; Acts i. 8; ii. 32; iii. 15; v. 32; x. 43; xxvi. 16). Two or three was the least number of legal witnesses to establish a fact (Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1). As the witnesses for God are very few in comparison with the ungodly world, the number is given as two; and, in the history of the church, they have often appeared in pairs—as Moses and Aaron, Joshua and Caleb, Elijah and Elisha, Ezekiel and Daniel, Nehemiah and Ezra, Zerubbabel and Joshua, Haggai and Zechariah, and as Jesus often sent out His disciples in pairs. The two witnesses are called “the two olive-trees and the two candlesticks standing before the God of the earth” (verse 4), alluding to the vision in Zech. iv. We know, from Jer. xi. 16 and Rom. xi. 17, that the olive or oil-trees are the churches of Christ, having the oil of His Spirit and grace; and Rev. i. 20 tells us that the candlesticks or lamps are the churches, in which the oil of Divine grace burns and shines. The witnesses prophesy in sackcloth—that is in deep sadness at the ungodliness and unrighteousness of men. The miracles of righteous judgment visited upon the enemies and persecutors of the two witnesses—the devouring fire from their mouths, the shutting up of heaven from rain, the turning of the waters into blood, and the smiting of the earth with all plagues—are similar to those mentioned in the ministry of Moses and Elijah, the lawgiver and prophet of the Old Testament (2 Kings i. 9-12; Num. xvi. 35; 1 Kings xvii. 1; James v. 17; Ex. vii. 19); they are spiritually fulfilled, in the experiences of all God’s persecuted saints, in the consuming power of divine truth, and in the gracelessness, horribleness, and wretchedness of the

hearts of their enemies; and these awful prophecies will probably be literally fulfilled in the cases of the two last great personal witnesses that will be sent by God to the earth just before the Judgment-Day—some suppose that these two witnesses will be Moses and Elijah, some suppose Enoch and Elijah, but no human being on earth can know as to this until the witnesses are sent. Some fifty millions of God's witnesses have been slain and gloried over by the emissaries of Satan; but they have, in a sense, soon risen again in the persons of other witnesses, for "the blood of the martyrs has been the seed of the church." When they have sealed their testimony with their blood, thus making it as strong as possible, they have ascended in their spirits to heaven. And the two last personal witnesses, when they have thus finished their testimony, will probably ascend in their bodies to heaven, as Enoch and Elijah and Christ did. At the same time there will be a great earthquake, and the tenth part of the capital city of mystical Babylon, Rome (spiritually corrupt Sodom, idolatrous Egypt, and apostate Jerusalem combined—verse 8) will fall, and seven thousand men be slain, and the remnant will be affrighted and give glory to the God of heaven; and then quickly will come the third and last woe upon the inhabitants of the earth. A day in prophesy seems to stand for a year (Num. xiv. 33, 34; Ezek. iv. 5, 6; Dan. ix. 24); and it is remarkable that it was just about three and a half years (Rev. xi. 11) between May 5, 1514, when, at the fifth Lateran Council in Rome, the Roman Catholic orator of the day joyfully announced that the heretics were all dead, and Oct. 31, 1517, when Martin Luther posted his 95 theses against Catholicism on the church-door in Wittenburg, and thus began the Protestant Reformation. As we do not know exactly when the 1260 years during which the witnesses prophesy in sackcloth began, we of course do not know exactly when they will end. Some think that they began in 648, and will end in 1908; others think that they began in 754, and will end in 2014. God keeps the times and seasons in His own hands (Acts i. 7); the day and hour of Christ's second coming are known to no man or angel, and was not known even to Christ in His human ministry (Mark. xiii. 32).

S. H.

## EXTRACTS.

Pierce, Ala., March 31, 1899.

*Elder S. Hassell—*

MY DEAR BROTHER: I love to read the lovely letters and able editorials of "The Gospel Messenger," and, as there is no preacher near me, of our order, but poor unworthy me, I never get to hear any preaching, and "The Messenger" is to me a help, as I enjoy many of the pieces as if I were listening to a good sermon. And I am glad of the course you pursue in regard to keeping down disturbances among the brethren. As for myself, I am a great advocate for peace among the brethren, and try to "seek for those things that make for peace." I would indeed be glad to meet, and know yourself, and your able assistants, brothers Henderson and Mitchell, but this may never be; and Oh! how I would like to hear each of you preach. But if I am a stranger in the-flesh, I hope I am not in the spirit; and I hope that the good Lord may abundantly bless each of you, both naturally and spiritually.

Yours in a precious hope,

JOHN M. CHRISTIAN.

Wesson, Ark., January 18, 1899.

DEAR BROTHER HASSELL: I will send a dollar for "The Gospel Messenger" this year. It is a great comfort to me to read it.

Your unworthy sister, if one at all,

SALLIE BYERS.

Winfield, Fla., February 2, 1899.

*Elder S. Hassell—*

DEAR BROTHER: Enclosed find check for \$2.00 to settle back dues and to renew my subscription for "The Gospel Messenger." Please pardon the delay, as it was more carelessness than anything else that has caused the delay with me, for I feel that "The Messenger" is indeed a messenger of peace to the dear saints of God. Go on, dear editors, in the good work thus begun, and may our Heavenly Father protect and sustain you to the end.

Your brother, I trust, in hope of a better life,

L. W. RIVERS.

Tazewell, Ga., February 20, 1899.

*Elder S. Hassell—*

DEAR BROTHER: Enclosed please find \$1.00 registered for "The Gospel Messenger" for the year 1899.

I will soon reach 76 years of age, and this will be 21 years that I have taken "The Messenger." I have always found it comforting to my soul, and hope I will be able to get it as long as I shall remain in this life.

I remain yours in Christ, I hope,

WILLIAM B. PICKARD.

Jewett, Leon County, Texas, March 29, 1899.

*Elder Sylvester Hassell—*

DEAR BROTHER: One year has passed since I stopped "The Gospel Messenger" from coming to me, feeling unable to pay for it. I find that I can not do without it any longer. With that exception I have been a subscriber for it nearly ever since it was first published, and can truthfully say that it is the best and truthfulest paper that I have ever read from any of the Primitive Baptist editors. If I am any judge of gospel truth, "The Messenger" excels them all. I thought it could not be beat when brother Respass was editor; but, my brother, it has not lost any since you have taken hold of it. May you live long to edit it.

My dear brother, you will find enclosed one dollar to pay for "The Gospel Messenger" for one year.

W. B. YARBOROUGH.

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HOLY TEARS.

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Yes, thou may'st weep, for Jesus shed  
Such tears as those thou sheddest now,  
When for the living or the dead  
Sorrow lay heavy on His brow.

He sees thee weep, yet doth not blame  
The weakness of thy flesh and heart;  
Thy human nature is the same  
As that in which He took a part.

He knows its weakness, for He felt  
The crushing power of pain and woe,  
How body, soul, and spirit melt  
And faint beneath the stunning blow.

What if poor sinners count thy grief  
The sign of an unchastened will?  
He who gives thy soul relief,  
Knows that thou art submissive still.

Turn thee to Him, to Him alone;  
For all that our poor lips can say  
To soothe thee, broken-hearted one,  
Would fail to comfort thee to-day.

We will not speak to thee, but sit  
In prayerful silence by thy side;  
Grief has its ebbs and flows; 'tis fit  
Our love should wait the ebbing tide.

Jesus Himself will comfort thee,  
In His own time, in His own way;  
And haply more than "two or three"  
Unite in prayer for thee to-day.

## OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

### ELDER T. J. FOSTER.

Elder T. J. Foster was born in Jackson County, Ga., September 18, 1805, and died on Friday, February 10, 1899, at his son's, Jasper Foster, in Union County, Ark. He was, therefore, 93 years, 7 months, and 8 days old—truly a good old age. He left a second wife, two sons, several daughters, and a brother and a sister.

All the salvation that he hoped for was based upon the mercy and goodness of God towards him. He was impressed in early life with man's great responsibility to God, and as was natural strove very hard to induce God to save him by his pharisaical duties. When all his efforts proved unavailing, it was revealed that the Lord Jesus Christ is the Alpha and Omega of the saved sinner's hope. He united with the church in 1828. In 1838 he was liberated by the Missionary church (the Baptists about that time having divided on the question of missions and money) to preach, but as he and they could not agree, he left them and joined the Primitive Baptists and commenced preaching. He was ordained to take charge of churches in 1840 by Elder Elias Brown and James Miller. In 1849 he moved to Arkansas.

The writer has known him for over 35 years as a zealous Primitive Baptist. In the language of one who knew him: "Without a fee or earthly reward he went from church to church over a large territory, and with the persistency of Paul and the fervency of Peter he proclaimed the everlasting gospel to dying sinners. He was known far and wide as 'Uncle Tommy Foster,' and among the many who knew him there will be sorrow in the hearts, and tears in the eyes over the loss of a loving friend, husband, father, and brother."

He was moderator of the Ouachita Primitive Baptist Association for 25 years.

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

HENRY ARCHER.

### W. F. POUNDS.

W. F. Pounds was born June 28, 1859, in Chambers County, Ala., and died at his residence in Little River County, Ark., January 25, 1899. He was the youngest son of W. D. and Rebecca Pounds. He obtained a hope in Jesus and united with the Primitive Baptist church at Enon in Little River County, and was baptized by Elder

J. M. Williams, of Pike County, the pastor of the church, about four years ago.

W. F. Pounds lived a faithful, humble, and loving Christian life until his death, ever looking to the interest and welfare of his humble pastor and church, and was faithful to attend his conferences. In the death of W. F. Pounds the church sustained an irreparable loss, the community lost a good man and faithful citizen; his wife, a tender and loving husband; his children, an indulgent and tender father.

He leaves an aged mother, two brothers, and four sisters, and a host of relatives and friends. He died of swamp fever.

Done by the order of the church in conference, and ordered the clerk to spread this upon her church book, and agreed to send this to "The Gospel Messenger" for publication. Baptist Trumpet please copy.

I. M. WILLIAMS,  
W. A. ADCOCK,  
B. M. POUNDS,  
Committee.

#### MR. AND MRS. WILLIAM LEE.

Mrs. Lucy Lee departed this life on June 29, 1898, at the age of 72 years, 3 months, and 24 days. Her original name was Magbee. She was born in Butts County, Ga., and died in Chambers County, Ala., where she had lived for many years. She was a member of the Missionary Baptist denomination, but for several years before her death was not able to attend religious meetings much, but showed clearly that she was a lover of the truth of the gospel, and died in the faith of Jesus, in whom she trusted and rejoiced until the last. While death was on her she praised His holy name and sang, "Oh for a closer walk with God"; "I am going home to die no more"; "Did Christ o'er sinners weep."

Her husband, Mr. William Lee, died March 23, 1899, in his 78th year. He never joined any religious denomination, but in many ways bore fruit of that spirit of Jesus, such as love, joy, meekness, temperance, faith, etc. This couple lived together for many years as husband and wife in the most agreeable manner, and had for a long while resided on the spot where they died, and where they had raised a family of four boys and three girls—all grown, settled, moral and honorable men and women, still living to mourn the death of their father and mother. Some of them are members of the church of Christ. Having known them for the last twenty years, the writer has reasons to believe that they now rest with Jesus. I send 50 cents for "Messenger" containing above to be sent me.

J. T. SATTERWHITE.

Five Points, Ala.

#### PRICES OF PLAIN BIBLES BY MAIL.

I can furnish by mail plain Bibles at the following prices:

Pica Type,	-	-	-	-	\$2.50
Small Pica Type,	-	-	-	-	1.45
Bourgeois Type,	-	-	-	-	.95
Brevier Type,	-	-	-	-	.85
Nonpareil Type,	-	-	-	-	.65
Agate Type,	-	-	-	-	.30

New Testament and Psalms, according to size of type, \$1.00, 65 cents, 40 cents, 30 cents, and 20 cents. New Testament, in agate type, 10 cents. Oxford Bible, in agate type, to cash subscribers, \$1.00.

These prices include postage.

S. HASSELL.

## LLOYD'S PRIMITIVE HYMN BOOK

will be sold at the following prices, a reduction, as will be seen, in the finer grades :

Plain Sheep binding, by mail, single copy, 60c.; by mail, per dozen, \$6.00. Morocco binding, plain edge, single copy, 75c.; per dozen, \$8.00. Morocco binding, gilt edge and cover, by mail, single copy, \$1.00; by mail, per dozen, \$10.50.

Send money by Registered Letter, Express, or Post-office Money Order, to Temple, Texas. Address all orders to

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with Vegetable Remedies . . . . .  
Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Book of Testimonials of Miraculous Cures SENT FREE. Ten Days' Treatment Furnished Free by mail.  
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Dropsy Remedy, purely vegetable, removes from one to two gallons in a day, Shortness of breath quickly relieved. - Cures the worst cases of Dropsy in all its forms, and after being given up by the best doctors to die. Specially efficacious in Dropsy of the Heart. *Best and cheapest* known remedy. Only \$1 a package, six packages \$5, and *free* to very poor people. **TRIAL PACKAGE FREE**, when name, age, address and symptoms of patient are given, with ten one-cent stamps.

Address

C. W. ANDERSON,  
Pettigrew, Madison County, Ark.

**Graybeard.**

Graybeard is a vegetable, harmless, and powerful remedy for purifying the blood, for preventing and curing chills and fever, rheumatism, catarrh, scrofula, cancer, eczema, paralysis, bowel trouble, and other diseases arising from an impure or low state of the blood. Book of testimonials sent free. One bottle, \$1; six bottles, \$4.50.

Z. D. RESPESS,  
Savannah, Ga.

# FREE AND USEFUL INFORMATION.

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The Lord Jesus Christ, during His earthly ministry, cared for both the bodies and the souls of men, and said to His disciples:—"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt vii. 12.

Desiring to benefit our subscribers all that I can, both naturally and spiritually, I give, on the third and fourth cover pages of THE GOSPEL MESSENGER, information for which I am paid nothing, and which I have reason to believe is reliable, and which will be worth much more, to those who avail themselves of it, than the one dollar charged for THE MESSENGER a year.

SYLVESTER HASSELL.

## PURE WATER.

Next after Christian faith and hope and love and pure air and sunshine and virtue and temperance and proper exercise and regular habits and plenty of sleep, perhaps pure water is the most necessary thing for bodily health. Boiling or filtering water considerably purifies it, but distilling it makes it far purer. The best water-still that I know of, is the Ralston New-Process Still, sold for \$10 by The A. R. Bailey Manufacturing Co., 54 Maiden Lane, New York. It sterilizes and aerates the water, and can be used on an ordinary cook-stove, and it is said that, with proper care, it will last a life-time. —The purest natural water and cheapest first-class mineral water that I know of, is the *Ætna Lithia Water*, sold by the Virginia Mineral Springs Co., Roanoke, Va., for ten cents a gallon at the Spring, or 15 gallons for \$1.50; and for a glass 15-gallon carboy (in a wooden box) they charge only \$1 50; the carboy can be returned to the company after the water is used. The water is excellent for preserving health and for relieving diseases of the stomach, kidneys, and the bladder.

## PURE FOOD.

Next to pure water, I think that pure food is the most important requisite for health. Animals, especially swine, are more diseased than plants, and high medical authorities trace kidney diseases and cancers to excessive animal food. While people who do a great deal of physical labor perhaps need some animal food once or twice a day, entirely too much animal food, especially hog meat, is eaten in the South; grains, fruits, and vegetables are both much cheaper and much healthier. And the most of people eat too much food, and thus overload and weaken the digestive organs, and bring on disease and death. Perhaps the most of us are unintentional suicides. It would seem from the Scriptures, that, before the Flood, when people lived to be nearly a thousand years old, they ate only vegetable food (Gen i. 29; ix. 3), and that, in the renovated earth they will live on fruit (Rev. xxii. 2). Daniel and his three Hebrew companions, who lived on vegetable food and water, were fairer and fatter than the Babylonian youths who lived on the king's meat and wine. The purest, most delicious, digestible, and nutritious foods are made from grains and fruits by the "Health Food Company," 61 Fifth Avenue, New York; or 1013 Arch Street, Philadelphia, Pa.; or 1601 Wabash Avenue, Chicago, Ill. A person can live pleasantly and healthfully, without medicines, on these royal foods, at from five to ten cents a day, or from \$1.50 to \$3.00 a month.

## EPIDEMICS.

It is said, with great confidence, that half of a teaspoonful of pulverized sulphur, renewed once a week, worn in each stocking or shoe, will

## FREE AND USEFUL INFORMATION.—Continued.

effectually prevent a person from taking any epidemic disease, such as small-pox, yellow fever, cholera, grip, etc.; and that it is a good remedy for such diseases, and for rheumatism and eczema. Several preparations from sulphur, for rheumatism, gout, blood, skin, kidney, and bladder diseases, are made by the Sulphure Company, 152 Lake Street, Chicago, Ill.

### DIRECT TRANSFUSION OF MEDICINE, OXYGEN, AND OZONE INTO DISEASED ORGANS.

This is claimed to be the safest, quickest, and surest method of curing disease, and is said to be effected by the Thermo-Ozone Generator, sold for \$10 by The Thermo-Ozone Company, 170 Fifth Avenue, New York. It is stated that more than seventeen thousand physicians use this method of treatment.

### PAINLESS CURE OF CANCERS.

Dr. D. M. Bye, 316 North Illinois Street, Indianapolis, Ind., treats cancers, through the mails, with a Combination Oil Cure, which consists in the local application of balmy, healing oils, and the internal administration of medicine if needed, and says that he is nearly always successful in the permanent cure of this dreadful disease. He charges \$25 a month, and says that the cure is usually effected in a month.

### SLEEPLESSNESS, RHEUMATISM, AND NEURALGIA.

The Slayton Electric Caster Co., Tecumseh, Mich., send by mail, for two dollars, a set of Electric Glass Casters for bedsteads, and claim that the human body thus retains its natural electricity, and that sleeplessness, rheumatism, and neuralgia are either cured or relieved.

### CHEAPEST SUPPLY AND BOOK STORES.

The cheapest Supply House that I know of, is Sears, Roebuck & Co., 78 Fulton Street, Chicago, Ill. They sell everything, and, for 15 cents to pay postage, they mail any one their mammoth catalogue, The Consumer's Guide, of more than 1,000 pages. The cheapest booksellers that I have found in the United States are John B. Alden, 440 Pearl Street, New York; and A. Flanagan, 267 Wabash Avenue, Chicago, Ill. They are reliable men. Any book can be had of them.

### VALUABLE PERIODICALS.

Next after those published by Primitive Baptists, the best periodicals that I know of, are the monthlies—Self-Culture, Akron, Ohio (\$1); The Christian, Boston, Mass. (\$1); Our Dumb Animals, Boston, Mass. (\$0.50); and the weekly—the Western Recorder, Louisville, Ky. (\$2). Specimen copies sent on application.

### THE NEWBERRY BIBLE.

The Newberry Bible, published by Hodder & Stoughton, of London, and sold for \$2 by the Fleming H. Revell Co., 112 Fifth Avenue, New York, perhaps surpasses all others in giving, in the briefest and clearest manner, the exact meaning of the original Hebrew and Greek Scriptures, by means of simple signs in the text of the King James Version, and by marginal topics, references, and renderings.

Any one desiring fuller information on the above subjects can write for circulars or catalogues to the persons or companies whose addresses I have given,  
SYLVESTER HASSELL.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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AUGUST, 1899.



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.

# The Gospel Messenger.

AUGUST, 1899.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 21.      WILLIAMSTON, N. C., AUGUST, 1899.      No. 8.

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## NEAR JESUS.

I want to live near Jesus, and never go astray,  
To feel that I am growing more like Him every day;  
That I am always laying my treasure up above,  
And gaining more the spirit of His gentleness and love.

I want such steadfast purpose my mission to fulfill,  
That it may be my meat and drink to do my Father's will,  
To follow in His footsteps, who never turned aside  
From the path that leads to heaven, though often sorely tried.

Oh! that in His humility my spirit may be clad!  
That I may have the patience my suffering Saviour had,  
A heart more disengaged from earth and earthly things,  
Which through life's varied trials to Jesus simply clings.

Oh! I shall live near Jesus, and never go astray,  
And every sin-defiling stain shall soon be washed away;  
And I'll bear my Master's image when I see Him face to face,  
Then earth shall lose the power its brightness to deface.

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## CHARITY AND GRATITUDE.

Madisonville, Tex., May 18, 1899.

The following letters with the statements made reflect both charity and gratitude in an uncommon degree:

“Sparks, Ga., April 19, 1899.

“*Mr. W. A. Price, Madisonville, Tex.*—

“BELOVED BROTHER IN CHRIST: I hardly know how to commence a letter to you, I feel so unworthy—so humble—so poor in spirit—to write to such a Christian as you:” \* \* \* “your deeds of love and charity are so beautiful.” \* \* \* “Oh, if I could, like you, strew blessings and joy and comfort upon others, how glad I would be; yet the Lord has seen best to afflict me, to make me helpless. He knows best, though often when

racked with pain, lonely and oppressed, and even in need of comforts, I wonder why He afflicts me. Why has He afflicted me so in my youth? But I know God never makes a mistake. There was Job, so afflicted and tried in so many ways, yet he was a good man.”

\* \* \* “Dear brother, you said you wanted to live at the feet of Jesus.” \* \* \* “Oh, I put you above all Christians I know, for your walk and life in Christ—your noble deeds of love and charity.” \* \* \* “You wanted to know how I have been getting on. Very badly, my kindest brother. I will tell you all, then you will know what a ‘glorious’ deed you have done in sending me those blessed gifts—that money you sent me. Now I do not wish to complain by telling you how I have been situated, but you ask me, and even if you had not, I want to tell you so you will know what a good Samaritan you are. All the year I have been more needy and oppressed—the way darker than it has been since I have been afflicted. My father is failing fast, and has been less able to supply my needs.” \* \* \* “I have been *very sick*—dangerously sick—with some kind of stomach trouble. Oh, how I suffer God alone knows.” \* \* \* “I am better, though very weak, and suffer a great deal yet, besides I have borne two painful operations. My way has been so dark I have wondered if God was not ‘clean gone forever.’” \* \* \* “I became needy and oppressed. I prayed, Oh, how I prayed, or tried to, that the Lord would hear me and provide. I had to have some medicine. I needed clothes. I get all such myself when I can. I love to do so, for then I feel I am not such a burden.” \* \* \* “Well, I became so oppressed—needed so much—yet was helpless—I sought the Lord, whom I always go to in all cares and sorrows; my whole being seemed filled with prayer that God would remember me and my needs—my helplessness and my afflictions; every breath, it seemed to me, was a prayer.” \* \* \* “I crawled off my bed and laid my face on the floor, and wet it with my tears, praying to God for help. Now bear with me and hear it all. ‘He heard my cry.’ From an angel of mercy—from a saint—from one of the most generous brothers in God’s Kingdom—from his far-away home in Texas—there came

'help,' and joy, and comfort. Even now my tears fall like rain when I remember what a kind friend and generous brother you have been. When I broke the seal and saw the depth of your love and pity, so like a gift from heaven, I said from the depth of my heart, 'Bless the Lord, O my soul; bless His holy name.' And of you I said, Has God ever before given me such a friend? No. With eyes raised to heaven and filled with tears, I poured forth my soul in prayer in your behalf. Mamma came into the room. She saw my face transformed into joy. I told her the cause. She, too, praised God, and you. I said, 'Mamma, was there ever such a man? She prayed God's blessings upon you. She knew how I was oppressed; she knew that through you her afflicted child was made glad and happy. All night long I lay and praised God, and prayed His blessings upon you. Every gift you ever sent me has come when I was so *needy* and oppressed,' \* \* \* "but the last one, Oh, how it seemed to have come direct from God through you.

"Do you see, dear brother, the joy and comfort you have given? Do you see the music you have made in my poor heart? Don't you see the gladness you have made in one humble Georgia home?" \* \* \* "God bless and reward you a thousand fold. May he more than doubly give it back to you. May you indeed realize that it is more blessed to give than to receive. May God make your heart to rejoice as you did mine. 'The Lord loveth a cheerful giver.' 'He that giveth to the poor lendeth to the Lord.' \* \* \* "Yes, dear brother, I get to read 'The Gospel Messenger.' Brother Hassell sends it to me free, as I am afflicted; and I do enjoy it so much." \* \* \* "Again, I pray God's blessings upon you.

"Your loving little sister in afflictions,

"FANNIE SHUMAN."

Sister Shuman's letter was read by some of us here, and with one accord we suggested its publication in one or more of our denominational papers; and having obtained brother Price's consent, I wrote the sister for hers, and here is her reply:

“BELOVED BROTHER: Your dear and kind letter received with much gladness. I would have responded sooner but have been too ill, and even now I can't half write, I am so weak and in pain. In regard to the letter to dear brother Price, I do not know now what it contains, but I know that, like myself, it is very imperfect. But I desire to live at the feet of the saints. If you think the letter could in any way comfort the least saint, use it in any way you see fit. Only I want it known that my beloved ones do all they can for me; but Pappa is a cripple and Mamma is diseased. I have no brothers; and we are poor in this world's goods.” \* \*  
 “Pray for me, I am very ill.

“Your little sister,

“FANNIE SHUMAN.”

Brother Price has, out of pure charity, helped this sister by presents of money at different times, but seemed specially impressed to send this last present at the time he did. May his example encourage others who, like him, have such fruit abounding to their account; and may it also be an effective reproof to any who could—but do not “give to the poor,” and thus “lend to the Lord.” I have known quite a number of wealthy Baptists in the course of my life, but have never known one whose liberality equalled our brother's. He has been so all along, though quite poor at first, and is but moderately wealthy now. It is plain to all that God has blessed him. Besides giving over a thousand dollars to the needy, out of his own purse mainly, he has had built a good meeting-house for our church, giving the ground it is on also, here at Madisonville. He is humble and unassuming. I write this without his knowledge.

J. C. DENTON.

### SOLEMN THOUGHTS.

“If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and if in the land of peace wherein thou trusteth, they wearied thee, then how wilt thou do in the swelling of Jordan?” Jer. xii. 5.

Here is a question—a double one—for you my brother, my sister, and for all of us who run these earthly paths, that we may well bear in mind every moment of our

being. Not that we should overcharge or distress our souls on account of it, but accepting it as an inward monitor directing our attention to that final day to which all other days must bow. Instead of dreaming that life is long, and that we have goods laid up for many years, wherein we may eat, drink and be merry, let us remember that even now the messenger may have his hand upon the latch, coming in to summon us away. The command is: Watch! Let your lights be burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open to him immediately. Neither we nor the angels knoweth the hour of our Lord's return. It may be "at even, or at midnight, or at the cock-crowing or in the morning." The unguarded hour seems to be when darkness is brooding over the earth, and at such a time the faithful porter should be a sleepless watcher at his post. Blessed is that servant whom his lord, when he cometh, shall find so doing.

What is it to run with footmen? We are all footmen running our several paths, and yet how much there is to weary the pilgrims of Zion. How much jostling and over-reaching do we see! How many cross-purposes and tangled lines; how much selfishness, distrust, inhumanity and evil! Each seeks his own pleasure, his own wealth, not another's. So the race is made wearisome, and every soul is vexed like righteous Lot with the carnality and vanity of life. But if we are fretted and wearied with the conduct of our fellow-men, who are footmen as we are, how shall we contend with horses, and those who ride them?

When the mysterious Book, sealed with seven seals was taken by the Lion of the tribe of Juda, and the first seal was opened, a voice said come and see. The answer is made: I saw, and behold a white horse: and he that sat on him had a bow, and a crown was given him: and he went forth conquering, and to conquer. This is the King that shall ride prosperously because of truth and meekness and righteousness, and whose right hand shall teach him terrible things. His arrows are sharp in the hearts of the King's enemies, whereby the peo-

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ple fall under him. How shall we contend with the white horse of purity and righteousness, whose rider canst not look on iniquity? Alas! we must cry as Job did, Behold I am vile, what shall I answer thee? or with the prophet, O my God, I am ashamed and blush to lift up my face to Thee, my God; for our iniquities are increased over our head, and our trespass has grown up into the heavens. Another seal was broken, and there went out a horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword. Here is the red ensign of war and blood. Men's hearts fail them for fear of what is coming on the earth. What shall we do when violence covers the earth and the hand of every man is against his neighbor? The third horse is black, and his rider carries in his hand a pair of balances. This means that justice comes to weigh the people. He who weighs the mountains and measures the seas, must judge the nations. He looks down to see if there are any that understand, and seek God. He looks not at the countenance or regards the stature, but trieth the reins and the heart. Are we ready to be cast into the balance and weighed before the Lord? What shall we do when he crieth out, 'There is none good, no not one'; 'thou art weighed in the balance, and art found wanting.' Men of low degree, said David, are vanity, and if of high degree they are a lie; if laid in the balance they are altogether lighter than vanity. O, my brother, how are we to contend with the horseman that carries the balance of the sanctuary?

When the fourth seal is opened, another horse joins this mystical procession. It is a pale horse, and his rider is death. How shall we contend with him? His field is the universe; his mission to undo the work of creation and rob the world of everything that breathes. The grave follows him, and it never says, It is enough. This is the last horse we shall see, for his rider will leave no victims for another. Before him it is as the garden of Eden, and behind him a desolate wilderness, and nothing shall escape his flying shafts. If running with the footmen has wearied us, how shall we contend with

horses, and how will we do in the swelling of Jordan, which is but another emblem of our fight with death? Our feet are fast tending to that typical stream whose banks are ever full. Its swollen waters must be crossed, and there is neither bridge nor boat to bear us above the stream. We go down in numbers to touch the waves, but each must cross alone. No hand touches hand; no eye looks into another through that troubled current. Is not this the fiery trial that shall try the children of men? Our dreams of life, our labors, our wisdom, wealth and fame, are things of naught. The plain men of the Bible speak of leaving this world naked. And so, it is the very soul is unclothed in the dissolution of our mortal frame. This great ordeal comes in many forms, how shall we meet it? Shall remorse and anguish be our lot, or shall peace bless the solemn scene? Shall we grasp at pleasures gone and mourn a misspent life, or calmly sink to rest as the Lord's warrior whose work is done, 'leaning our head on Jesus' breast to breathe our life out sweetly there?' From death there is no escape, for one event happeneth to all, but how different is the experience and feeling of men beneath death's icy hand! We read of a great monach who in this unequal battle cried in despair, "My kingdom for an inch of time." We read of another, a lowly, persecuted, helpless pilgrim of the cross, able to say in the supreme moment, "I see the heavens opened and the Son of man standing on the right hand of God." One is satisfied with the pleasures of sin for a little season; the hope of the other entereth into that within the veil.

"I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not! Yea, I sought him, but he could not be found. Mark the perfect man and behold the upright: for the end of that man is peace."

S. B. LUCKETT.

Crawfordsville, Ind.

---

Let us begin every day by putting before our hearts and consciences clearly that our chief duty during that day is to glorify God. We may not know just what will glorify Him, but if we begin the day with an eager desire, He will show us the way.—*Selected.*

## EDITORIAL.

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

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

### FALSE AND DANGEROUS PROFESSED SPIRITUALIZATIONS OF THE PROPHECIES OF SCRIPTURE.

For seven years I have painfully noticed and tried plainly, earnestly, and kindly to warn our people of the extreme danger of a *growing* tendency among some of our ablest ministers to spiritualize or explain away, as mere incidents of the present experience of Christians in this momentary life, the solemn and eternal realities announced in the awful sublime prophesies of the Old and New Testament Scriptures — prophesies of the second personal coming of Christ to this world, His resurrection of the bodies of all the dead, His judgment both of the righteous and the wicked, His consignment of the wicked to everlasting punishment, and His welcoming of the righteous into everlasting happiness. To every simple, unsophisticated child of God these momentous events of the future are just as plainly and certainly set forth in the Scriptures as are any events of the past; and the Bible that is robbed of these stupendous and eternal truths is an entirely new and different

Bible from the Bible written by the prophets and apostles—so new and different a Bible that the church of God never has received it and never will, it does not matter, in the slightest degree, what human beings or what beings from the other worlds advocate its reception. The divinely-inspired and unchanging faith of God's elect has for more than eighteen hundred years embraced every one of these great revealed truths, and therefore will embrace every one of them forever. And I would rather that a millstone were hanged around my neck and that I were cast into the depths of the sea than that I should ever be guilty of the terrible sin of endeavoring to unsettle the faith of the weakest one of God's saints in any of these declarations of His Written Word.

In the early centuries of the Christian Era, in the Middle Ages, and in modern times, Satan, transformed into an angel of light, has, in the attractive but deceptive garb of professed spirituality, been laboring to explain away, into mere present experience, all of these great prophecies of the Scriptures. So did the paganizing Gnostics (Know-Alls) and Manichaeus of the early centuries, the Roman Catholic Schoolmen of the Middle Ages, and the Swedenborgians, Universalists, Unitarians, and German Rationalists of modern times.

*The very same method of explaining away the prophecies has been and may be applied to explaining away all the facts, all the doctrine, and all the precepts of the Scriptures, and thus turns the whole Bible into one gigantic fable.* Every informed man knows that hundreds of the Scripture prophecies have already been and are now being literally and minutely fulfilled, and therefore expects that the remainder of them will be literally and minutely fulfilled. The Bible is not an improved edition of Æsop's Fables—a string of falsehoods intended to illustrate truths; but *it is both literally and spiritually true.* That method of interpreting the Scriptures which denies their literal truth and allegorizes away that truth into present experience, thus emptying them of their eternal meaning, has, for eighteen centuries, been dragging down those who accept such interpretation into the maelstrom of utter unbelief,

and will no doubt continue to do so, unless sovereign and almighty grace interposes to save them.

The extreme predestinarian but able writer, Martin Luther, says: "Mystical and allegorical interpretations are trifling and foolish fables, with which the Scriptures are rent into so many and diverse senses that poor silly consciences can receive no certain doctrine of anything. When I was a monk, I allegorized everything; but now I have given up allegorizing, and my first and best act is to explain the Scriptures according to the simple sense; for it is in the literal sense that power, doctrine, and art reside." The rigid predestinarian but clear and powerful thinker, John Calvin, says: "The true meaning of Scripture is the natural and obvious meaning, by which we ought resolutely to abide; the licentious system of the allegorists is undoubtedly a contrivance of Satan to undermine the authority of Scripture, and to take away from the reading of it the true advantage." The Particular Baptist preacher, C. H. Spurgeon, of London, perhaps the most gifted man of the Nineteenth Century, says: "Illegitimate spiritualizing is a sin against common sense, a childish trifling and outrageous twisting of texts which makes such an interpreter a wise man among fools, but a fool among wise men, and is the most ready method of revealing egregious folly. The Bible is not a compilation of clever allegories or instructive poetical traditions; it teaches literal facts and reveals tremendous realities. It will be an ill day for the church if the pulpit should ever appear to indorse the skeptical hypothesis that Holy Scripture is but the record of a refined mythology, in which globules of truth are dissolved in seas of poetic and imaginary detail. Legitimate spiritualizing, affirming the literal truth of the Scriptures, and making a present spiritual application of such truths (as the apostle Paul does in Gal. iv. 22-31) is not only allowable, but is impressive and refreshing; but illegitimate or improper spiritualizing, *denying the literal truth of the Scriptures, turning them into fables*, and pretending to give their *only* real meaning as present and experimental, is utterly false and ruinous, and is but a disguised form of infidelity. The Scriptures thus interpre-

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ted are no more like the Scriptures of the prophets and apostles than a picture of a landscape is like the landscape itself; there is only an apparent but no real resemblance between the two.

Eschatology is the doctrine of the last things that are to occur in the history of the human race. The five great points of eschatology are the second personal bodily coming of the Lord Jesus Christ to this world, His resurrection of the bodies of all the dead, His judgment both of the righteous and the wicked, His consignment of the wicked to everlasting punishment, and of His welcoming of the righteous into everlasting happiness. These five points, as revealed in the Scriptures, are perfectly inseparable, so that a denial of one point is a virtual denial of all the others. All these five points are not only plainly and repeatedly declared in the Scriptures, but they have been set forth in the Articles of Faith of the Predestinarian Baptists for hundreds of years. But I am very sorry to have to say that these Bible and Baptist Articles of Faith have been abandoned or discarded by some of the churches to which some of our excessively spiritualizing ministering brethren belong; and the Scriptures that, to every simple mind, so plainly teach the five great points of eschatology, are, by these ministering brethren, applied and either tacitly or explicitly *restricted* to present Christian experience. The plainest and strongest texts predicting the *future* second personal bodily coming of Christ to this world are applied and apparently restricted to His *present* spiritual coming to His people; the plainest and strongest texts predicting the *future* resurrection of the bodies of all the dead are applied and apparently restricted to the *present* spiritual resurrection of the souls of the people of God from their death in trespass and sins, or to the imagined passage, at death, of a spiritual body with the spirit into the eternal world; the plainest and strongest texts predicting the *future* eternal judgment of both the righteous and the wicked are applied and apparently restricted to Christ's *present* spiritual judgment of His people; the plainest and strongest texts predicting the *future* consignment of the wicked to everlasting punishment are applied and ap-

parently restricted to God's *present* fatherly chastisement of His people for their sins; and the plainest and strongest texts predicting the *future* welcoming of the righteous into everlasting happiness are applied and apparently restricted to the present spiritual happiness of His believing and obedient people—so that, *by this method of explaining the Scriptures*, the second coming of Christ, the resurrection of all the dead, the judgment, hell, and heaven are all right now and here in this present momentary earthly life, and, *so far as we are to understand by the interpretation of the Scriptures by some of these ministering brethren*, these five great events are confined to this life and to the people of God, and the human race (especially the wicked) will be as non-existent after time as they were before time, which is exactly what all infidels and atheists believe, but which I can not think is the faith of any of our Primitive Baptist ministers. Other brethren as well as myself may misunderstand what these ministering brethren believe in regard to the five great points of eschatology: and, as we are bound up into nominal fellowship with them by the modern invention of formal Associational correspondence, and as they have discarded their Articles of Faith and seem to restrict all the prophecies of Scripture to the present earthly life, we think that we ought to know *what they really believe on these great fundamental subjects, and what is the reason for their belief*—that is, if they believe in these great future and eternal events, what are the passages of Scripture upon which they base such a belief. With us, and we hope with them, the dreams of human imagination are but as worthless chaff in comparison with the precious and enduring Word of the living God (Jer. xxiii. 28-40; Isa. xl. 6-8; 2 Tim. iii. 14-17; 1 Pet. i. 24, 25). False interpretations of that Word—turning it into fables—are as dishonoring to God as they are distressing to His believing people. S. H.

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Carlyle never uttered truer words than when he said, "A man who wishes to do faithfully needs to believe firmly." No man is a man of power who does not believe firmly what he professes to believe, whether that be little or much.—*Selected.*

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## EQUAL RIGHTS AND SECRET SOCIETIES.

Forasmuch as Primitive Baptists are misunderstood and misrepresented, and sometimes taunted and ridiculed because of their peculiar views of gospel doctrine and order, we feel inclined at this time to say a few things in their defence. It is true, that Primitive Baptists are a separate and distinct denomination, having no connection with any religious sect, secret society, fraternity or institution, save the church of Christ—which church, they believe, is “thoroughly furnished” in the Scriptures “unto all good works.”—2 Tim. 3. They hold that there is not a duty that they owe to either God or man, nor an evil that they should shun, but what is already binding upon them as members of the church, without going out to unite with any of the so-called, benevolent institutions of men. When they observe these duties, and shun these evils, which are binding upon them by the authority of Jesus Christ, as the great Head of the church and the only Lawgiver in Zion, they honor God thereby, and not man. They believe that, as disciples of Christ, they are to deny themselves and forsake all to follow Him; and that they are positively forbidden to be “unequally yoked with unbelievers;” and that where any have become entangled with such yoke of bondage, that God commands them to “come out from among them, and be *separate*, and touch not the *unclean thing*.”—2 Cor. vi; 17. Every one of those so-called, religious, moral or benevolent institutions, which are based alone upon the wisdom and authority of men, claiming to be *auxiliary* or helping societies to the church of Christ, are an “*unclean thing*” in the sight of God. Anything which the Lord prohibited Israel of old to eat, or to *touch*, was unclean for them. And if they should eat or touch that which the Lord had declared to be unclean to them, they sinned, and were so defiled that they had to be put out of the camp of Israel for a certain time, and then go through a round of ceremonial washings and cleansings, besides offerings and sacrifices, before they could again be admitted into the full privileges of their breth-

ren. So, also, in the visible church organization. Whatever our God has not authorized, or whatever he has forbidden, is an unclean thing for Christians to be connected with. It is a worldly spot, and will defile the garment of their Christian profession.

Some time ago, a very worthy gentleman and friend said to us: "If your denomination would modify a little, and change the rules of your church so as to receive the baptism of other sects as valid, and admit Masonry, it would be great help to your people. Many very influential and intelligent persons are kept from uniting with you because of your rigid rules in these particulars." After having some reflection upon these things, we have concluded to offer a few remarks in this connection upon

#### EQUAL RIGHTS.

Every sect, denomination, fraternity, institution, or society, whether secret or otherwise, claims the right to receive, retain or expel its own members, according to its own rules. This is precisely what is claimed by Baptists of the Primitive faith and order, and what they freely grant to all other religious sects, moral institutions, or societies. We are aware that it is said and believed by many, that our rules are rigid, and that many good and influential persons are kept from uniting with us in consequence of them; but is not the same true with regard to all other sects? Are not all who differ with them kept from uniting with them because of their rules? If numbers and worldly influence were the scriptural marks of the church of Christ, then the Primitive Baptists certainly are far from these marks. None can unite with any sect or society unless it be upon terms and qualifications adopted by such society. Can any join the Masons, Odd Fellows, Good Templars, or any other society, except upon terms which each have adopted as best calculated to promote the object and best interest of the society? Do Primitive Baptists claim anything more than this? Do they ask or exercise any greater privilege than others do? Are they not entitled to equal rights with others? or must they be forever singled out, hunted down, and stigmatized by

all classes, sects and societies, because they quietly exercise the identical privilege that is exercised by all other institutions and denominations?

Primitive Baptists regard the Scriptures as their only standard of faith and practice, and they do not pretend or claim the right to sit in judgment as a church to judge those outside of their own membership, nor hold any others amenable to them. They do not keep any one from uniting with them, whom they consider to be scripturally qualified, and who are willing to do so upon the rules by which they receive members. If any person desires membership with them according to what they understand to be gospel principles, let them come along, and they will assuredly be received. All ranks and conditions, sects and societies, may come. Presbyterians, Methodists, Missionaries and Masons may come; the rich, the poor, the old, the young, the *intelligent* and influential, may come; the learned and the unlearned, the wise and the ignorant, the deaf, the dumb, the blind, the lame, and the pauper—all may come and be received freely among Primitive Baptists, if they come upon the terms which they understand to be necessary respecting membership in the church of Christ. Is this illiberal? Does this look like bigotry and intolerance? If so, let others free themselves from such things before they attempt to dictate to, or complain against, Primitive Baptists. "He that is without sin among you, let him cast the *first* stone."

I wish now to say a few things as to the position of Primitive Baptists concerning

#### SECRET SOCIETIES.

*First*—The man of God is thoroughly furnished by the Scriptures unto all good works; and the church of Christ, being complete in Him in doctrine and order, as well as in every spiritual gift, they can not need the aid of any society formed by man as a help to the beauty and perfection of her organic structure. The church of God is spoken of by inspired writers as the "perfection of beauty," "the joy of the whole earth," "the city of the Great King." It would, therefore, be degrading to the principles and profession of her members for any of

them to mar her beauty, or defile their garments by uniting with, or conforming to, any of the institutions, doctrines or commandments of men, not authorized by the Scriptures.

*Second*—Christ, the Head of the church, ever taught openly, and in secret said nothing; and He commanded His apostles to proclaim His gospel upon the house-tops, or publicly to the world. Secrecy, therefore, is inconsistent with the nature and principle of the Christian religion, and with the character of the organized church as “the light of the world,” or as “a city set on a hill, whose light can not be hid.”—Mat. v. 14.

*Third*—“*Secrecy*” is inconsistent with gospel order; as each member of a secret society takes a solemn oath to keep certain things secret from his brethren in the church who are not members of such society, and the church is thereby deprived of her right to judge of the conduct and order of her members as required in 1 Cor. v. 12.

*Fourth*—Christian and church fellowship is the strongest bond of communion and fellowship that can possibly exist; even requiring, if need be, to forsake father and mother, wife and children, with every earthly tie and interest, to maintain that fellowship that will honor Christ and glorify God in our body and spirit, which belong to God. The relation in the church is so near that the members are said to be “members one of another.”—Rom. xii. 5. As such, therefore, they are entitled to the strongest confidence and closest communion—such as no other society can ever claim without usurpation. Whatever may be said as to the good or evil of secret societies, one thing is certain and can not be denied except by infidels: That “he that doeth evil, hateth the light, neither cometh to the light, lest *his deeds* should be reprov’d;” and, on the other hand, “He that doeth truth, cometh to the light, that *his deeds* may be made manifest that they are wrought in God.”—John 3; 20.

*Fifth*—In uniting with a secret, oath-bound society, a church member takes upon himself, voluntarily, a solemn obligation to do or not to do some unknown thing—which thing is a profound secret from both church

and state—and the oath, whatever it binds upon the member, is a voluntary oath, not required by church or state. There are, therefore, certain good reasons for believing that such voluntary oath is in direct violation of the command of Christ to His disciples to “Swear not at all; but let your communication be, Yea, yea; nay, nay; for whatsoever is *more* than these cometh of evil.”—Mat. v. 37. No oath of office, nor as a witness, is required in the church of Christ; but, to the contrary, is positively forbidden to her members; as the bond of union and fellowship is so regulated by principles of truth, honesty and justice, which God has written in the heart of each subject of His gospel kingdom, that to require a further obligation by an oath would be to deny that these holy principles are written in the heart, and place the church of Christ on a level, or beneath, a mere human institution.

*Sixth*—No member of any gospel church has the right, according to the law of Christ, to become a self-constituted judge of his own conduct, nor of the conduct of any other member. But it has frequently been the case that when one unites with any secret, oath-bound society, and his conduct in that particular is called in question by the church, he generally seeks to shield himself, not by openly telling what he has sworn to do or not to do, but by saying: “There is no harm in it.” And he seems to think the church ought to be satisfied with this simple declaration, and take his judgment and decision in his own case as final. If a church should proceed in this manner in other matters where there are charges and complaints against members, and be satisfied to let the censured member decide his own case, it would destroy everything like gospel discipline and make each member a proper judge of his own case.

*Seventh*—Another objection to Primitive Baptists uniting with these secret, oath-bound societies is, from the fact, that while some of them claim to be promoters of morality, benevolence and charity, they carefully guard against all liability to acts of charity by utterly refusing membership to any man who is properly a subject of charitable contributions. Charity is an ever living and abiding principle—being even greater than faith

or hope. It is the bond of perfectness in the church, by which all things are to be done. To voluntarily, therefore, bind ourselves by an oath to keep out of our fraternal love and fellowship all proper subjects upon which to manifest and bestow our deeds of charity, would seem to us like a violation of the principles of either morality, benevolence or charity. The poor in spirit, whom the Lord Jesus Christ has blessed, and who are entitled to all the privileges and ordinances of the gospel kingdom, can not obtain membership in any well-regulated Masonic Lodge upon his morality, nor piety, if he is a poor pauper; or if he is blind, or deaf and dumb; or if he has but one arm, or but one leg; or in any way crippled or maimed for life—unable to walk or support himself. He may be a real object of charitable assistance, yet, if we are correctly informed, he would be rejected because of these very things which render him a real and proper subject of charity. Is it right for a Baptist of the Primitive faith and order to take such a solemn obligation to reject such from fellowship? Is it according to any principle of gospel order?

*Eighth*—It is believed by many that when a member of the true church of Christ unites with any of these worldly institutions, that he thereby violates the command of God to “be not conformed to this world.”—Rom. xii. 2. When members have thus become ensnared, they can only be relieved by obeying the command of God to “come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”—2 Cor. vi. 17, 18. What a precious promise to erring Christians.

These institutions certainly are of the world—adapted to the views and business interests of the world; and, as the world will hear and love its own, it will foster, nourish, cherish and love any professed Baptist who will be identified with these institutions, better than one who does not, though he may have denied his religious faith to unite with them.

We now close for the present upon this subject, and only wish to say in conclusion, that the Old order

of Baptists have no "Aggressive Raid" to make upon any sect, society, fraternity or denomination. Our position as Primitive Baptists is not aggressive, but *defensive*; and what we have said in this article of other sects, or societies, is only mentioned as facts that exist, and not as a charge or complaint against them for attending to their own business in their own way. If our denomination is reviled and ridiculed for what they consider to be the truth of God and their steadfastness in that truth, or any of the members are being ensnared by the devices and "cunning craftiness of men, whereby they lie in wait to deceive," we deem it an imperative duty to lift a warning voice and speak in defence of the truth; but not to go outside to hunt up trouble, nor invade the rights of others. "Our feet shall stand within thy gates, O Jerusalem!"—Psa. cxxii. 2. If our feet stand within the sacred precincts of Zion, we shall find enough to do without meddling with other people's business. If any one be a member of any society or institution, let him strive to make a good member, and honor the society by conforming to its laws; and if he is not satisfied to do this, or believes the institution to be wrong, let him come away from it. So, also, we would admonish church members to make good and useful members by obedience to the law of Christ, which regulates fellowship among Christians; and if they prefer the privileges and fellowship of any society or fraternity outside of the church, Primitive Baptist churches will always relieve them of all church responsibility by excluding them from church fellowship. Then the church is no longer responsible for their conduct, whether secret or public, and such members can have the full enjoyment of their choice and preference without being amenable to the church or encumbered with its laws.

W. M. M.

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### FREEDOM.

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"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1.

The children of God are all free, yet it is probable that they do not all know how free they are. The text

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affirms that Christ hath made us free, and, therefore, they are free indeed. John viii. 33. The Jewish brethren had been made free from the service of the ceremonial law, as well as from the law of sin and death, and to return voluntarily to the observance of the law would have been a virtual denial of Christ as the substance to which the shadows pointed.

Such pleadings with a people who had been under the yoke of legal bondage, and then made free from it would scarce seem necessary; yet, strange as it appears, those brethren were so affected by tradition, and so much inclined to the apprehension that, possibly, it might be necessary, after all, to keep the law of Moses in order to be saved, that they were an easy prey to false teachers, who so taught them. They seemed not to fully understand that the liberty wherewith Christ made them free was unconditional and everlasting; and such is the mistake of many, no doubt, of God's precious children. And where such is the case with any Christian, or number of the children of God, they are liable to be imposed upon by a certain class of teachers, and subjected to burdens not required of them by the law of Christ. But it would seem that the arguments adduced by the apostle in his letter to the Galatians are quite sufficient to convince and unite all true believers in the doctrine of salvation by grace.

Yet it appears that the impressions made upon the minds of the children in our day, is often so firmly fixed and rooted in them that they are hard to wean off from those errors by which many are deprived of the full benefit of their liberty in Christ as long as they live in this world. I do believe that it is quite safe for the children of God to know the truth by which they are made free from such burdens as men would bind upon them, as so many conditions of salvation. The admonition should be carefully heeded by all the heirs of freedom, "Stand fast in the liberty wherewith Christ hath made us free." Oh! why should a free people desire to be in bondage again? Why not believe the truth, and practice the truth, and enjoy the blessings of true liberty! A proper conception of our freedom from the destructive power of sin and Satan is the best and no-

blest incentive to obey Him who has so graciously and effectually wrought our freedom.

My heart swells with emotions of love and gratitude to God for the blessings bestowed upon His people through the inspired testimony of those holy apostles and prophets, who "spoke as they were moved by the Holy Ghost." Supported by the spirit of this testimony, the church of Christ, having escaped the mist and fog of conditionalism, stands forth in the light and glory of the liberty wherewith Christ hath made us free; and we may confidently hope that she will never be entangled with the yoke of bondage.

J. E. W. H.

#### QUESTIONS AND ANSWERS.

1—Q. Why did God create a part of mankind to be saved and the other part to be lost and to be severely and eternally punished?  
 A. The Scriptures do not say that He did, nor have I ever heard a Primitive Baptist say so. The Scriptures declare that God created man in His own image, very good and upright (Gen. i. 27, 31; Eccles. vii. 29); and that the Creator, who is righteous in all His ways and holy in all His works, does not compel or even tempt His creatures to sin (Psalm cxlv. 17; James i. 13); and that Adam, the federal head and representative of his race (Rom. v. 12-19; 1 Cor. xv. 22), was not deceived by Satan in his transgression of God's law, but knowingly and deliberately disobeyed the divine commandment, thus involving all his posterity in a state of sin and condemnation (1 Tim. ii. 14; Gen. iii. 6, 17-19; Rom. v. 12-19); and that all flesh corrupt their own way upon the earth (Gen. vi. 12; Isa. liii. 6), and sin against the light of nature, reason, and conscience and are therefore inexcusable (Rom. i. 18-32; ii. 1-16), and are guilty before God (Rom. iii. 9-20), so that salvation can only be of God's sovereign, free, and unmerited grace (Rom. iii. 21-31; v. 20, 21; vi. 23), which He has a perfect right to give to His own loved and chosen people, while He has an equal right to leave others to go on in their sins and justly to perish and be punished forever because of their own inexcusable sins (Rom. viii.; ix.; Eph. ii.; Rev. xxi.; xxii.). Every human being will be finally and righteously judged according to the deeds done in the body (Matt. xxv. 31-46; John v. 27-29; Rom. ii. 1-16; 2 Cor. v. 10; Rev. xx. 11-15; xxii. 14, 15); and all whose names are not found written in the Lamb's Book of Life, not redeemed by His blood nor renewed by His Spirit nor conformed to His image nor living soberly, righteously, and godly, as Christ did, in this present world, will be justly cast into the lake of fire, which is the second and everlasting death, while those like Christ will, by His grace and by virtue of His perfect righteousness imputed to them, joyously enter into the heavenly and eternal city, the immediate and manifest presence of the Holy and Living God, where all the holy angels and glorified saints will forever dwell (Rev. xx. 14, 15; xxi. 27; xxii. 1-15; Rom. viii.; Eph. i.; 2 Thess. i.; ii.; 1 Pet. i.; ii.; 1 Cor. i.; Titus ii., iii.).

2—Q. How do you reconcile the doctrine of God's predestination of a certain number of the human race to salvation and the freeness of His salvation to all human beings who desire it? A. The perfect harmony of these two great scriptural truths is shown by this additional scriptural truth—that those human beings who really and spiritually desire salvation from sin already have spiritual life, have already been quickened by the Holy Spirit from the death of trespasses and sins, and therefore were redeemed by the blood of Christ, and consequently were chosen and predestinated to salvation by God the Father before the foundation of the world—the Father, Son, and Spirit, the Three<sup>o</sup>—One God—acting in perfect harmony in predestinating, redeeming, and regenerating all His loved and chosen people (Isa. xli. 14-20; xlv. 1-6; xlv 17-25; liii.; liv.; lv.; Jer. xxix. 10-14; Ezek. xxxvi. 22-38; Zech. xii. 10-14; xiii.; Matt. v. 3-16; xi. 25-30; John vi. 37-58; x; xvii.; Eph. i.; ii.; iii.; 1 Thess. i. 2-10; 2 Thess. ii. 13-17; 1 Pet. i.; ii.; Rev. xxi. 1-7; xxii. 1-17).

3—Q. Were all nations represented by Peter's audience on the day of pentecost? A. The language of the sacred historian, Luke, in Acts ii. 5—"there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven"—is explained by the language of the hearers in verses 9, 10, and 11, in which they mention themselves as from seventeen different countries in Asia, Africa, and Europe, all the three great divisions of the then known world.

4—Q. What is meant by 1 Tim. ii. 4? A. The translation of this verse in the King James Version is—"who (that is, God) will have all men to be saved, and to come to the knowledge of the truth." The translation in the Old Syriac Version of the second century is—"who would have all men live, and be converted to the knowledge of the truth"; in the Revised Version—"who willeth that all men should be saved, and come to the knowledge of the truth"; in the Baptist Version—"who wishes all men to be saved, and to come to the knowledge of the truth." The Newberry Bible, in the margin, renders the verb *thelo*, translated "will have" in the King James Version "desireth," and the noun translated "knowledge," "full knowledge"—"who desireth all men to be saved, and to come to the full knowledge of the truth." Considering the many other places where the verb *thelo* occurs in the New Testament, and the light thrown upon this text by parallel or similar texts and the general teaching of the Scriptures, the meaning of the apostle Paul in this passage seems to me to be—"who is willing for all men to be saved, and to come into the knowledge of the truth." John Gill thinks that the phrase "all men" is shown by the context to mean "all classes of men," that is, "some of all classes." Perhaps the sixth verse tends to prove that such is the apostle's meaning—"who (that is, Christ) gave Himself a ransom for all, to be testified in due time"; the "all men" whom God "wills to be saved, and to come to the knowledge of the truth," being all whom Christ has redeemed, and to whom the Holy Spirit will testify that fact in due time. But the most of predestinarian interpreters of this text think that Paul means that God has a friendly but not a purposive "will for all men to be saved, and to come to the knowledge of the truth"; just as Moses says (Exod. xxxiv. 6, 7) that God, in the second giving of the law upon two new tables of stone after the first tables had been thrown down and broken, proclaimed His name, "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty"; and as Isaiah (xxviii. 21) says that the punishment of sin

is God's strange or ungenial or unjoyous work, though demanded by His holiness, justice, and truth; and as God says in Ezekiel (xxxiii. 11), "As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live"; and as Micah (vii. 18) says that "God pardoneth iniquity, and delighteth in mercy"; and as John (iii. 16, 17) says that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life, for God sent not His Son into the world to condemn the world, but that the world through Him might be saved," and (1 John iv. 8) that "God is love"; and as Paul says (2 Cor. v. 19) that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation"; and as Peter says (2 Pet. iii. 9) that "the Lord is long suffering to usward, not willing that any should perish, but that all should come to repentance"; and as Christ says (John v. 40), "Ye will not come to Me, that ye might have life"; and (Matt. xxiii. 37), "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" and "Go, teach all nations" (Matt. xxviii. 19), and "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark xvi. 15, 16). These precious declarations of the Scriptures are as divinely inspired and as true and important as any others, and are no more to be reasoned or explained away than any others. They prove that God is a benevolent and not a malevolent Being; that He takes far more pleasure in the holiness and happiness than in the sinfulness and wretchedness of His creatures; that all forms of sin come from the creature and not from God; that man destroys himself, and none but God can save him (Hos. xiii. 9; Jonah ii. 9); but they do not prove that God predestinated all men to be saved, nor that Christ redeemed all men, nor that the Holy Spirit regenerates and sanctifies all men, nor that all men will be glorified in heaven at last, for, if they did, they would contradict many other Scriptures, such as Eph. i., ii., iii.; 2 Thess. ii. 13, 14; 1 Pet. i., ii.; Isa. liii. 8-12; Matt. i. 21; xi. 25-27; xxv. 31-46; John vi., x, xvii.; Rom. ii., viii., ix.; 2 Thess. i. 6-12; Rev. xx. 11-15; xxi. 1-8. God is not under obligation to any sinners to save them from their sins; but those whom He actively, positively, and efficiently wills to save, He certainly will save; He has from eternity predestinated them to salvation, His Son has redeemed them, and His Spirit will regenerate, sanctify, and glorify them.

5—Q. What do the words mean—"who is the Saviour of all men, specially of those that believe" (1 Tim. iv. 10)? A. That God is the providential preserver of the lives of all men, especially of the lives of believers. He exercises a *general* providence on all the human race, and a *special* providence over His own people.

6—Q. What is meant by Christ "preaching unto the spirits in prison" (1 Pet. iii. 19)? A. As shown by the 18th and 20th verses, and by 1 Pet. i. 10, 11, and 2 Pet. ii. 5, the apostle Peter means by this language that Christ preached by His Spirit in Noah (Gen. vi. 3, 8, 9, 22) to the unbelieving and disobedient ante-diluvians, that is, people before the deluge, who had justly perished in the flood, and whose spirits were in the prison of perdition when Peter wrote his epistle.

7—Q. How do you harmonize 1 John i. 8 and 1 John iii. 9? A. In

1 John i. 8, we read, "If we say that we have no sin, we deceive ourselves, and the truth is not in us"; and in 1 John iii. 9, we read, "Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he can not sin, because he is born of God." The first of these verses declares *the inward sinfulness* of the children of God as long as they remain in the flesh, that is, in the present life, just as Paul declares of himself in Rom. vii.; and the last of these verses declares *the habitual outward righteousness* of the children of God after their new birth, just as Paul declares of them in Rom. vi and viii., as Christ had declared in John x. 27, and xiv. 23, and in Matt. vii. 16-18, and xii. 35, and just as John declares in 1 John ii. 4, 29, iii. 3, 5, 6, 7, 24, and v. 4, 18. The tenth verse of 1 John iii. says, "in this the children of God are *manifest*, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." The *manifestation* is, of course, in the *outward* conduct, *not* in the *inward* principle; so that the most correct and the plainest translation of 1 John iii. 9, seems to me to be—"Whosoever has been begotten of God is not committing or practicing sin (that is, does not go on in the habitual outward practice of sin as he did previously), for His (that is, God's seed (the Holy Spirit) remains in him, and he is not able to be sinning or practicing sin (that is, to go on in habitual open sin as formerly), because he has been begotten of God." The Lord Jesus Christ saves His people *from their sins*; and that real and holy salvation is begun and manifest in time, and will be completely manifest, in both their souls and bodies, in the morning of the resurrection (Psalms xvii. 15; Rom. viii. 23, 29; Philip. iii. 21; 1 Pet. i. 1-5; v. 1; 1 John iii. 1-3.)

S. H.

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## EXTRACTS.

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Verona, Tenn., May 7, 1899.

DEAR ELDER MITCHELL: Although I have never seen your face in the flesh, I regard you dearly for the truth's sake and for your work's sake.

Your writings are so plain and full of instruction that it does seem that any one of God's children, no matter how weak he might be, can understand you.

Your article on the Resurrection, in May "Messenger," was so plain and full of truth that to me it seemed it was just the way our dear Saviour intended it should be understood.

I have long desired to tell you how much I have enjoyed your writings in "The Messenger," which I have been reading for eighteen or twenty years. Like myself, you are getting old and feeble in body, but it seems that, with God's blessing, your mind is still clear and vigorous to instruct the poor, weak, and halting ones of the flock of God. If one of the flock at all, I feel to be one of the poor, weak, and trembling ones. I have seen and felt much trouble in this mortal life, having lost two precious sons in the vigor of manhood, suddenly taken from me by accidents on the cars, and my dear husband died from sickness a few years ago. At times I have felt that I surely would sink under the heavy shock of grief, but the Lord still spares me for some purpose known only to Himself. I feel to desire the prayers of all that my remaining days may be spent to the honor, and in the service of my precious Redeemer.

Dear brethren, Hassell, Henderson, and Mitchell—write on—for your writings are full of truth and love.

Accept this expression of Christian love to you and your aged companion.

From your sister, as I hope, in Christ,

MRS. R. S. CHILTON.

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#### A FEW WORDS FROM A PRIVATE LETTER.

DEAR BROTHER: As I feel the infirmities of age more and more I am reminded that the time of my sojourn here is short. But my faith and hope of a better resurrection grows stronger and stronger.

The trials through which I have passed have been for my good, and I am glad I have been brought through the fire, and when sufficiently purified I shall come forth as gold tried in the fire, and I trust, through the merits of Jesus, ultimately to be glorified in heaven, see Jesus as He is and be like Him. My constant desire now is that God will restrain and sustain me in this mortal life, and give me grace to be reconciled to all His dealings with me \* \* \* I feel at times I would not change one of God's providences if I could, not even His chastisements.

Dear brother, I have read your article in the May "Messenger" on "The Shepherd and His Flock," three times. It is full of instruction as well as comfort, and it has seemed to me to be one of the sweetest articles I ever read. \* \* \* O, how my heart did rejoice as I read on page 143 of May "Messenger," "I hope I am following Jesus in temptations and persecutions, and hope to follow Him in the grave and in the resurrection.

Yours in love,

J.

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*Elder J. E. W. Henderson—*

Wooster, Ark.

HIGHLY ESTEEMED BROTHER: I am a constant reader of the blessed "Messenger," and have often felt a desire to write and try to tell you how strengthening and comforting your writings have been to me; but a sense of unworthiness and inability has kept me from doing so. However, since receiving the May "Messenger" and reading your article "Beauty of the Gospel Ministry," I feel that I must in my feeble way try to tell you how much it rejoiced my poor mourning soul. It is indeed a feast of fat things to me. I have read it time and again, and each time it seemed to shine out more beautifully; yes, my brother, the beauty you have described is clearly seen. How glad and how thankful I am that there are yet those who stand upon the mountains and bring good tidings of good—that say to Zion, "Thy God reigneth"; and wherever I come in contact with those publishers of salvation, I can but love and admire them as being sent of the Lord to comfort Zion; and their very feet are beautiful as they follow the foot-prints of Jesus. What would we poor sinners do without Him?

I meet with some who seem to be so filled with their own righteousness that they have no need of Jesus; but to me He is everything. I so realize my nothingness, even now, that I fear and tremble while trying to write a word in His name. It is not my privilege to hear much good news proclaimed in these parts; the most of the preaching I hear is of the kind you mentioned, wherein one can not

tell whether God or the Devil reigns; and such doctrine does not satisfy my hungry soul.

We have a church, four miles from us, with a membership of twenty-five; but there are no preachers near, and we are without a pastor this year; and a flock without a shepherd never does well; they are continually straying here and yonder, and I feel that such is the case with us. Oh that the God of Israel would be pleased to give us a faithful undershepherd to go in and out before us! Elder Westal, of Pine Bluff, eighty miles distant, has served the church as pastor for a number of years; but on account of his age, infirmities, and the distance, he could not take the charge this year; but I learn that he expects to be with us next meeting, fourth Sunday and Saturday before; and I look forward to the time with a degree of pleasure.

Those that can attend even their monthly meetings don't know what it is to be denied the privilege of hearing the gospel preached. Were it not for "The Gospel Messenger" I don't know what I would do for preaching. Long may it live to convey the good news abroad to the lovers of truth; and may its editors, together with all its contributors, have every needed grace to make it, in the future as in the past, a messenger indeed of truth and love.

And now I must tell you that, aside from reading your writings, you are personally no stranger to me. I hail from old Fish Pond, Ala., and of course have seen and heard you preach often. I am the second daughter of Levi and Martha Johnson; you may not remember them, but I am sure you will remember my dear old grandfather, James Weed, deceased. I well remember that, years ago, you, in company with that dear man of God, A. G. Holloway, spent a night under my father's humble roof, long before I was brought to a knowledge of the truth, and well do I remember how I was impressed by your visit and the services conducted by yourself at the family altar that night.

On the 17th day of this month (May), eight years ago, I was baptized into the fellowship of Fish Pond church by that beloved Elder J. A. Suttle, deceased. I enjoyed their sweet communion for only a little more than two years before coming to this country. I was back there on a visit last winter, and had the pleasure of attending the January meeting at Fish Pond, and to feast upon the gospel message as it fell from the lips of that beloved Elder R. B. Smith, the present pastor. It was a time never to be forgotten by me.

My heart was made sad to see, from a recent issue of "The Messenger," that the angel of sorrow had visited your home and family. May the Lord graciously sustain you in every trial, and your afflicted companion likewise. I often think of her as suffering and yet not complaining. What a mark of Divine grace is manifested in her! Remember me in Christian love to her.

Your sister in hope,

MRS. MARY C. PATTON.

Yes, dear sister, I remember your parents well, and also your grandfather, Weed, and shall ever hold them in fond remembrances. I thank you for your good letter, and your kind expressions of Christian love and sympathy, and hope you will pardon me for the liberty I take in sending this extract to "The Gospel Messenger." I believe it will be read with much interest by many, and especially by those of your acquaintance in the vicinity of Fish Pond church. We would be glad to hear from you often.

J. E. W. H.

Dunlapville, Ind., May 13, 1899.

*Elder Sylvester Hassell—*

BELOVED BROTHER IN THE LORD: My subscription for "The Gospel Messenger" ends this month—May. My first subscription was in June, years ago. Please find enclosed \$1.00 to pay to June, 1900.

Dear brother, I like "The Gospel Messenger" because its teachings are in demonstration of the Spirit and of power, and not in the words which man's wisdom teacheth.

The Apostle Paul said: "I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." And now, in this age, we that have been born again, or have a hope that we have been born from above, born of God, like to read of the things of the revelation of Jesus Christ, and the testimony of God; it strengthens us to bear our tribulations, toils, and cares while here in this world. It is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit." I do believe God hath called us by His grace to be saints, and revealed to us the love of God shed abroad in our hearts, for we love the Lord, and the brethren and sisters.

Yours in love of the truth,

I. HILL.

Durant, Miss., April 8, 1899.

*Elder Hassell—*

DEAR BROTHER: Enclosed please find \$1.00, for which please renew my subscription for "The Gospel Messenger" which is a welcome visitor to my fireside. It is one of the pleasures of my life, as we are seldom blessed with the privilege of hearing the truth preached.

With best wishes for the success of "The Messenger," I subscribe myself your unworthy sister in Christ,

S. E. BARKHEAD.

Verona, Tenn., January 17, 1899.

*Elder Hassell—*

DEAR BROTHER: Enclosed find one dollar to pay for "The Messenger" for 1899.

My time was out in December, and I don't feel willing to do without the dear little "Messenger." for many pleasant moments I spend in reading the many good experiences and other good reading from many able pens.

May the good Lord spare you many years to cheer up and feed the little lambs.

Your very little sister,

R. J. CHILTON.

#### MARRIAGE.

Bro. I. J. S. Dillon was married May 18 to Miss Emma Hogan, of Lafontaine, Ind., and has located at Los Angeles Cal. Any one wishing a copy of his experience can obtain it by sending 25 cents to him at Los Angeles, Cal.

## RISEN.

Ere yet the shadowy mountain-tops  
 Were silvered with the light,  
 Or off the lilies slipped the drops  
 Won from the dewy night;  
 Ere yet the morning's incense curled  
 O'er glimmering Galilee,  
 The grave had yielded to the world  
 Its awful mystery.

Through all the night the pallid stars  
 Watched trembling o'er the tomb,  
 And Olivet wrapped all its scars  
 Deep in the fragrant gloom;  
 The world one instant held its breath,  
 When from the flashing heaven  
 God's Angel swept, more strong than death,  
 And death's dark bonds were riven.

Forth from the sepulchre's embrace  
 Behold the Conqueror come!  
 O morning sun, unveil thy face!  
 O earth, no more be dumb!  
 From century to century  
 The pæan now shall ring—  
 O grave, where is thy victory?  
 O death, where is thy sting?

—James B. Kenyon.

## OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” Rev. xiv. 13.

## MRS. ISIBELL V. YARBOROUGH.

Our dear devoted mamma was born March 29, 1845, and departed this life December 12, 1898, making her pilgrimage on earth 53 years, 9 months, and 17 days.

Mamma united with the Primitive Baptist church the second Sunday in May, 1873, of which she was a member when she died; and all the days of her pilgrimage she proved the reality of her conversion and adorned her Christian profession with a most godly walk and conversation. She was united in marriage to William B. YARBOROUGH August 17, 1865, with whom she lived happily 33 years, 4 months, and 5 days, when death came and took her away, and leaves our dear old father lonely and heart broken. It seems sometimes that he will almost sink, but his trust and help is in an All-wise Saviour, whom he knows will not forsake those who trust in His word.

Mamma had been in very bad health for several months, and had a doctor waiting on her, but the summons came and she must obey her Master's call, and on Monday, December 12, just before dawn, she raised her feeble hands above her head, and, clasping them together, she exclaimed, "Blessed Saviour!" telling us she was saved, and uttering a fervent prayer to God to save her children, a gasp or two, a sweet smile overspread her lovely face, and dear patient, loving mamma was no more.

As I stood by her dying bed and realized that my dearest and best friend was gone, it seemed more than my poor heart could bear; but blessed thought! she left the sweet assurance that she had gone to dwell with her Saviour, whom she loved so well and never tired of talking of. Her character was of the highest order; it was Christ-like. She was so mild and gentle, her words so soft and sweet, that she gained the love and high esteem of all who knew her. We would ask the prayers of all the dear saints of God to enable us to bear our trouble and to bow in humble submission to the will of God.

IDA BOWERS.

Jewett, Texas.

#### MRS. FANNIE L. SHELTON.

Mrs. Fannie L. Thigpen Shelton was the daughter of Kenneth Thigpen and Ann Lane, his wife, and was born September 19, 1864, and died April 21, 1899, making her stay on earth 34 years 7 months and 2 two days. She was married to Mr. Benjamin F. Shelton, October 19, 1897, and only lived a year and six months afterwards, dying of Bright's disease of the kidneys. She had every attention that her kind and devoted husband and relatives could give; but the dear Lord suffered her to die and leave us here to mourn, but we mourn not as for those without hope. I heard her relate her experience from nature to grace, and heard her speak of evidences of the Lord's continued love and mercy since He pardoned her sins. She greatly desired to unite with the Primitive Baptist church. She said, "I love those people with all my heart." She became almost blind a year ago, had two oculists to examine her eyes, and she was very low-spirited, desiring above all things earthly, her eyesight. She told me she prayed God that if it was a duty that He required at her hands to unite with the Primitive Baptist church, He would let her know it by giving her back her eyesight, and she said amid tears and sobs, "Why have I done thus? I didn't know I lied to God; I didn't mean to do so." She said that the Lord gave her back her eyesight twice; and still she failed to do her duty—died desiring baptism. Now, I believe her soul is in glory, but I believe her life was cut off from the earth on account of disobedience. She asked one day, "What are the sure mercies of David?" I answered, "The blessings of this life with grace." She said, "And we are blessed in obedience." She said a great sinner needed a great Saviour, and that she needed a whole Saviour, not a half. She couldn't speak of Jesus without shedding tears. Her favorite hymn was, "Jesus, Thou art the sinner's friend," etc.; and when we had finished singing the last verse of this hymn one day, she said, "That is the language of my soul." She was our baby sister, nourished and cherished from her birth till her death. She was the youngest of six children, three boys and three girls, and was the first to die. We believe she is now singing praises to the Great Redeemer, who purchased her with His precious blood; and we hope to meet her in

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the bright beyond, where all sorrow and sighing are done away forever. No woman ever had a more kind, congenial husband than she, and I truly felt, oh! that I could lay down my life that she might live to share his companionship. Life had opened so beautifully before them it seemed to me, and mine. I felt, was almost spent, amid trials and tribulations, and I felt like I was tired, and so often longed to go and be at rest; but God knows best. I say to the sorrowing ones who are left behind to mourn, Pray God and trust Him to give you strength and grace to press on, and hope that we will one day, when this life is ended, meet her with all our loved ones that have gone on before, in a better and brighter world.

Her affectionate sister,

BETTIE Z. WHITLEY.

Speed, N. C.

[Zion Landmark please copy.]

### MRS. AMANDA ADELIA PATTERSON

Died at her home near Holly Springs, Ark., February 27, 1899, Mrs. Amanda A. Patterson. The subject of this notice was born in Pike County, Georgia, August 9, 1824, being at the time of her death aged 74 years, 4 months and 18 days. She was the daughter of William M. and Mary P. Amos; was married to Alexander Patterson October 28, 1841, in Merriweather County, Ga.; and moved to Dallas County, Ark., January, 1857. Mrs. Patterson never offered herself for membership to the church of her choice, though she bore many distinguishing marks of a true believer in Christ and had long been confirmed in the Primitive Baptist faith. She had a son, brother W. L. Patterson, and a granddaughter, who are members of the church at Chapel Hill, where she also attended as regularly as her health and distance would allow. She loved to hear the truth preached in its purity and derived much comfort from reading the writings of Old Baptists as found in "The Gospel Messenger," "Signs of the Times," and some old Baptist books. Her patience in tribulation seemed wonderful to me, she having endured some severe and long-continued trials, and I think no one ever heard her murmur or complain at her lot. Her husband lost his reason shortly after the Civil War, and has never regained it, and of late years has suffered with cancer of the face. His sufferings, with his mental state, made it necessary that he should be waited upon almost as a helpless infant, and yet I have never heard of her treating him unkindly or losing her patience with him, though her trials must have been greater than we who have been more happily situated could imagine. She also, within the last few years, lost by death two sons, both young men of strong character and great promise. But we feel that she was greatly blessed of God in being enabled to bear her afflictions with great fortitude. Though strict and orderly herself, she possessed great forbearance for the weak and erring, though one thing, hypocrisy, she had little patience with. Truly, none could know her but to admire and no Christian but to love her. She had been increasingly afflicted with rheumatism for the last two or three years, but her last sickness, lagrippe, terminating in pneumonia and death, was of short duration; about one week I think. She leaves one son, a number of grandchildren and many relatives and friends to mourn her departure, yet we believe that our loss is her eternal gain. The writer was called upon to attend the funeral obsequies, and spoke to a large concourse in the Methodist meeting

house at Holly Springs, we hope to the consoling of the bereaved and the spiritual comfort of the Christian people present, after which the body was consigned to its last earthly resting place, there to await the resurrection morn, when it shall be fashioned in the likeness of our glorified Saviour, thenceforth to sing the unending praise of our great Redeemer, God. May God bless the bereaved family and comfort them by the ministrations of His grace.

T. PETERSON.

Sparkman, Ark., April 25, 1899.

[Signs of the Times please copy.]

### MINNIE ERMA MARTIN.

Minnie Erma Martin died at her home in Limestone County, Texas, September 12, 1898. Alas, we know not what awaits us in this life. To day we may bask in the sunny smiles of happiness, to-morrow death comes and all is sadness: but we grieve not as those without hope. Though little Minnie was only five years of age she left the sweet assurance that she has entered the world above, and Jesus says, "Of such is the kingdom of heaven."

A short while before she passed away her Uncle George was standing by her bed: she opened her little eyes and said, "I must go." He asked her where she must go. She said, "Home": and, turning to her grandpa, asked if he saw the beautiful flowers there, and she made many such expressions. It is hard indeed to part with those so near and dear, but the Lord knows best. 'Tis He that giveth and taketh away: blessed be His name. Little Minnie leaves a mother and father and two little sisters, besides a host of relatives and friends, to mourn her departure. May the Lord strengthen and uphold them in this and every trial through which they are called to pass, and enable them to bow in humble submission to the will of Him who doeth all things well.

Her bereaved aunt,

IDA BOWERS.

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S. HASSELL.

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Pettigrew, Madison County, Ark.

## Graybeard.

Graybeard is a vegetable, harmless, and powerful remedy for purifying the blood, for preventing and curing chills and fever, rheumatism, catarrh, scrofula, cancer, eczema, paralysis, bowel trouble, and other diseases arising from an impure or low state of the blood. Book of testimonials sent free. One bottle, \$1; six bottles, \$4.50.

Z. D. RESPESS,  
Savannah, Ga.

## FREE AND USEFUL INFORMATION.

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The Lord Jesus Christ, during His earthly ministry, cared for both the bodies and the souls of men, and said to His disciples:—"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt vii. 12.

Desiring to benefit our subscribers all that I can, both naturally and spiritually, I give, on the third and fourth cover pages of THE GOSPEL MESSENGER, information for which I am paid nothing, and which I have reason to believe is reliable, and which will be worth much more, to those who avail themselves of it, than the one dollar charged for THE MESSENGER a year.

SYLVESTER HASSELL.

### PURE WATER.

Next after Christian faith and hope and love and pure air and sunshine and virtue and temperance and proper exercise and regular habits and plenty of sleep, perhaps pure water is the most necessary thing for bodily health. Boiling or filtering water considerably purifies it, but distilling it makes it far purer. The best water-still that I know of, is the Ralston New-Process Still, sold for \$10 by The A. R. Bailey Manufacturing Co., 54 Maiden Lane, New York. It sterilizes and aerates the water, and can be used on an ordinary cook-stove, and it is said that, with proper care, it will last a life-time. —The purest natural water and cheapest first-class mineral water that I know of, is the *Ætna Lithia Water*, sold by the Virginia Mineral Springs Co., Roanoke, Va., for ten cents a gallon at the Spring, or 15 gallons for \$1.50; and for a glass 15-gallon carboy (in a wooden box) they charge only \$1.50; the carboy can be returned to the company after the water is used. The water is excellent for preserving health and for relieving diseases of the stomach, kidneys, and the bladder.

### PURE FOOD.

Next to pure water, I think that pure food is the most important requisite for health. Animals, especially swine, are more diseased than plants, and high medical authorities trace kidney diseases and cancers to excessive animal food. While people who do a great deal of physical labor perhaps need some animal food once or twice a day, entirely too much animal food, especially hog meat, is eaten in the South; grains, fruits, and vegetables are both much cheaper and much healthier. And the most of people eat too much food, and thus overload and weaken the digestive organs, and bring on disease and death. Perhaps the most of us are unintentional suicides. It would seem from the Scriptures, that, before the Flood, when people lived to be nearly a thousand years old, they ate only vegetable food (Gen i. 29; ix. 3), and that, in the renovated earth they will live on fruit (Rev. xxii. 2). Daniel and his three Hebrew companions, who lived on vegetable food and water, were fairer and fatter than the Babylonian youths who lived on the king's meat and wine. The purest, most delicious, digestible, and nutritious foods are made from grains and fruits by the "Health Food Company," 61 Fifth Avenue, New York; or 1013 Arch Street, Philadelphia, Pa.; or 1601 Wabash Avenue, Chicago, Ill. A person can live pleasantly and healthfully, without medicines, on these royal foods, at from five to ten cents a day, or from \$1.50 to \$3.00 a month.

### EPIDEMICS.

It is said, with great confidence, that half of a teaspoonful of pulverized sulphur, renewed once a week, worn in each stocking or shoe, will

## FREE AND USEFUL INFORMATION.—Continued.

effectually prevent a person from taking any epidemic disease, such as small-pox, yellow fever, cholera, grip, etc.; and that it is a good remedy for such diseases, and for rheumatism and eczema. Several preparations from sulphur, for rheumatism, gout, blood, skin, kidney, and bladder diseases, are made by the Sulphure Company, 152 Lake Street, Chicago, Ill.

### DIRECT TRANSFUSION OF MEDICINE, OXYGEN, AND OZONE INTO DISEASED ORGANS.

This is claimed to be the safest, quickest, and surest method of curing disease, and is said to be effected by the Thermo-Ozone Generator, sold for \$10 by The Thermo-Ozone Company, 170 Fifth Avenue, New York. It is stated that more than seventeen thousand physicians use this method of treatment.

### PAINLESS CURE OF CANCERS.

Dr. D. M. Bye, 316 North Illinois Street, Indianapolis, Ind., treats cancers, through the mails, with a Combination Oil Cure, which consists in the local application of balmy, healing oils, and the internal administration of medicine if needed, and says that he is nearly always successful in the permanent cure of this dreadful disease. He charges \$25 a month, and says that the cure is usually effected in a month.

### SLEEPLESSNESS, RHEUMATISM, AND NEURALGIA.

The Slayton Electric Caster Co., Tecumseh, Mich., send by mail, for two dollars, a set of Electric Glass Casters for bedsteads, and claim that the human body thus retains its natural electricity, and that sleeplessness, rheumatism, and neuralgia are either cured or relieved.

### CHEAPEST SUPPLY AND BOOK STORES.

The cheapest Supply House that I know of, is Sears, Roebuck & Co., 78 Fulton Street, Chicago, Ill. They sell everything, and, for 15 cents to pay postage, they mail any one their mammoth catalogue, The Consumer's Guide, of more than 1,000 pages. The cheapest booksellers that I have found in the United States are John B. Alden, 440 Pearl Street, New York; and A. Flanagan, 267 Wabash Avenue, Chicago, Ill. They are reliable men. Any book can be had of them.

### VALUABLE PERIODICALS.

Next after those published by Primitive Baptists, the best periodicals that I know of, are the monthlies—Self-Culture, Akron, Ohio (\$1); The Christian, Boston, Mass. (\$1); Our Dumb Animals, Boston, Mass. (\$0 50); and the weekly—the Western Recorder, Louisville, Ky. (\$2). Specimen copies sent on application.

### THE NEWBERRY BIBLE.

The Newberry Bible, published by Hodder & Stoughton, of London, and sold for \$2 by the Fleming H. Revell Co., 112 Fifth Avenue, New York, perhaps surpasses all others in giving, in the briefest and clearest manner, the exact meaning of the original Hebrew and Greek Scriptures, by means of simple signs in the text of the King James Version, and by marginal topics, references, and renderings.

Any one desiring fuller information on the above subjects can write for circulars or catalogues to the persons or companies whose addresses I have given.

SYLVESTER HASSELL.

# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 21. WILLIAMSTON, N. C., SEPTEMBER, 1899. No. 9.

## WALKING IN WHITE.

O Lord my God, 'tis early dawn,  
And I would walk with Thee to-day!  
Clothe me in garments white and clean,  
All bright and beautiful, I pray.  
Grant I may walk with greatest care  
So may I keep their lustre bright:  
To-day, my Father, hear my prayer.  
And let me walk with Thee in white.

Now may I plunge within the tide—  
That fount for all our guilt and woe,  
Once opened in my Saviour's side;  
'Twill make my garments white as snow,  
With hands and feet, with head and heart,  
All clean and pure before Thy sight.  
Not for one moment, Lord, depart,  
But let me walk with Thee in white.

The failures of the yesterday,  
The cares which may to-morrow come;  
Each tear, each fear, now chase away,  
And guide me on my journey home.  
And when the evening shadows fall,  
And I come kneeling in Thy sight,  
May it be true, my Lord, my all,  
That I have walked with Thee in white.

Oh may I walk each day with Thee.  
With robes all white and pure and clean?  
Oh, Saviour, give me grace to flee  
Forever from that monster—sin?  
I know that in our home above  
Thy saints in unalloyed delight  
Shall bask within redeeming love,  
And always walk with Thee in white.

—S. J. Currier.

Never assume the burdens of others which they ought to carry themselves. Give them encouragement, sympathy, instruction, but never any more help than is absolutely necessary. Do not make them paupers or parasites in your generous eagerness to help.—*Selected.*

[FROM THE PRIMITIVE PATHWAY.]  
EXPERIENCE.

Hogansville, Ga., 1880.

BELOVED BRETHREN AND SISTERS IN THE LORD: As I am getting old, and must soon pass away, I have decided to pen a short sketch of the Lord's gracious dealings with me, a poor sinner, hoping it may prove a blessing to the readers of The Pathway. If the Lord ever began a good work with me, it was when I was very young—not more than eleven years of age. For some reason I became distressed about the future welfare of my soul, which caused me to determine to do better, and accordingly I commenced trying to pray. My prayer was, Lord, convict me for my sins; for I felt the need of convicting grace. Sometimes I would promise to do good, but would soon break my promise, which gave me much sorrow of heart. I continued in this way for several years, until at length my troubles were so great that I was compelled, for the first time in life, to bow the suppliant knee before God, crying, Lord, be merciful to me a sinner. But it seemed that something would say, "You do not feel it from your heart; they are only words expressed from the lips, and not from the heart." I then began to read my Testament for information; would place it under my head at night, hoping to dream something that would convict me for my sins; for I could not believe at that time that I was under conviction, though I was convinced of the great necessity of being changed if ever saved. The highest aspiration of my soul at that time was to be a Christian; for I viewed them the happiest people on earth. I would attend meeting, and when the preacher would offer an opportunity for prayer, I would have a great desire to give him my hand, but would forbear, for fear my motives would be misconstrued. I often engaged in trying to pray for myself, but my prayers did not seem to do me any good. My troubles were so great that I felt like if I could have the opportunity I would not be ashamed to ask a good Christian negro to pray for me; for I desired to be changed to Christianity above everything else in the world. I felt like if the

whole world had been in my possession I would have freely given it all to be a Christian, though I entertained great fear that I never would be so graciously blessed. In the fall of 1834, I was taken seriously ill—had a very severe spell of sickness—during which time my troubles were so great that I thought I must soon die. My pen will fail to express the agony of my poor soul at that time; I felt to be a poor, condemned sinner. At length; one day, I fell asleep and dreamed that I was sinking down, and that I saw many Christians around praying for me. I awoke praising the Lord—all my troubles were gone. I could not refrain from exclaiming, Praise the Lord forever, for He has done so much for me. Everything appeared so bright and new to me that I verily thought I would never have any more trouble; but have often feared since, that it was not a change from nature to grace—often fearing that I was a poor, deceived soul; while at other times I have felt the gracious dealings of the Lord with me, causing me to adopt the language of David: “The Lord has done great things for me, whereof I am glad.”

At the time the Lord appeared gracious to me in the forgiveness (as I hope) of my many sins, I thought my troubles were forever gone, and oh, the joy and heavenly peace which filled my soul at that time!

“Tongue cannot express  
The sweet comfort and peace  
Of a soul in its earliest love.”

Such was my confidence in the abounding grace of the Lord in my heart that I ventured to tell my mother that I would never trouble nor fret any more. My mother, not knowing my feelings, said it was not best for me to live too easy. As well as I can remember, these pleasant feelings continued with me about six weeks, then suddenly they fled, and I was left in trouble; darkness veiled my skies, so much so that I could no longer claim a hope in Christ. Though I did not feel the same condemnation that I felt before conversion, my troubles were great, but quite different. My troubles were in consequence of the dark, benighted state of my mind.

“All feeling sense seemed to be gone,  
Which made me think that I was wrong.”

Such was the dark state of my mind, that when I was interrogated by anyone relative to my hope, I would deny having ever realized a change, thinking that it was too much for poor, unworthy me to claim a hope of salvation in the dear Saviour. My husband (Elder V. D. Whatley), being a devoted Baptist, we would attend meeting together. The members of the church appeared to be the most beautiful people I had ever seen. Oh! how I longed to be fit to be a member with them, but feared I never should be.

The year I joined the church. I had a dream which I will here relate. I dreamed I was travelling and came to a place I had to cross. It was a narrow way, straight as a line. I looked, and at the far end I saw my husband. I attempted to go to him, and it was a cross and a step, a cross and a step the whole way. On either side of the way looked very dangerous. The dream made but little impression on my mind at the time, but I have been made to think of it nearly every day since; for it is a step and a cross in this world, if I know anything about it. One Saturday, in company with my husband, I went to church. Elder Thomas Trice preached from these words: "The watchmen that goeth about the city found me." My feelings were so intense I could not hold my head up. The door of the church was opened and a young lady offered for membership, but could not tell anything, only as she was asked questions. She, however, was received into the church. On our way home I said to my husband that I thought any one who had experienced a change of grace could tell something about it without being interrogated so much. He said he thought she was a *Christian*. Before going to sleep that night something seemed to say to me: "You have got to tell your experience next meeting to the church." My mind went back to the time and place of my deliverance from the powers of sin; but I thought the evidences I had received were too little to claim as a hope, and consequently would not do to tell to the church. My mind at that time was much beclouded with darkness and gloom. I was impressed with the duty of joining the church, but could not feel as I thought a person should before offering for membership.

Oh! how I longed for an evidence of a change by grace, feeling a perfect willingness to obey the commandments of the Lord if I could only be made sensible that such was my duty. One night, after retiring to bed, I became so much troubled that I thought I would die before day. It appeared to me that I could see the hand of the Almighty raised to cut me off for my disobedience. My distress was intensely great. At last the day dawned and I went about my domestic business, sincerely desiring an evidence of a change from nature to grace, when my mind suddenly reverted back to the time the Lord first appeared in my conversion, and it was made plain to me that I was a Christian. Such were the comforts realized at that time, I could not refrain from exclaiming, "Praise the Lord forever." I thought I would doubt no more. The following lines rushed, with great comfort, into my soul:

"Why, mourning soul, why flow those tears?  
Why thus indulge thy doubts and fears?  
Look to thy Saviour on the tree,  
Who bore the load of guilt for thee.

"Then cease thy sorrows, banish grief,  
Though thou of sinners art the chief,  
The wounds that make poor sinners grieve  
Are heal'd when they in Christ believe.

"Whom Jesus wounds, He wounds to heal;  
Oh! 'tis a mercy thus to feel:  
There's none can mourn while dead in sin,  
Thine are the marks of life within."

Under these joyful feelings I arose to go to my husband to tell him what great things the Lord had done for me, I felt so happy at that time. I felt I would not be ashamed to tell the dealings of the Lord with me to a thousand. I wished for meeting time to come on, so I could

"Tell to all around  
What a dear Saviour I had found."

All darkness was gone and I was filled with praise to God for His mercy to me, a poor sinner. He had heard my prayers. At length meeting time rolled around, and I went forward and related my experience to County Line church, in Pike County, Ga., and was received

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and baptized on the third Sunday in July, 1840, by Elder Thomas Trice. I trust I received the answer of a good conscience toward God. I shall never forget the sweet feelings of joy I felt that morning—I could not hold my hand still; I felt like I could tell to poor sinners how they could be saved if they would only listen to me. For several days my mind was carried away from the cares of this world—my mind was in heaven. But these joys at last abated, when I again began to doubt my hope being sufficient to die upon. I thought it perhaps would do to live on, but would not do to die on. The tempter told me I had done wrong, which worried me for a considerable length of time, when all at once there appeared before me a narrow way; it was just wide enough for my feet, and was as straight as a line, and it was apparent to me that my feet were in the path. I could see the narrow way as well with my eyes closed as with them open, which confirmed me that I was walking in the way of holiness. At last the beautiful way became beclouded, and I could not see it so clear. I will now close by saying that I have been on pilgrimage for forty years, and while it is true I have been through many sore trials, I can say that I have been wonderfully and graciously sustained through my whole life, and am now patiently waiting the summons of the dear Lord to call me home.

Your unworthy, but affectionate sister,

MARY B. PHILLIPS.

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#### DEFENSE AGAINST SATAN.

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Here is a shield and buckler against the assaults of Satan. Luther records: "Once upon a time, the Devil came to me, and said: 'Martin Luther, you are a great sinner, and you will be damned!' 'Stop! stop!' said I. 'one thing at a time; I am a great sinner, it is true, though you have no right to tell me of it. I confess it; what next?' 'Therefore you will be damned.' That is not good reasoning. It is true I am a great sinner; but it is written, 'Jesus Christ came to save sinners;' therefore I shall be saved. Now go your way.' So I cut the Devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner."—*Selected.*

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Why wait till your friend dies and then plant flowers on his place of rest while he sleeps on unconscious of your act? Why not plant flowers along his pathway in life? He needs them now—more, possibly, than you think—he will not need them then.—*Selected.*

## EDITORIAL.

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

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

### VALIANT FOR THE TRUTH.

Jeremiah complained that the Israelites in his day were “not valiant for the truth upon the earth” (ix. 3); that they were deceitful and treacherous and idolatrous and sinful and would certainly be visited with the righteous judgments of God; and he cries out—“Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people and go from them!” He was one of the very few men in his time valiant for the truth upon the earth, and, in testifying to the truth, he was willing to sacrifice reputation, liberty, and life itself, if necessary. Isaiah complained that none of his countrymen “pleaded for truth,” and that “truth was fallen in the street, and equity could not enter” (lix. 4, 14). And the Apostle Paul in his last Epistle (2 Tim. iv. 3, 4) predicted that the time would come when people would “not endure sound doctrine, but would after their own

lusts heap to themselves teachers, having itching ears, and would turn away their ears from the truth, and be turned unto fables." Perhaps at no period of the present century has this prophecy been more clearly fulfilled than now; plain scriptural truth is disregarded, and error and sin are rampant not only in heathendom but almost throughout the entire so-called Christian world.

God is the God of truth; His Son is Truth itself; and His Spirit is the Spirit of truth; and His Scriptures are the Scriptures of truth. Nothing can be done against the truth, for it is divine, invincible, unchangeable, and eternal, and nothing else can free us from the bondage of error, ignorance, prejudice, superstition, and sin. Solomon advises us to "buy the truth and sell it not" (Prov. xxiii. 23). It is a pearl above all price (Matt. xiii. 44-46), for the possession of which we are to part, if necessary with everything else—time, money, reputation, ease, friendship, peace, liberty, health, and mortal life itself, and from which we are never to part for anything else in the world. The prophets, Apostles, John the Baptist, Christ, and tens of millions of martyrs laid down their lives for the truth, and thus glorified God and benefited man; and everyone of the genuine people of God to-day ought to be willing to imitate, if called upon, their inspired and inspiring example. For this high and heavenly purpose, they should first seek earnestly and diligently to know the truth, by crying to the God of truth, in the name of His Son, who is Truth, for the Spirit of truth to enable them to understand the Scriptures of truth; and they should prefer rather to die than to give up any of the pure and simple and perfect teachings of these Divine Oracles; and for these eternal truths they should uncompromisingly, humbly, and lovingly contend to the last moment of their conscious earthly lives, thus being valiant for the truth to the end, dying in the faith of God's elect, and ascending from this world of darkness and sin to the heavenly world of perfect light and holiness to dwell with the God of truth and the glorified lovers of truth during the never-ending ages of eternity. Thus living and dying, their lives on earth will not have been in vain.

S. H.

## DESIRING TO SEE THOSE WHOM JESUS HATH RAISED FROM THE DEAD.

They came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.—John xii. 9.

So it now is with those who love our Lord Jesus Christ. They desire, not only to see Him, but also to see those of the heirs of promise whom He hath raised from the dead. In their natural state all are dead in sins, and they never get to loving either Jesus or the brotherhood of Jesus until they have "passed from death unto life." Then they become like those Jews of whom it is said, "They come not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead, and who sat at meat at the same table with Jesus." This was an interesting and joyous meeting, and it is in this manner that real Christians are often drawn together for the worship of God. Thus they "Lift up the voice together, and together with the voice they sing." They love Jesus, and they love one another. They have all been raised from the dead by the same power and are all embraced in the same everlasting love of God, and they desire, not only to see Jesus, but they desire also to see those whom Jesus hath quickened and raised from the dead, and whom He makes to sit together in heavenly places in Christ Jesus.

They can understand one another, and having been taught of God and learned of the Father, they come unto Jesus, their Saviour. They have a like experience of sin, death, and deliverance, and they feel that they can, therefore, have fellowship for one another—each one relying alone upon the merits of Jesus' blood to cleanse from sin. They love Lazarus, and they feel that they all have a similar experience with him. They have been helpless, lifeless, dead, and buried in the grave of sin and transgression—bound hand and foot, with the grave clothes of condemnation and death upon them.

But the same Omnipotent voice of Jesus that commanded a dead Lazarus to come forth has also reached all those that love Jesus. In this particular they all have a like experience with Lazarus; they have all heard

the voice of Jesus and, whether it is natural or spiritual life that is imparted, it is the work of Jesus; and when they hear that both Jesus and Lazarus, whom He raised from the dead, are to be at a certain feast and sit at the same table and feast together, they go there, not only to see Jesus, but to see a brother sinner who, like themselves, had been raised from the dead by the voice of Jesus. What a blessed thought, to be raised from the dead by the power of Jesus' love! Would it not be a lovely sight to see a company of believers in Jesus, whom He had raised from the dead, come together to partake of a gospel feast, and all sit at the same table with Jesus and with Lazarus, whom He raised from the dead! I think I would love to witness and be, at least, a servant at such a meeting. I think I would like to hear Jesus talk and be permitted to drink down the gracious words that would proceed out of His mouth. I think it would be like a draught of the best wine of the kingdom, making the tongue of the dumb to sing.

Would it not be exceedingly delightful to be at such a meeting, where penitent sinners desired in some way to honor Jesus and express their love for Him, even though it should be to wash his feet with their penitent tears and wipe them with the hairs of their head? Would it not be cheering to our heavy heart and refreshing to our drooping spirit to see the willing devotion of such a lovely family, although composed of only three—two sisters and one brother—yet all loving Jesus and all seeming to vie with each other in giving honor, glory and praise in some way to Jesus who loved them and who had done so much for them when they were in trouble?

Martha, that busy Martha, it was enough for her if she could be permitted to serve, but even in this she felt to need help. Mary, that lovely, devoted Mary, who preferred above all other things to humbly sit at the feet of Jesus and hear His word, comes with costly spikenard and anoints the feet of Jesus, thus "filling all the house with the odor of the ointment." The odor of this ointment had received additional worth because it had been poured forth in faith and love upon the body of Jesus. It was enough to make one speak as the

spouse of old did, and say, "Because of the savor of Thy good ointments, Thy name is as ointment poured forth."

And now, in conclusion, I think we might say, That was a good motive that prompted those people to go to that meeting. They desired to see, not only Jesus, but also Lazarus, whom He had raised from the dead. They saw all that and many other lovely things that no doubt did them good to remember as long as they lived.

But, beloved reader, while we have been contemplating the beauty, the loveliness and joy of this most delightful meeting, we must not conclude that this life is all made up of sunshine and joy. There are some dark seasons and bitter herbs. There was a Judas in that lovely company at that joyous feast. And, though he was numbered with the Apostles, he was a thief, and carried the bag and what was put therein. He cared not for the honor of Jesus nor for the needs of the poor, and when that costly spikenard was lavished so freely to give honor and reverence to Jesus, this ever-watchful thief murmured at the waste, saying it might have been sold for 300 pence and given to the poor, not that he cared for the poor, but because he had the bag and bare what was put therein. Thus we see quite a different spirit and motive actuating Judas from that which actuated Mary. She desired to honor Jesus, no matter what it might cost nor what might be the sacrifice. But poor Judas, he was a thief in disguise at that meeting, and he could not rise above his real character. He thought more of self and selfish gains than he did of Jesus, and when he saw what an opportunity to steal had escaped his hands, the temptation to murmur was so strong that he boils over by saying, "Why is this waste?"

And now I must close this article by saying I hope that none who have ever passed from death unto life will for one moment harbor the temptation that anything in regard to time or money that is spent to honor and obey Jesus is a waste. It is not a waste—even a cup of cold water given a disciple of Jesus because he belongs to Christ, will not lose its reward.

W. M. M.

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## COVETOUSNESS.

Covetousness is a principle or trait of the human character which is in diverse senses both condemned and commended in Scripture; to covet is to have a strong desire, an earnest desire for something, and is right or wrong, according to the nature of the desire and the character of the object desired. In the bad sense of the term it is forbidden, as in Exodus xx. 17; but in the good sense it is lawful and right, as in 1 Cor. xii. 31; and xiv. 29. For a Christian to covet, or earnestly desire the best spiritual gifts, that they might by the use of them edify the church, or build each other up, is right; but to covet or desire to have that which belongs to another man, is wrong and sinful. To covet our neighbor's house, or wife, or anything that is his, is wrong, and therefore forbidden. The same apostle who taught the Corinthian brethren to "covet earnestly the best gifts," also said, "I have coveted no man's silver, or gold, or apparel." Acts xx. 33.

Covetousness is the principle that causes people to rob, steal, and defraud, and often to kill their fellow-men, in order to accumulate mammon or worldly wealth. This is covetousness in the bad sense; but that which should be coveted can not possibly be obtained by any such vile and wicked means. To earnestly desire or covet an excellent spiritual gift, in a lawful way, is not to envy those who have such gifts, and try to kill or destroy them because we are not possessed with such gifts; nor can such gifts ever be ours by such vile means. Worldly goods may be violently wrested from the hands of their rightful owners by theft, robbery, or fraud, but not so of spiritual wealth; for if the possessor be slain by his envious brother, even then the slayer is farther than ever from obtaining the prize. Cain, through malice and envy, slew his brother, yet he did not possess his brother's faith; but he brought a curse upon himself—this is what he did.

Gehazi ran after Naaman with a lie in his mouth, and did succeed in getting some silver and raiment, and, more than he sought, yet not more than he deserved, he got Naaman's curse, or leprosy, and entailed it upon his posterity. 2 Kings, v. 21 to close of the chapter.

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O, ye sons of men, beware of such covetousness, such inordinate desire and greed for gain. Ye that wish to hoard up gold and silver for your posterity, be sure that you do it not by lying, stealing, and robbing either the rich or the poor. What you get by fraud and oppression will only prove a sin and curse to future generations; for thousands, through covetousness will follow your example to be rich like you, and God will visit the nation with judgments for such wickedness. Your own children will imbibe your avaricious principles and pursue the examples you set for them, and your leprosy or sin will cleave to them. Beware of covetousness!

The ancient Jews were covetous of earthly wealth, and they were suffered to grow very rich by the spoils taken from other people; and what is the condition of their descendants to-day? Are they not scattered and dispersed among other nations? See what great calamities befell them in the end of their national career, what shame, what poverty, wretchedness, dependence, and humiliation. Thieves and covetous people can not inherit the Kingdom of God. 1 Cor. vi. 10; Eph. v. 5.

Beware of covetousness. Luke xii. 15. Read the dark catalogue of crimes with which covetousness is classed. Rom. i. 29-32, and tell us what ground of hope is there for escape.

Covetous men can not fill the office of a bishop or minister of the gospel. The apostle mentions ten traits of character, or qualifications, that a bishop must possess, and six traits of character, or negatives, that he must be without, and one of the six is covetousness. And if the rule was applied and strictly adhered to, I wonder how few would be found qualified to preach the gospel.

Now, I will conclude by saying that covetousness belongs to human nature, and few, perhaps, are exempt or free from this vile principle; but if it be truly found in our fallen nature, we can not destroy it or get rid of it, yet we may and should restrain its action, and refuse to practice it. The Scripture speaks of "covetous practices (2 Pet. ii. 14). So if we find the vile principle in us, let us avoid covetous practices. It is the outward practice that does the harm.

In love to all the brotherhood, J. E. W. H.

## BALAAM'S PREDICTION.

“Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob, and of Israel, What hath God wrought?”—Num. xxiii. 23.

False prophets have often spoken the truth, in the letter, yet the truths they utter do not belong to them; and they are no less false prophets because of their utterances. Balaam had become famous for his supposed supernatural powers, but he was only an enchanter and false prophet, like many in the times of the kings of Israel, until he came in collision with the people of God. In the transaction between Balak and himself, Balaam was made a bearer, against his will, of some of the sublime messages of Jehovah; and although he was hired by Balak to curse Israel, he was under the Divine control, and, not only restrained from cursing them, but constrained to bless them three times, and from three different positions. His wicked enchantments and divinations were not allowed to operate against the people of God to the encouragement of their enemies. Balak was extremely mortified, and dismissed Balaam in great anger. Balaam subsequently told what Israel in future times should do to the nations round about, and after having advised Balak to engage Israel in idolatry and whoredom, that they might offend God and be forsaken by Him, returned to his own land. This bad counsel was pursued; the young women of Moab inveigled the Hebrews into the impure and idolatrous worship of Baal-Peor, for which twenty-four thousand Israelites were slain. See Num. xxv. 1-9; xxxi. 16; 2 Pet. ii. 15; Jude 11th verse; Rev. ii. 14.

Turn to these Scriptures, dear reader, and take warning. The evil counsel of false prophets and the influence of idolatrous worshippers are no less dangerous now than in past ages; and the bewitching smiles of the fair daughters of Babylon are as deceptive, and their devices as treacherous and dangerous as those of the Moabitish women. Just how many of the children of God to-day are the fallen victims of false prophets and false doctrines and false worship, I can not say; but I fear there are even more than twenty-four thousand bowing the knee to the image of Baal.

But God will not leave Himself without a witness, nor give His praise to graven images. The words of Balaam, although compulsory, are true to the letter; for it has been said, and is still being said by God's reserved remnant, What hath God wrought! and this is especially emphasized by all true ministers of the gospel of Christ concerning Israel. They delight to dwell upon the theme of God's wondrous works, and to tell of His gracious work of salvation from sin and death. He hath wrought the full redemption of His people, and declares by the pen of inspiration that "All Israel shall be saved." Rom. x. 26. He also declares the means by which this great and gracious work shall be wrought, saying, "Out of Zion shall come the Deliverer, and shall turn away ungodliness from Jacob."

In the book of Genesis, we read of the wonderful and incomprehensible power of the great Creator of the heaven and the earth, and of the formation of His noble, innocent and upright creature, man; and with trembling awe we pursue the sad history of that creature's sin and fall from his innocent state, and of his consequent ejection from the earthly paradise, and find that he, by a single overt act, wrought his own ruin, and incurred the holy displeasure of his Maker. We follow this apostate creature along as he multiplies, and his apostate seed disperses over the face of the earth; and finally we discover, in bondage in Egypt, a people, descended from Adam, but now called the seed of Abraham, the posterity of Isaac the promised son, and later the seed of Israel, or sons of Jacob; and God said they were His portion, His peculiar treasure, although in bondage as slaves to the throne of Egypt. We continue to read the wonderful story of their oppression under the tyranny of Pharoah, and when we reach the climax we behold this same people on the seashore, singing the song of deliverance to the praise of God, who had so miraculously wrought their temporal salvation from slavery. As they looked back upon the drowning hosts of Egypt, how appropriate would have been the words, "What hath God wrought!"

And when we read all those wonders in the land of Egypt and at the Red Sea, and in the wilderness, and

across the Jordan into the land of promise, where the power of God was further displayed in the protection of His people, and in the overthrow of their enemies, the words are still in our hearts, What hath God wrought?

And when we pass over to the bright pages of the New Testament, we are greeted with the wonderful story of Jesus, the glorious Son of God, who in the everlasting covenant stood the Surety of His people, and who in pursuance of the wise stipulations thereof left the bright throne of glory and came to this benighted world of sin and sorrow, to redeem His covenant people from the bondage of sin, and to wash them with His own precious blood from every stain of guilt, we feel like raising our voices higher and higher in praise to Him who hath wrought our salvation from eternal ruin. Thus the prediction of a false prophet, being true in itself, is made a living truth in the hearts of God's dear children, and they can and do joyfully repeat the words, What hath God wrought? and that to the praise of the glory of His grace, who hath made us accepted in the Beloved.

J. E. W. H.

#### QUESTIONS AND ANSWERS.

1—Q. Is it the duty of all mankind to repent and worship God?  
A. Nothing can be plainer than the teaching of the Scriptures on this subject. A duty is what is due from one person to himself or to another person—what one owes or ought to do; and it is perfectly certain that all creatures ought to obey the commandments of their Creator, otherwise it would be no sin in them to disobey Him. God commands all men everywhere to repent and to worship Him (Matt. iii. 2; iv. 7; Mark i. 15, 16; vi. 12; Luke xxiv. 47; Acts xvii. 22-31; xx. 21; Rev. xxii. 9). Although man has fallen and made himself unable to obey the commandments of God, still God remains the same, and His holy law, which is but the expression of His holy character and will, is unchangeable and eternal. To His chosen people alone, born of His Holy Spirit, God *gives* repentance and the ability to worship Him, through His Son, spiritually and acceptably (Ezek. xxxvi. 22-38; Zeck. xii. 10-14; xiii.; Acts v. 31).

2—Q. What is the meaning of the word rendered "propitiation" in Rom. iii. 25, 1 John ii. 2, and iv. 10? A. The word rendered "propitiation" in Rom. iii. 25 is the same as that rendered "mercy-seat" in Heb. ix. 5, and occurs nowhere else in the New Testament; and the word rendered "propitiation" in 1 John ii. 2 is the same as that similarly rendered in 1 John iv. 10, and occurs nowhere else in the New Testament. The two words are derived from the same verb, and mean a propitiatory sacrifice, a sin-offering, an atonement for sin, provided by the love of God for all His elect, His spiritual Israel, both Jews and Gentiles in all the world (otherwise described as true

believers), and appeasing or satisfying the righteous wrath of God for their sins (Rom. iii. 19-31; John iii. 14-18; Rev. v. 9, 10; Acts xiii. 48; Eph. i.; 1 Pet. i.; Rom. viii.; Gal. iii. 5-29; Colos. ii. 10-15).

3—Q. Why should Primitive Baptists require a long experience of grace as a pre-requisite to baptism and membership in their churches, and when did this custom begin? A. I do not know of any of our churches that require the relation of a *long*, but only of a *true*, however *short*, experience of grace; and this is done for the sake both of the person received and of the church receiving the person. No honest person wishes to deceive a church in regard to his spiritual condition; and every humble child of God wishes to know whether those whom he believes to be children of God think that his experience is a genuine one; and a church can not truly fellowship a person unless they know of his spiritual condition, the exercises of his soul, which no other person knows so well as himself. A repentant and believing heart and a godly life are the New Testament pre-requisites to baptism (Matt. iii. 7-10; Mark xv. 16; Acts ii. 37-42; viii. 37). A Christian character and life are far more important than any words; and the manner and countenance often speak more loudly than the tongue. I have known one of our most esteemed churches in North Carolina receive a brother to baptism and fellowship, when, in speaking to the conference, he used only these words—"I believe that I can say, by the Holy Ghost, that Jesus is the Lord" (1 Cor. xii. 3). Of course the church had seen a great and blessed change in him and his life, and already knew something of his exercises, and felt assured that he was a child of God. Some persons, like Jeremiah (i. 5) and John the Baptist (Luke i. 15) are subjects of grace even from childhood, so that very little if any change is apparent in their lives, but still they have the living and saving faith that works by love, and they manifest it in their conduct and conversation. Some who apply for membership in our churches are very timid and become almost speechless before the conference; and it is then the tender and beautiful custom of such of our members as have become acquainted with their spiritual exercises to tell them briefly to the church. Less than a dozen humble and loving words may produce the warmest Christian fellowship in the hearts of all the children of God who hear them.

4—Q. Were the ten virgins (in Matt. xxv. 1-13) all alike the children of God, the only difference between them being the obedience of the wise and the disobedience of the foolish? A. To my mind nothing in this parable or anywhere else in Scripture teaches such an idea, but everything disproves it. We know, from the language of Christ in Matt. xiii. 24-30, 36-43, 47-50, that, by "the kingdom of heaven," He meant the visible church, which contains not only wheat, the children of God, who, at the end of the world, are to be gathered into heaven, but also tares, the children of the Devil, who, at the end of the world, will be cast into hell. In Matt. xxv. the parables of the virgins and of the talents and the prophecy of the general judgment, all show a final and unchangeable condition of the persons indicated. We *must* leave these characters where the Lord Jesus Christ, the Creator and the Judge of men, leaves them—shut out from the marriage, cast into outer darkness where are weeping and gnashing of teeth, consigned to everlasting fire prepared for the Devil and his angels. We are not to add anything to nor take anything from the written Word of God (Rev. xxii. 18, 19). Oil is a type of the Holy Spirit (Zech. iv.; 2 Cor. i. 21, 22; 1 John ii. 20, 27). The foolish virgins had no oil; though they had the lamps of profession, and trimmed their lamps at the coming of the bride-

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groom, the lighted wicks immediately went out because there was no oil in their lamps; and though they cried "Lord, Lord, open to us," the Lord answered, "Verily, I say unto you, I know you not" (very much like the case of the false teachers at the day of judgment, in Matt. vii. 21-23); and they were *shut out and left out*; and we have no right whatever to assume that they were children of God, for everything proves the reverse. Christ always foreknew or knew His people from eternity (Rom. viii. 29-39; xi. 2; John x. 14); but the bridegroom in the parable said that he did not know the foolish virgins.

5—Q. Are they who sin against the Holy Ghost (in Matt. xii. 22-37; Mark iii. 22-30; Luke xii. 10) the children of God? A. I do not see how it is possible for any intelligent, candid, and spiritual mind to read these passages and imagine such a thing. Blasphemy against the Holy Ghost is not sin in general, but it is speaking evil of, irreverently, profanely, and abusively, of the Holy Ghost; and it is explained in these passages as saying that the Spirit by which Christ was actuated (that is the Holy Ghost) was an unclean or unholy or evil Spirit. And the persons guilty of committing this sin are plainly said to be the Scribes and Pharisees, whom Christ calls, in the same connection, a generation of vipers, speaking evil things out of their evil hearts—who, having been given up by God to utter and final hardness and impenitence, would never be forgiven for such a devilish sin as calling the holy and beneficent Spirit by which Christ was evidently animated a spirit of Satan or an evil or unclean spirit.

6—Q. What does Paul mean (in Rom. vi. 17) when he says—"But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you?" A. The emphasis is on the word "*were*," that is "used to be but are not now." The object of the apostle is to *contrast* their former service of sin and Satan with their present service of righteousness and God (as he does in 1 Cor. vi. 9-11; Eph. ii. 1-10; v. 8; and Titus iii. 3-8). From the context and the whole tenor of the Scriptures, which always condemn sin as dishonoring to God and ruinous to man, we know that Paul's meaning was—"God be thanked that, though ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you."

7—Q. Do the Scriptures teach us on what day of the week Christ instituted the Lord's Supper, and do they require that the church should engage in this service on Sunday rather than on any other day of the week? A. The Jewish Sabbath was the seventh day of the week (Saturday), Exod. xx. 10, 11. The day on which Jesus rose from the dead was the first day of the week (Sunday), the third day after He was crucified, Luke xxiv. 20, 21; so that He was crucified on Friday, which was the day after the evening when He ate the last Passover Supper with His disciples, Matt. xxvi. 20; xxvii. 1; Mark xiv. 17; xvi.; so that He ate that last supper and instituted the Lord's Supper Thursday night. It seems, from Acts xx. 6, 7, that Paul and the disciples at Troas broke bread or communed on the first day of the week (Sunday); and from Acts ii. 46 it seems that, immediately after the day of Pentecost, the church at Jerusalem communed every day. The Scriptures nowhere tell us on what day or how often we should commune; in the mind of God, the time is nothing (Gal. iv. 10, 11), but the spirit in which we engage in this and every ordinance is everything (John iv. 24; Philip. iii. 3).

8—Q. Does the Apostle Paul mean, in 1 Cor. xiv. 34, 35, that women are to sit perfectly dumb during all church meetings or conferences, and never speak to the church under any circumstances? A.

The speaking which women are forbidden by Paul to do in the churches is explained by him in 1 Cor. xiv. 34, 35 and 1 Tim. ii. 11, 12, to be teaching and usurping authority over men, and asking questions. They are not forbidden to tell their experience to the church, nor to reply to questions when asked them by the church.

9—Q. What does the word "sanctify" mean? A. First, to set apart as sacred or holy, to devote, dedicate, or consecrate to the service of God. Secondly, to make pure or holy, to cleanse from sin, to purify. Thirdly, make productive of holiness. Fourthly, to reverence as holy. Fifthly, to sanction or vindicate. God's sanctification of His people includes His regenerating them by His Holy Spirit, and His conforming them to the image of His Son—such conformity being made complete in their souls or spirits when they die, and in their bodies at the resurrection (Eccles. vii. 20; 1 John i. 8; Rev. xxi. 27; Acts vii. 59; Rom. viii. 29, 30, Philip. iii. 21; 1 John iii. 2).

10—Q. What is meant by "falling from grace?" Can a Christian so sin as to entirely lose the grace of God in this life? A. The expression "fallen from grace" occurs only once in the Scriptures—in Gal. v. 4, and is applied by the Apostle Paul, not to a real Christian at all, but to a legalist who, after having professed faith in Christ, looks not to Christ but to the law for justification. He says, "Christ is become of no effect unto you (members of the Galatian churches), whosoever of you are justified by the law; ye are fallen from grace"—that is, you have utterly departed from the doctrine of justification by faith, salvation by grace, if you claim to be justified by your obedience to the law. The modern, humanly-invented phrase, "falling from grace," has an entirely different meaning from the phrase, "fallen from grace," as used by the Apostle Paul. "Falling from grace" is an expression manufactured by conditionalists to express their utterly unscriptural idea that a human being may be a subject of God's quickening grace, and then if he does not use that grace aright, he may lose it forever, and be consigned to everlasting perdition. God's quickening grace is spiritual life, and spiritual life is eternal, everlasting, endless, imperishable life (Eph. ii.; John iii. 1-16, 36; vi. 37-58; x. 27-30; xiv. 19; xvii. 3; 1 John ii. 19, 27; v. 11). All the children of God are heirs of God and joint heirs with Christ, and nothing can separate them from His love (Rom. viii. 14-39). They are all kept by the power of God through faith unto the fulness of salvation ready to be revealed in the last time (1 Pet. i.; Rev. i. 5, 6; xxi.; xxii.). S. H.

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### TRIP TO THE BEACH.

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To endeavor, with the<sup>d</sup>Divine blessing, to restore my health which had become quite feeble, and to attend a Union and some other religious meetings, I left home June 12th, visited the seashore of North Carolina and Virginia, and returned July 5. I attended the Pasquotank and Currituck Union Meeting (composed of the Primitive Baptist churches in those two counties) at Kitty Hawk, Currituck County, N. C., the fourth Sunday in June and the two preceding days, and the regular monthly meeting at South Quay church, five miles from Franklin, Southampton County, Va., the first Saturday and Sunday in July, and also tried to preach at Currituck Inlet Life-Saving Station, six miles north of Corolla, Currituck County, N. C., and in the New School Baptist meeting-house in Franklin,

Va., and at Hopeland church in Whitakers, N. C., During the twenty-four days I spoke nine times, and gained twelve pounds in weight, and was greatly benefited in health through the Divine mercy. The pure air blowing over the ocean is the quickest and most pleasant, innocent, and efficient tonic that I have ever taken. In a very few days it puts my whole digestive and nervous system in perfect order. I can eat anything I wish without harm, and can sleep day and night without trouble. What a fine natural remedy the Lord thus provides for poor suffering humanity! I would be rejoiced if more invalids could avail themselves of it.

During my trip I was very kindly and freely entertained by brethren W. H. Keaton, of Elizabeth City; C. C. Aydelett, of Harbinger; Elder A. J. Austin, Mr. Israel Perry, and brethren Dempsey Perry, Elijah Sibbern, John and William T. Beecham, of Kitty Hawk; brother T. J. Tillett and Mr. David Knight, of Corolla, N. C.; Mr. C. W. Kellinger, of Norfolk, Va.; sister M. J. Rawls, and Mr. J. R. Dillon, of Franklin, Va.; and Elder A. J. Moore, of Whitakers, N. C. I spent a week on the beach with dear brother and sister Austin, at Paul Gamiel's Hill Life-Saving Station, and three days with brother T. J. Tillett and his pleasant family at Currituck Inlet Life-Saving Station, and they treated me with the most tender and generous kindness which I can never forget, and for which I hope that the Lord will remember them. He does not forget even a cup of cold water given to even the poorest of His children. Primitive Baptists, in their affectionate and unselfish kindness to one another, prove that they are the people of God (John xiii. 35; 1 John iii. 14; 1 Cor. xiii.); and I can truthfully say that I never met kinder brethren, sisters, or friends than I did on this trip. I was heartily urged to stay as long as I would with them, and it should cost me nothing. The ministrations of love to His dear people (which are, He says, services rendered to Himself) are lasting memorials with God (Heb. vi. 10; Acts x. 4; Matt. xxv. 34-40).

The Union Meeting at Kitty Hawk was harmonious and delightful. The attendance and attention were good. Besides myself, Elder A. J. Austin, the pastor of the church (Providence), and Elder Charles Meads, of Flatty Creek church, in Pasquotank County, and a licentiate brother, C. G. Dowdy, of Elim church in Currituck County, were present, and took part in the services. There was preaching both day and night. On Saturday there was a prayer-meeting, in which three or four members either spoke or prayed before the time for preaching; and after preaching on Saturday the Union communed, as some of the members thought that they might have to leave for home after preaching on Sunday. People from the islands or mainland come to the beach in little sail-boats, and depend on the wind to carry them. Nearly all the people on the beach or banks who belong to any denomination are either Primitive Baptists or Methodists. A brother N. T. Hurdle, a school-teacher, who had been a New School Baptist, told on Saturday something of the dealings of the Lord with his soul, and was received to membership, and baptized on Sunday morning by Elder Austin in Currituck Sound.

The sandy coast of North Carolina with its numerous shoals is perhaps more dangerous for ships than any other coast in the world; and by the United States Life-Saving Service many vessels have been warned of the dangerous beach, and much property and many lives have been saved from the ships that have been wrecked. Several of our brethren are in this laborious and useful service, patrol-

ing the beach every night for ten months in the year (all except June and July) and also during stormy or foggy days.

The ocean is the grandest earthly emblem of the infinity, almightiness, and eternity of God; to the human eye it is boundless; only the God who made it can control it; and during all the generations of men it remains the same. In the present condition of the earth, it seems absolutely indispensable to the preservation of the lives of all plants, animals, and men, by supplying the clouds with water to descend in rain and snow upon the land. How vastly different will the *new* earth be, in which there is to be no sea (Rev. xxi. 1)! Only the same Divine Power that made the sea and the earth can unmake or do away with the sea and make a sealess earth the abode of living human beings. Our eyes now behold wondrous works of God; but in the future, perhaps at no very distant day, we shall see still more wondrous displays of His infinite wisdom and power. The sea occupies three times as much of the surface of the earth as the land; when all the earth's surface is land, billions of people can live upon it—all, it would seem of the redeemed family of God (Rev. xxi.). The new earth, where God will dwell with His people in the fulness of His manifest glory, and where He will forever save them from sin and all its consequences, will indeed be a heavenly place.

The church at South Quay, near Franklin, Va., belongs to the Kehukee Association. The membership is small and poor, and far removed from other Primitive Baptist churches, and destitute of a minister of their own, and our North Carolina ministers have long been trying to serve them. I have for many years visited them in July. No other minister except Elder W. B. Strickland, of Hobbogood, N. C., has visited them since I was there last July. He has been serving them quarterly this year, and seems to have stirred up some interest in the truth in that section, as I had a larger congregation on Sunday than I have met there in several years. I would be glad if the church could have a minister living in their midst, or some minister to visit them at each one of their monthly meetings.

S. H.

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## EXTRACTS.

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Madisonville, Tex., May 30, 1899.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST: Permit me to express my most sincere and hearty approval of your course in giving to your brethren the very valuable information you have, free of charge, in the last few issues of "The Messenger." This "Free and Useful Information" may be worth more to your readers than if you had distributed \$1,000,000 in gold among them. I have made some investigation and speak confidently. I would also mention, even preferably, as we should "seek first the kingdom of God," the wise, sound, and timely suggestions you make in the June issue, now at hand, under the heading: "The Exact Truth." May the Lord reward you richly in His own time and way. And may He lead His people out of all errors they may be in, and into the exact truth in all things.

Yours, in humble hope,

J. C. DENTON.

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Princeton, Ind., July 1, 1899

DEAR ELDER HASSELL: Find enclosed herewith an express order issued by the United States Express Company, payable to your

order, which, I hope, will be of assistance to you in some way, in the continuance of the work you have done so well up to this time. Since your expenses must necessarily be considerable and your losses from subscribers unable to pay an item of importance, I sincerely hope that many others will see their way clear and feel their obligation to assist you in the prosecution of this very important work.

Hoping that assistance will be timely and generous, I remain,  
your friend, O. M. W.

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Raymond, Ill., June 20, 1899.

*Elder Sylvester Hassell—*

DEAR BROTHER: I am quite pleased with "The Messenger," and I hope to be able to take it as long as I live and the present management has charge. If I know myself, I love the doctrine of "The Gospel Messenger," and I love the men that publish and preach that doctrine. I believe it to be the doctrine of God our Saviour. May God bless you, dear brother.

Yours in hope,

B. F. QUERRY.

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Clarksville, Tex., June 1, 1899.

*Elder S. Hassell—*

DEAR BROTHER: I received the dictionary you sent me. It is a beauty and is just what I want. It is worth one hundred dollars to me. Thank you for dictionary and commentary you sent me; they are worth their weight in gold.

Dear brother, I know you are wearing your precious life away in the sweet service of your holy Redeemer. God bless you. Words fail to express the sweet love, fellowship, and appreciation I have for you. O, may God bless you and send you to Texas on a preaching tour, and enable you to preach and pray in all our families and churches. I arrived safe at Clarksville yesterday, and am now on my appointments.

I have been on this tour almost two years; and it has been one of interest and instruction to me. God bless all my dear brethren I met on this tour.

I would be pleased to hear from you at any time. Theodore, Grayson County, Tex., is my post-office at present.

W. S. BROOM.

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## SELECTIONS.

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### BUNYAN ON DIVISIONS.

John Bunyan gives us his mind on divisions as seen in his day, and the same truth holds good now. He says: "Jars and divisions, wranglings and prejudices, eat out the growth, if not the life, of religion. These are those waters of Marah that embitter our spirits and quench the Spirit of God. Unity and peace are said to be like the dew of Hermon, and as a dew that descended upon Zion, when the Lord promised his blessing. Psalms cxxxiii. 3 Divisions run religion into briars and thorns, contentions and parties. Divisions

are to churches like wars in countries; where war is, the ground lieth waste and untilled; none takes care of it. It is love that edifieth, but division pulleth down. Divisions are as the northeast wind to the fruits, which causeth them to dwindle away to nothing; but when the storms are over, everything begins to grow. When men are divided they seldom speak the truth in love; and then no marvel, they grow not up to Him in all things, which is the Head. It is a sad presage of an approaching famine (as one well observes), not of bread, nor water, but of hearing the Word of God, when the thin ears of corn devour the plump, full ones; when our controversies about doubtful things, and things of less moment, eat up our zeal for the more indisputable and practical things in religion, which may give us cause to fear that this will be the character by which our age will be known to posterity, that it was the age which talked of religion most and loved it least."—*Selected*.

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### WHOLLY RESIGNED.

Christ leads us through no darker rooms  
 Than He went through before:  
 He that into God's kingdom comes,  
 Must enter by this door.  
 Come, Lord, when grace hath made me meet  
 Thy blessed face to see,  
 For if Thy work on earth be sweet,  
 What will Thy glory be!

Then I shall end my sad complaints,  
 And weary, sinful days,  
 And join with the triumphant saints,  
 That sing Jehovah's praise.  
 My knowledge of that life is small,  
 The eye of faith is dim,  
 But 'tis enough that Christ knows all,  
 And I shall be with Him.

—*Richard Baxter.*

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### OBITUARIES.

Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

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### DEACON J. W. HARGROVE.

Our beloved brother and deacon, J. W. Hargrove, departed this life January 16, 1899, within a short while of the seventieth anniversary of his birth.

Brother Hargrove joined the church at Crooked Creek in 1865 and was baptized by Elder D. L. Hitchcock. The church, seeing the

qualifications of a deacon in him, set him apart the next year to that office, which he filled, we believe, to the glory of God to the time of his death. We are satisfied that brother Hargrove had that living faith in God which is the gift of God, and through which we are saved, and he had bright evidences of his acceptance with God. He once told the writer how God had shown him, a short while before he entered the civil war of the sixties, how he should not be killed, but should be wounded. So plain was his vision that he knew the battle-field when he was marched out upon it; and, while he did not expect to be killed, he was not surprised at being wounded, for "the mouth of the Lord had spoken it." How comforting this should be to those who survive him, together with the example which he left us. He loved his community, his family, his church, and above all he loved his God, and in return was loved and respected by, we believe, all who knew him. He leaves a wife and seven children, together with a host of relatives and friends to mourn their loss, which we believe to be his eternal gain.

Children, emulate your father's example, for we believe it was good.

JOSEPH HUDSON.

Phœnix, Ga.

#### MRS. MARY ANN ELIZA ROGERS LAMBERT

Died at the residence of her parents, John Thomas and Martha Rogers, after an illness of about five months of chronic diarrhœa, on Thursday, April 27, 1899, 10.30 a. m. She was 47 years, 9 months, and 18 days old, having been born July 9, 1851.

She joined the Primitive Baptist church at Mount Moriah, Muscogee County, Ga., February, 1878, if I mistake not, and was baptized the following May by Elder H. Bussey. She was in the constitution of Bethel church, Brownville, now Phœnix, Lee County, Ala.

She married Elder Jacob P. Lambert May 19, 1897, and lived with him, I think, nearly two months. During her sickness she spoke of the Lord being so good to her to break one fibre at the time. Then she said, we would have longer to wait on her. I told her we didn't mind that. She told sister Rowe she was like brother Respass, going slowly out, or something to that amount. The third Sunday in November was the last time she went to preaching, I think; but the members would meet at pa's and have preaching there.

She leaves one brother, John H. Rogers, Girard, Ala.; her sister, Emma Rogers, Milledgeville, Ga. (Asylum); Lydia Bartlett, Columbus, Ga., and Mattie Rogers, together with her aged parents, to mourn her loss—but we mourn not as those who have no hope.

She said one time, "Sis Liddie, you don't know how I suffer"; and a great many times she said, "I hurt."

When we were around her bed, her eyes partly opened; she just closed them herself and breathed two or three more times, like any one going to sleep.

Mattie said this song was on her mind when she lay a corpse—

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

Elder W. M. Bullard spoke at father's, 2 p. m., April 28, on the occasion of her funeral.

Columbus, Ga.

LYDIA BARTLETT.

## MISS LUCY DEBORAH EVERETT.

My dear daughter, Miss Lucy D. Everett, was born August 18, 1875, and, after a very brief illness, died on the 17th day of November, 1898. She retired the previous night about 9 o'clock, after a little play or pastime with a younger brother, and, while asleep, dreamed she had a yellow chill, and awoke at 2 o'clock with a chill on her, and on being asked by her sister, who was rooming with her the cause of her complaining, related the dream, and said it was even so while in the dark room. Her sister lit a lamp and found it true, and at once reported to her mother and myself. We hurried to her bedside, and she told us in language born of knowledge, that she was going to die. She said, "I am going to leave you all, and I want you to leave this place," etc. We tried to encourage her, but could not. She died at 5 o'clock the same evening. Very beautiful and lovely does every act and trait of character in our departed loved ones appear to us when we remember them. There are many little faults that really appear lovely after they have passed away. Lucy was not a member of the militant church; but I have no doubt of her acceptance in the Beloved. She was a lovely character, without the appearance of evil. Her deportment, and a conversation with a dear brother visiting our home a year or more before her death, in which she gave evidence of a hope in Christ, affords me great consolation. The dear brother asked me if I knew Lucy had a hope. I did not, but he gave me the assurance. I want to relate one remarkable trait in Lucy—her power to remember the different articles of the household and where to find them. We have a large family and many little depositories, and to say that she was the index to the household would be a fit description of her. She was laid to rest in the family burying ground, after funeral services in Spring Green Meeting House by Elder M. T. Lawrence. We hope to meet her beyond the River.

JUSTUS EVERETT.

## A. L. MELTON.

A. L. Melton, son of Moses and Dorithy Melton, was born in Newton County, Ga., in 1815, and died in Social Circle, Ga., April 19, 1899, aged 83 years and 4 months. He spent nearly all his life near where he was raised. He was an honorable gentleman, peaceable and quiet. He never united with the church, but obtained a hope in Christ when about twenty years old. He was familiar with the teachings of the Bible, contended earnestly that eternal salvation was by grace alone through the meritorious atonement of Christ, and desired to be baptized, but felt too unworthy. He never had any family of his own, but always lived with some family; perhaps spent as much as forty years with one or another of the James Williams' family, and when he died was living at the hospitable home of Miss Letitia Williams, where no pains were spared by her and other kind friends to render him comfortable to the last.

Funeral services were conducted by Elder M. F. Hurst—text, "Salvation is of the Lord"; after which his body was consigned to the grave, surrounded by kind friends, there to wait till the last trump shall sound; and they that have fallen asleep in Jesus shall rise first, and meet Jesus and the heavenly host, and so ever be with the Lord. Glory to God for such a plan and such a hope!

JOHN N. HURST.

## E. N. FARMER.

E. N. Farmer was born May 11, 1838, in Twiggs County, Ga. He was the son of John and Mahala Farmer, and grandson of William and Selie Smith, of Jones County, Ga. His parents moved to Wilkinson County when he was eleven years old.

On the 10th of February, 1868, he was married to Miss N. A. Lord, who helped share his troubles and joys. He joined the Primitive Baptist church at Mount Carmel October 18, 1866, and was baptized by Elder W. F. Rodgers. His wife also was a member of Mount Carmel. They had eight children, of whom seven are living to mourn his death, which occurred suddenly February 7, 1899. There is one great consolation to his dear companion—he did not dread the sting of death, but was ready to die. He suffered three long years before his death. He never spoke evil of any person, nor took up a reproach against his neighbor. One of the distinguishing traits of his character was punctuality and promptness in the payments of his debts. If the community was composed of such men as E. N. Farmer there would be but little use for court-houses and jails. He was not high-minded nor did he trust in uncertain riches, but in the living God. He was rich in good works, ready to distribute, willingly to communicate, laying up in store for himself a good foundation against the time to come, that he might lay hold on eternal life. If the church was composed of such characters as the subject of this obituary was, then would God be glorified by the exhibition of peace on earth and good will toward all men.

JOEL I. FARMER.

## MRS. MARTHA PATRICK.

Sister Patrick was born March 30, 1847, in Bryan County, Ga.; married D. D. Patrick, date not known; raised a large family of children, joined the Primitive Baptist Ash Branch church, January 10, 1887. She lived a life consistent with her holy profession. She attended her meeting on Saturday, and was taken sick Sunday night, and was never conscious any more, and died Tuesday morning, and was buried in the cemetery at Ash Branch church to await the resurrection, when the just shall arise in the image of Jesus, for the blessed Word of God assures us that they that die in Him shall arise in His image, never to be annoyed by sin any more. Then, dear brother and children, may God reconcile us all to His dealings with us. May He prepare you all to meet that dear mother and loved one where there will be no more sickness, nor sorrow, nor death—where there will be no more parting.

Pembroke, Ga.

J. H. SMITH.

## MRS. MARY B. PHILLIPS.

My precious mother, Mrs. Mary B. Phillips, after a long and eventful life of about eighty-four years, fell sweetly asleep in Jesus May 31, 1899. Mother was born in Monroe County, Ga., August 19, 1815. Her maiden name was Lassetter, daughter of the late Matthew Lassetter, of Barber County, Ala. She was married to my father, Elder V. D. Whatley, in 1833, with whom she lived happily until his decease, which occurred January 31, 1866. Her second marriage was to deacon A. J. Philips, of Meriwether County, Ga., who departed this life about eighteen years ago.

She united with the church at County Line, Pike County, Ga., about fifty nine years ago, and lived and died without a blot on her moral or Christian character. I can in truth say that a more correct, honest Christian lady never lived. She was indeed and in truth a mother in Israel. She lived and died in the precious faith of the adorable Son of God. She leaves three sons to mourn her loss—myself, brother R. W. Whatley, of LaGrange, Ga., and Elder S. H. Whatley, Atlanta, Ga., and many grand and great-grand children. Oh, that I could live such a beautiful life as did my precious mother!

For the benefit of her many brethren and friends, I enclose her experience of grace, which I hope Elder Hassell will publish with this notice.

A. B. WHATLEY.

Greenville, Ga., June 28, 1899.

#### MISS NONA M. CHILDS.

Miss Nona M. Childs was born on the 17th of November, 1876, and died January 20, 1899, at her home on St. Simon Island, Ga.

She was the second daughter of Mr. and Mrs. W. R. Childs and was a sweet Christian girl, and died with the blessed assurance that she would live with God forevermore. Her death was the result of a short but very violent attack of remittent malaria fever.

The night before she was taken she sat up with her father, who was at the time sick with the grip. The next morning, Monday, January 9 about 9 o'clock, she was taken with a violent chill, which was immediately followed by a scorching fever. It was with difficulty that she was prevailed upon to take her bed, preferring rather to stay up and wait on the other members of the family, most of whom were suffering with the grippe. Those whom she had nursed had now to become her nurses: her physician most nobly gave his whole time and attention to her care, and worked with a zeal that will ever endear him to the hearts of her family. Anxious friends most generously sacrificed time and convenience, and gathered around her bedside to nurse her or otherwise express their deep sympathy. She was perfectly conscious of the approaching end and was resigned and seemed glad to go.

During her sickness she frequently tried to sing the hymns she had loved during her health. One in particular seemed to be her favorite. It was, "Saviour, more than life to me." This was sung at her funeral. About an hour before she died she sank into a very peaceful sleep, from which she never awoke, but passed without a struggle or a murmur from the repose of sleep to the repose of death. There were no traces of pain to mar her tranquil beauty as she lay there at rest, but a gentle smile parted her lips, and she looked as if about to speak.

She is gone from our midst, but  
 "She is not dead,—the child of our affections,  
 But gone unto that school  
 Where she no longer needs our poor protection,  
 And Christ himself doth rule."

She was buried Sunday, January 22 in the old family cemetery at Bethel church, about two miles from Butler, Ga., the church in which her parents have had their membership for more than twenty years.

Nona never united herself with any church, but manifested a de-

cided preference for the teachings of the Primitive Baptist church, the church of her parents, notwithstanding the fact that her opportunities for attending that church were very few. Although she was not a church member, yet her love for the gospel of Christ, her ardent desire to do right, the joy she found in relieving the sufferings of others, and the gentle influence she shed around her, will ever stand a living testimony of the noble, Christian life she lived.

Her blind brother,

W. H. CHILDS.

#### J. C. COUNTS.

Our dear son and brother in the Lord was born in Russell County, Va., April 13, 1853, and departed this life June 13, 1899 aged forty-five years and ten months. Joshua was a bright, good boy from the days of his youth. He professed a hope in the Lord about his eighteenth year, but for some cause never joined the church till about three years since. He married Miss Mary A. McCoy, unto whom were born eight children, two having preceded him to the spirit-world.

He was elected County Treasurer of his native county (Dickenson), and to his honor it is universally said he never oppressed the people or sold anything for taxes, and yet he made a most successful treasurer; and then the people of his county elected him Circuit and County Court Clerk, and it seemed that his confinement and arduous labor in office brought on consumption of the lungs and bowels that terminated his useful life. By his industry and frugality he accumulated a handsome fortune for his widow and fatherless children, four boys and two girls. He was perfectly willing to go, and talked more serenely about his departure than his mourning friends. He said that if it was the Lord's will, he would like to stay a little longer with his little children to teach them how to do; but if not, he was ready and waiting the Lord's time. He lacked seventeen days of living out his term of office.

My sweet son is gone, and I am bowed in sorrow—he was so good and kind to his old grayheaded father and mother, helping us to anything we needed. May the glorious God of heaven and earth be with us and enable us to bear all our afflictions for Jesus' sake.

Aily, Va., July 6, 1899.

E. S. COUNTS.

#### B. B. STALLINGS.

B. B. Stallings was born in Martin County, N. C., near Williamston, December 25, 1829. While only a small boy he moved with his parents to Dyer County, Tenn., where he lived until about thirty-five years old, when he married and settled near Humboldt, Gibson County, Tenn., where he lived until his death, September 4, 1898. He was always strong and active until about twelve months before his death he began giving down, and had to give up work entirely. In July he went to Atlanta, Ga., to visit his son and be at the Confederate Reunion, thinking this might benefit him, but he grew worse, and had to come home. Doctors pronounced him as having dropsy of the heart.

He was laid to rest Sunday September 4, 1898, at old Gibson church, where he had been a member since 1885. Never a meeting did he miss if he was able to be up. The church-house at Gibson was old, and his greatest desire was to erect a new meeting-house while he was able to build it; so in the fall of 1897 he saw this desire

granted. He did almost all the carpentering and there is now a neat little church-house at Gibson. This being built he seemed perfectly satisfied to go.

While we miss him here, we know that he is at rest where sorrows never come.

MRS. B. B. STALLINGS.

Humboldt, Tenn.

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#### WILLIAM WYNNE.

Died June 5, 1899, at his home in Nevada County, Ark., our esteemed and much loved brother, William Wynne. He was born in Monroe County, Ga., September 4, 1825, which made his pilgrimage on earth 73 years, 9 months, and 1 day. He had been afflicted for some time before his death with kidney trouble or Bright's disease, but being a man of great energy and industry he worked on his farm till within four days of his death.

Brother Wynne received "a good hope through grace" several years (I believe before he came from Georgia) before he offered himself to the church for membership. Like a great many others, because of his seeming unfitness he shrank from his duty in this respect until he came to Arkansas, when he offered himself to the church at Smyrna and was received and baptized by Elder Alexander Mason the third Sunday in October, 1885. He was an humble, meek, unassuming, truth-loving brother—promptly attending his meetings unless physically unable to get to them. He was plain and outspoken in his disapproval of the doctrines and commandments of men, but much esteemed by his neighbors and friends.

But he is now free from the troubles and afflictions of this life, and oh, what a happy release! What a glorious transition! For him then it was far better to depart and be with Christ.

While the unworthy writer of this tried to speak a few words of comfort to the bereaved, he could not help noticing the true and very appropriate words inscribed on the metal plate on his coffin—"Rest in Jesus." Surely the dear brother is now resting in the Beloved. Glorious thought that Jesus is in him the hope of glory, and the Spirit that raised Him from the dead will also raise the dear brother from the dead.

May the God of all true comfort console the bereaved family and sustain and preserve by His grace the dear sister and widow of the deceased and enable them, with calm resignation to say, "Thy will be done, Oh Lord!"

P. H. JAMES.

Prescott, Ark.

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#### MARY TILLET.

After an illness of only six days our little daughter Mary departed this life and went home to Jesus Wednesday, July 5, 1899, aged 7 years, 8 months, and 14 days.

Corolla, N. C.

T. J. TILLET AND WIFE.

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#### VALUABLE LITERATURE AGAINST WORKS OF DARKNESS.

1. Anti-Mormonism.

Send fifteen cents to *The Kinsman*, Salt Lake City, Utah, for the

“Kinsman Packet” of nine pamphlets showing up, from Mormon authorities, the diabolical doctrines and practices of Mormonism.

2. Anti-Secret-Societism.

Send fifteen cents to the National Christian Association, 221 West Madison street, Chicago, Ill., for Blanchard’s “Folly, Expense, and Danger of Secret Societies”; “Freemasonry Contrary to the Christian Religion;” and “Facts and Photographs.” Any one of these pamphlets can be ordered separately for 5 cents each. Send to this Association for a circular of their Anti-Secret-Society Publications.

3. Anti-Infidelity.

Send one dollar to H. L. Hastings, 47 Cornhill, Boston, Mass., for 38 of the ablest, most brilliant and crushing pamphlets ever issued against Infidelity; or send him 25 cents for six of these pamphlets; or send him 5 cents for “The Inspiration of the Bible.” Write him for a price-list of his “Anti-Infidel Library.” His pamphlets treat of the latest developments of so-called “Higher Criticism” and “Spiritualism.”

SYLVESTER HASSELL.

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NOTICE OF A NEW BOOK.

High Point, N. C., July 11, 1899.

*Elder Hassell—*

DEAR BROTHER: Will you insert the following notice in “The Messenger?”

In my confinement upon this “Island of Patmus” (High Point), and having but little opportunity of preaching, I have given vent to the exercises of my mind by writing upon the various controverted as well as complexing subjects known to the civilized world. I have treated upon the following subjects: 1. “God is Limited.” In this chapter I show how and why and by whom or by what He is “limited.” If this were not so it would not be “impossible for God to lie.” 2. A chapter on the purpose of God in the creation of the Elect, and the Reprobate, and the destiny of the elect and the reprobate harmonized with the foreknowledge, righteousness, justice, and mercy of God. 3. A chapter on redemption, showing what it is, who it is for, and by whom prepared. 4. A chapter on Election and Reprobation, wherein I show that God has done no violence to the reprobate, in creation or redemption. 5. A chapter on the commission—“Go ye into all the world, and preach the gospel to every creature” etc. A chapter on “Advice to my children, and to your children, from the cradle to the grave.” And various other deep subjects. All these subjects are treated by the force of reason, backed by the testimony of God alone. I have given my views on all subjects without the aid of men or their counsel. To God alone, I stand or fall. I have manuscript enough to make a book of 400 pages. I have been requested to publish it in book form, provided I get 1,000 or more subscribers, who will send in their names and offices, and, when the number is made up, I will notify them, and they can send \$1 to me or the publisher, to pay for the printing, etc. There will be also eighteen or twenty sermons delivered by the writer, etc.

I think the book will be worth \$1 to anyone that will give it a reading. All that wish the Book can send in their names and post-office addresses to me as before stated. All brethren requested to send a club of 5, and they will receive 6 volumes. This book will have ideas never before brought before the public. Some brethren

in Virginia have sent me subscribers for 20 volumes at one time. I shall only publish it on subscription.

After I get one thousand or more names I will contract with the publisher and give notice through the papers for all subscribers to send their subscription money—to pay the printing, etc.—and the book will be mailed prepaid to your address. All that want it send your names at once, as I wish to know whether or not it will be published.

Address,

ELDER L. I. BRODENHEIMER,  
Lock Box 82, High Point, N. C.

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### ELDER GEORGE W. MEECE EXCLUDED.

We, the Baptist Church of Christ at Macedonia, Choctaw County, Miss., do hereby notify the Baptists of the Primitive faith and order throughout the country generally that Elder George W. Meece, who is still preaching among the Baptists, was excluded from this church in June, 1898. His credentials were called for afterwards; he refused to give them up. Therefore we say to our brethren generally that we can not fellowship any church or churches who hold or recognize Elder George W. Meece's acts, etc., in his present condition.

Done by order of the church in conference, Saturday before the third Sunday in May, 1899.

ELDER C. M. SCROGGINS, Moderator.

F. S. BROOKS, Clerk.

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### FOR BOTH SEXES.

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S. HASSELL.

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**Z. D. RESPESS,**  
Savannah, Ga.

Vol. 21.

No. 10.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



PUBLISHED MONTHLY.

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

OCTOBER, 1899.



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# The Gospel Messenger.

OCTOBER, 1899.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 21. WILLIAMSTON, N. C., OCTOBER, 1899. No. 10.

## THE MASTER'S TOUCH.

Matt. viii. 15.

“He touched her hand, and the fever left her.”

He touched her hand, as He only can,  
With the wondrous skill of the great Physician,  
With the tender touch of the Son of man,  
And the fever pain in the throbbing temples  
Died out of the flush on brow and cheek,  
And the lips that had been so parched and burning  
Trembled with thanks which she could not speak.  
And the eyes where the fever light had faded,  
Looked up, by her grateful tears made dim,  
With health regained and with tender emotion  
She rose and ministered unto Him.

“He touched her hand, and the fever left her.”

Oh, blessed touch of the Man divine  
So beautiful then to arise and serve Him,  
When the fever is gone from your life and mine;  
Whatever the fever, His touch can heal it;  
Whatever the tempest, His voice can still;  
There is only joy as we seek His pleasure,  
There is only rest as we choose His will.  
Ah, Lord! thou knowest us altogether,  
Each heart's sore sickness, whatever it be;  
Touch thou our hands! Let the fever leave us,  
And so shall we minister unto Thee!

—*London Christian.*

## THINGS NOT SEEN.

Woodstock, Mich.

DEAR ELDER HASSELL: You may have forgotten it, but some little time ago you sent me a few comforting lines in which you spoke of “looking at the things not seen,” and it reached me as a word spoken in season to one who was weary. I have tried to get strong enough to write and tell you about it, but I do not get strength of mind nor body to write very acceptably. The subject had been with me at different times, and I felt its fullness to encourage and strengthen the wayworn and the weary ones.

At first I kept asking, How can we “look” at things not seen? In all the years of life that are gone by I had been favored with such good clear eye-sight that I did not need glasses to aid me in

seeing until past the time that age would require it. How little I realized that blessing until it was taken from me, until a dreadful affliction came to my eyes! I went to a physician with them and received but little encouragement. On the contrary, I was made to understand that if life should be prolonged I might be altogether blind. O how sad I was! I could then realize how sweet the light is to our eyes. I went to my bed and covered my poor sick eyes and thought, "If I must get so that I must be in continual darkness, I would be glad if I could die," when before my mind began to pass the loveliest visions. I do not think they were terrestrial, for I had never seen anything like them. I do not know they were celestial, for here we see through a glass darkly; but they were so beautiful I feared to move lest they should go away. And here I learned something of what it is to "look at things not seen." Though our eyes may be closed and darkened so that we can not look at temporal things, yet the spirit vision can be clear when the unseen things open before us.

I had often thought of Paul when he says, "Our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory." Oh, I have thought how could he say "light affliction" and but "for a moment!" Did he ever realize the long, weary, dreadful suffering of years? But he explains it when he says, "While we look not at the things that are seen but at the things that are not seen, for the things that are seen are temporal, but the things not seen are eternal."

As compared to eternity time is but a moment. Again, I have had such long sicknesses it would seem that I could not endure another hour, the suffering would be so great; and yet it must be so long, and more than all, a darkened mind only looking at the things seen, the awful suffering, the gloom, the dreary darkness. But, after long months would go by, there would come before my darkened mind a little ray of heavenly light, just a little vision of things not seen, and all the suffering is forgotten. It is gone by as a dream of the night. So I feel at last that when the full splendor of eternal day dawns upon us, the suffering and the sorrow of this life will seem like but a moment. Of late there have been much sickness and death around me, and as each one is called away I will think, Oh, I hope the Lord's mercies have been given them; but, if I were called to go, how would it be with me? It would look dark to me at times and sink me in depression, especially at one time when an assurance came with these words, which were clothed with sweetest melody—

"Fair Salem your arrival waits  
With golden streets and pearly gates."

The comfort of it was that there was something waiting me, something at the end of the journey—that it is not a mere wandering in a wilderness, a desert, with no end in view, but a certain way marked out and passed over by One who had gone before, and my thoughts ran on to the better country, the heavenly, to the land that is far off, where we shall see the King in His beauty, and the inhabitant shall no more say I am sick, and they that "dwell" there shall be forgiven their iniquity. For here we have no "continuing" city, but we seek one to come. Can there be in that glorious city, whose maker and builder is God, a city which hath foundations, can there be a place there waiting for me? How could we endure the journey if we did not feel that we were going toward home?

If our dearest earthly friend should come to us in our poverty and distress, finding us homeless and in want of everything, and tell us that he had come from a beautiful place, a beautiful city, and that upon such a street there was a palace for us, a home that he in his abundance had provided for us, we would gladly believe him; and shall we not certainly believe our best, our heavenly Friend, when He tells us, "I come down from heaven; I come to do the will of the Father who sent Me, and this is His will, that of all that He hath given Me I should lose none, but should raise them up at the last day"? And shall we ever forget His prayer: "Father, I will that those whom Thou hast given Me be with Me where I am, that they may behold My glory, the glory that I had with Thee before the world was?" Can we forget how He told us, "If I go away, I will come again and receive you unto Myself, that where I am there ye may be also"? Even though He went by the way of Calvary, and though we go by the way of suffering and death, yet we can hope to the end, looking at the things not seen.

When I think of my awful wretchedness, vileness, and all the weakness of this mortal state, I have sometimes thought it takes all the attributes of the Almighty to save such an one as I. What could I do without that eternal love? And yet it could do me no good had He not power to save the objects of His love. I need it all—His love, His power, His cleansing blood, His intercession, His presence at all times. I need everything, and He can supply all things, and fulfill all He has promised. Yet how great these things are! Truly 'He hath done great things for us, whereof we are glad.'

“O eyes with weeping faded out,  
 It matters not how dim ye be,  
 My inner vision sweeps untired  
 The reaches of eternity!  
 O feet grown weary as ye walk  
 As down life's hill my pathway lies.  
 What care I if my soul can mount  
 As the young eagle mounts the skies?  
 O death, most dreaded power of all,  
 When the last summons comes and thou  
 Darkenest the windows of my soul  
 Through which I look on nature now;  
 Yea when mortality dissolves,  
 Shall I not meet thine hour unawed?  
 My house eternal in the heavens  
 Is lighted by the smile of God.”

“For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”

And now, dear brother Hassell, only a little while and He that shall come will come, and He will not tarry.

May His richest blessing rest upon you and upon your good work in His vineyard, is the earnest wish of your sister in trial and in hope,

KATE SWARTANT.

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The best things are nearest; light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—*Sel.*

“PUT NEW WINE INTO NEW BOTTLES.”

Crawfordsville, Ind., July 20, 1899.

“No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.”  
Matt. ix: 16, 17.

DEAR BRETHREN IN CHRIST: Sister Nannie Roberson, of Arkansas, who is a reader of “The Gospel Messenger,” requests me to write upon these words of the Lord Jesus, and in dependence upon Him to open my understanding that I may present the true lesson He taught His disciples in this remarkable figure of speech, I will comply, and submit it to your spiritual judgment.

The simple words which Jesus spoke are wonderful in wisdom and full of heavenly instruction. Here He presents two plain domestic customs, which were easily understood, yet they convey a profound spiritual truth, which none save His own disciples, who are taught by Him, do understand. So to the multitudes the words of Jesus were in parables, and their precious meaning was hidden from them. For this wonderful revelation of the Father to babes, the children of the kingdom, our Prophet rejoiced and gave thanks; for without this revelation none would understand and know them.

The truth taught by the two illustrations is one and the same, and it is given emphasis and strongly impressed by the old garment and new cloth, and the old bottles and new wine; and then the wisdom and fitness in putting new wine into new bottles are the more clearly shown by the folly and loss in the other cases. Thus the true and right and good way are seen the clearer and more glorious, as illustrated and shown by comparison with that which is false and wrong and bad. Jesus is the most wonderful Teacher in this way, so it was truly said of Him, “Never man spake like this Man.” “In Him dwelt all the treasures of wisdom and knowledge.” The infinite Almighty said of this Man, “This is My beloved Son, in whom I am well pleased: hear ye Him.” He brought the glorious wisdom and truth of Holy Heaven down to earth, and made it simple and plain to the weak capacity of the meek and lowly among men. Yea, He “hath made foolish the wisdom of the world.” “He hath respect unto the lowly, but the proud He knoweth afar off.” “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. \* \* \* They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” Jesus is this Holy One of Israel, and He is the fulfillment and realization of all this wonderful prophecy to the blind and meek and poor among men. The text of our sister is an instance of this.

The first disciples of the precious Christ were Israelites, and they naturally and by force of education and tradition adhered to the law, and were wedded to it, as a wife to a husband: but the law was the old covenant of works, and it was as an old and wornout garment, ready to be folded up and laid aside. It had served its purpose and use, and was not to be perpetuated or continue after

Christ came. But as men often hold on to an old garment with partiality and favor, and will therefore try to make it do by many patches, rather than lay it aside for a new one; so were the people of that old covenant partial to it, even many of them that believed on Christ, as the Acts of the Apostles and the writings of Paul so fully show. Therefore, they tried to patch it up, though it was rent and worn and torn; and many of the disciples, even, tried to patch the old covenant with the new, the law with the gospel, as they do yet.

Jesus knew all this legal bias and proneness in the minds of His people; and, in the simple and strong figures of an old garment, and old and dry and cracked bottles (which were then made of the skins of animals, and would break or burst if filled with new wine) he taught the disciples the woful mistake and folly of such conduct. He thus deeply impresses the truth upon their mind and heart, that they may be wise unto salvation and turn away from those weak and beggarly elements, which were no better than old and wornout garments and bottles, unfit to be joined to new cloth or filled with new wine. How simple and striking and convincing is this divine lesson! We all need it, and should be reprov'd and corrected by it.

"Put new wine into new bottles, and both are preserved." How full of blessed meaning is this word, "new!" Its mere mention is a strong contrast to all things old. Jesus Himself is the precious embodiment of all things new. All the gifts and treasures and glories in Him are new—always new. The covenant in Him is a new covenant of life and peace. It never shall become old and vanish away, as a tattered garment, but its newness shines in beauty and glory forever. It needs no patching, but is complete and perfect. Nothing can be added to it, nor anything taken from it. "And He that sat upon the throne said, "Behold, I make all things new." "If any man (one) be in Christ, he is a new creature: old things are passed away; behold, all things are become new." So, then, the people who are in Christ are a new people, and they serve God in newness of spirit, and not in the oldness of the letter. They have been born anew, have received a new life, a new heart, a new spirit, a new understanding, new affections and desires, new raiment (that never needs patching), new relations, a new heritage and a new home. For this cause, they drink the new wine of the kingdom with their new King, who makes all things new. The commandment that they keep is His new commandment of love, and they love with a new love. And the blessedness of all this that is clean and pure and new is that it is all "preserved" and can never wear out, grow old nor perish.

How infinitely better all this is than to turn again to that which is no better than an old and soiled garment, and vainly try to patch and mend it, by uniting gospel grace to legal works; yet very many are acting thus foolishly, as did the "foolish Galatians." The people of God were forbidden to wear a mixed garment, of linen and wool; for the linen represented the product of the earth and the works of the flesh, like the offering of Cain, while the wool represented what God has provided and given, like the lamb that Abel offered, showing that the gift of faith or grace is set over against works, and that the Lord's people are to be separate and dwell alone. Therefore, for the people of the new covenant to be joined in religious service and worship with legalists, who adhere to the old covenant of works, and serve in the oldness of the letter, is no better than patching an old garment with new cloth, or putting new wine into old bottles. So this is both a simple and wonderful lesson here taught us by the dear Master, and I am thankful that

the young sister called my attention to it, and that the Lord has graciously given me an understanding of it. She writes that it was presented to her as showing that the Old Baptists can not partake with Arminians, who are legal, will worshippers, in their religious services, and she is right. May the Lord bless this to her, and to all to whom it is given.

Desiring that it may be given us to dwell in "the new heavens and new earth wherein dwelleth righteousness," I am,

Yours to serve in the new kingdom,

D. BARTLEY.

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## EDITORIAL.

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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.

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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## RIGHTEOUSNESS AND PEACE AND JOY IN THE HOLY GHOST.

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The Apostle Paul declares that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost" (Rom. xiv. 17). By the kingdom of God is meant the reign of God, His spiritual dominion over His people, and it includes both the kingdom of grace and the kingdom of glory—for grace is glory begun, and glory is grace ended or perfected. "The kingdom of God," says Christ, "cometh not with observation, for it is within you" (Luke xvii. 20, 21). We are thus taught by Divine and therefore infallible

authority that the essentials of true, vital, spiritual religion do not consist in any outward form or observance, but in the inward graces of the Holy Spirit—in righteousness and peace and joy in the Holy Ghost. The Holy Spirit shows us that Christ is our Righteousness, and also conforms us to His righteous character; imparts to us the peace of Christ which passeth all human understanding, teaching us that Christ Himself is our Peace, and causing Him to reign as the Prince of Peace in our hearts, and leading us to live in peace with our fellow-men especially with our Heavenly Father's children, the loved, chosen, redeemed, and regenerated people of God, our brethren and sisters, with whom we are to live forever in Heaven; and enables us to rejoice in God, in Christ Jesus as our Divine and All-Sufficient Saviour, and in the excellencies and beauties of His salvation as manifested not only in our own poor hearts but also in the conduct and conversation of all His spiritual people. The principles of righteousness are fully set forth in the Scriptures of eternal truth, which should be diligently, faithfully, prayerfully, and daily searched in order to ascertain those principles; when these principles are in our hearts, they cause us to think, feel, speak, and act right both towards God and towards our fellow-creatures, especially our brethren and sisters; and this wise and heavenly course leads to peace and joy in our own souls and in the church of Christ, and to edification and prosperity in the beloved Zion of our God. Let us remember that all forms and times and places of worship not plainly laid down in the Scriptures and not involving a sacrifice of plain Scripture principles are matters of absolute indifference which we should leave to every one's conscience and to God, the perfectly wise and unerring Judge of us all, and let us not assume to be wiser and better than God, who receives and comforts and blesses our brethren that differ from us in outward and unessential matters, and let us not destroy the peace and happiness of our brethren by proud and bitter contentions on such subjects, for the profession of religion without humble, tender, and self-denying love is hypocrisy (Rom. xiv., xv.; 1 Cor. viii., xiii.; Matt. vii.; 1 Pet. i.; 1 John iii., iv.,

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v.). This article has been written with especial reference to human forms of words in the expression of doctrine, and the assembling for Divine worship in Associations and other General Meetings, and places and times of communion. See the answer to the Fourth Question in this number of THE GOSPEL MESSENGER.

S. H.

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## THERE SHOULD BE NO SCHISM IN THE BODY.

1 Cor. xii. 25.

In the twelfth chapter of First Corinthians the Apostle Paul seems to me to be speaking, not so much of any one individual church as of the whole body of Christ, the entire visible church of Christ on earth, to whom God the Spirit has given all the various gifts to be exercised for the common benefit of all the members and for the glory of God; and he shows the absurdity of one member's envying or boasting over another member or excluding itself from the body as though it were not a member of it, and he declares that all true or real members of the body have a living union and sympathy with all the other members in both joy and sorrow, and remain members of the body as God has placed them; and that greater and more important than all gifts, even the gift of prophecy and the understanding of all mysteries and all knowledge and than even faith and hope, is the grace of humble, long-suffering, unenvious, unselfish, unsuspecting, sincere, patient, unfailing love (1 Cor. xiii.). This unequalled grace of spiritual love—the supreme love of God, and the love of our fellow-members of the body of Christ as we love ourselves—will certainly lead us to desire and to endeavor to glorify God and edify one another by practicing the humblest and tenderest forbearance towards each other, and thus to “keep the unity of the Spirit in the bond of peace,” and not in hate to pull down, but “to build up the whole body in love” (Eph. iv. 1–16). Such will assuredly be the case if we have all been baptized by one Spirit into one body, and have all been made to drink of one Spirit (1 Cor. xii. 13)—the Spirit of the Lord

Jesus Christ, the Spirit of Divine life and grace and truth and faith and love and meekness and self-denial and prayer and wisdom and holiness. If we are animated by the Spirit of Christ, we will, next to our own death, dread and seek to prevent the death or cutting-off of any other member of the body; and a difference in regard to words or forms not clearly set forth or condemned in the Scriptures will not make us *willing*, much less *eager*, to exclude from our fellowship those elect, redeemed, and regenerated people of God who have given us abundant reason to believe that they have been baptized by the same Spirit of Christ as ourselves into the same mystical body of Christ. If we are what we profess to be, we will, instead of hastening to cut off, earnestly and perseveringly seek to save these brethren to our fellowship and to the visible church by looking to the Lord for wisdom, searching the Scriptures of Truth on the subject, waiting with our brethren, and endeavoring to understand their real sentiments and their reasons for such sentiments. We will, like the Apostle Paul (1 Cor. ix. 19-23), for their sakes and the gospel's sake, become, as it were their servants,—become themselves, get into their souls, and look, with their minds and hearts, out of their eyes, and then we will neither misunderstand nor misrepresent them, and, instead of widening the distance between us, we will get a great deal nearer to them, and we may get a great deal nearer to the truth, and thus, by Divine grace, we will glorify God and promote the welfare, peace, and prosperity of Zion.

The three matters now most seriously threatening a schism or division among Primitive Baptists are the phrase—"the absolute predestination of all things"; the phrase—"the conditionality of time-salvation"; and the form of churches meeting in Associations. In regard to these phrases, neither one of them is in the Scriptures nor in the Primitive Baptist Articles of Faith; but I can see *no essential difference* between the latest published sentiments of those who use and those who do not use these phrases, and I think that there is no *real* difference between them if understood by each other, and I therefore see no sufficient reason why the agita-

tion of either of these questions should be pushed to a division among us. All Bible Baptists believe that sin comes from the creature and not from the holy Creator, and that no erring child of God is truly happy in disobeying his Heavenly Father. In regard to Associations, they also are not in the Scriptures nor in the oldest Primitive Baptist Articles of Faith, so that it is certainly not scriptural to *force* a Primitive Baptist church to become or to continue a member of an organized and permanent Association, as none of the apostolic churches were, nor is there any authentic historical evidence to prove that any Baptist churches were until about the middle of the seventeenth century; but if members of some churches meet in an Association simply to worship God and edify one another, and if they do not at all lord it over other churches and other Associations, I can see no sufficient reason why the members of other churches not connected with Associations should exclude them from their fellowship, for thus they cut off not only their fathers whose churches were connected with Associations, but also themselves if they were ever thus connected. It seems to me that these facts, if properly considered, would be as oil upon the troubled waters, would calm and close these verbal and formal contentions among us, and prevent any schism or division in the body of Christ. The position of THE GOSPEL MESSENGER on all these subjects has always been, and, I hope, will always be considerate, moderate, conciliatory, and scriptural.

S. H.

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### KILLED.

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It is very unusual and unnatural for anyone to desire to be killed either on his own account or for the sake of others.

But what else can the true and faithful worshipper of God look for, desire, or pray for, but that he may, for Christ's sake, be killed to self and be dead to the law and to sin by the body of Christ?

“As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.”

Rom. viii. 36. There is a glory and blessedness in being killed all the day long for Christ's sake. It humbles our pride and brings us in spirit nearer to Christ and to one another. It makes us feel like little children. Malice and hatred and envy have disappeared, and we become Christlike, forbearing one another and forgiving one another, as God for Christ's sake hath forgiven us, so do we. And we see and feel the force of the apostolic admonition to the saints to "let this mind be in you which was also in Christ Jesus, who made Himself of no reputation, but took upon Himself the form of a servant and became obedient unto death, even the death of the cross."

When one is killed to self for Christ's sake, and for the glory and honor of His name, he is Christlike and does not seek his own reputation, but like his divine Lord he humbles himself to the cross and becomes obedient unto death, even the death of the cross.

"God forbid," says one, "that I should glory, save in the cross of Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi.

The more we are crucified to the world and the world to us, the more we will appreciate and glory in the cross of Christ. It is this that caused one to write: "Therefore I take pleasure in infirmities, necessities, and persecutions for Christ's sake, that the power of Christ may rest upon me." And from this view of the subject he says: "If I must needs glory, I will glory in the things that pertain unto mine infirmities, that the power of Christ may rest upon me." When one is learning by experience that he is "all the day long" having to be killed for Christ's sake, the charms and glories of the world begin to recede and get away from him, but the beauty of the Lord his God is upon him, and the power of Christ's love has melted his hard heart until there is such a sweet savor of all the graces of Christ in his soul that he feels like saying, "My beloved is unto me as a cluster of camphire in the vineyards of Engedi." "A bundle of myrrh is my beloved unto me." Song i. 13.

This certainly indicates a very happy state of the soul. The wonderful work of Christ in dying for our sins and

calling us to a knowledge of the truth—shedding abroad His love in our hearts and giving us of His Holy Spirit, is fitly represented by those strong and odoriferous perfumeries such as clusters of camphire and bundles of myrrh: “For Thy sake we are killed all the day long”; and thus we send forth the sweet savor of Christ’s meek and humble work.

W. M. M.

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### THE WILL AND PLEASURE OF GOD.

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God’s will and pleasure concerning all His works are absolutely sure to be done. They are the rule by which He works all things after the counsel of His will, and by which He has “declared the end from the beginning, saying “My counsel shall stand and I will do all My pleasure.” This is the rule by which He “hath chosen His people in Christ before the foundation of the world, that they should be holy and without blame before Him in love.” And it is by this sovereign will and decree that He hath “predestinated us unto the adoption of children by Jesus Christ according to the good pleasure of His will.” And it is also by this rule that He hath made known to us the mystery of His will according to His good pleasure. It is also by this sovereign will of God that we have obtained an inheritance in Christ, being predestinated thereto according to the purpose of God who worketh all things after the counsel of His own will. Eph. 1.

Now, if full credit is given to such positive declarations of God as we have quoted from His chosen apostle, it does seem that no room is left to question the certain accomplishment of all God’s works, whether in things temporal or in things eternal.

But, that we be not misunderstood, we think proper to say that such texts as we have called attention to above pertain alone to the plan and rule that God has marked out for Himself, with which the works of His creatures have nothing to do, and for which, whether of success or failure, they are not held accountable and are in no way responsible. But we dare not thus say that they are not accountable and in no way responsible with regard to His will of command to His creatures.

God’s will and pleasure to His creatures is expressed

in His law of commandments to them, and whether they always observe and obey these commandments or not. His law of commandments that express His will and pleasure is the same unchangeable law. His word is forever settled in heaven and is steadfast. He is God and changes not, neither does His decree of commandments that He has given as a rule for His creatures ever change. "He that knoweth his Master's will and doeth it not shall be beaten with many stripes; and he that knoweth it not shall be beaten with few stripes." This is the law in the kingdom of grace. And whether the subjects of grace obey this law by doing the will of God from the heart, or whether they disobey and rebel, the will and pleasure of God, as expressed in the rule given them, stands unalterably the same. He changes not, neither does His word of commandments to His people change. His word of commandments expresses His will and pleasure and is the rule of duty for His people to both God and man.

But it is proper here to say that man often falls short of doing the will and pleasure of God as expressed in His law of commandments. But this does not make the will of God's commandments a failure. "To fear God and keep His commandments is the whole duty of man." And yet all men have fallen short in obeying either of those two items of their whole duty. But though they have fallen short in their whole duty to God and man, the Lord has not changed or modified His commandments, nor has His will and pleasure as expressed in His law of commandments undergone any change.

Let us see how well this principle applies in the Lord's dealings and commands to national Israel.

"The soul that sinneth, it shall die," and therefore He forbids sin. "Have I any pleasure at all that the wicked should die? saith the Lord God." Ezek. xviii. 23. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Ezek xxxiii. The will and pleasure of God as expressed in His law to man forbids sin and warns against it; and from this view of it we may see that God's ways are harmonious and equal, so that no one part of His Word conflicts with another.

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“What think ye; a man had two sons; and he came to the first and said: Son, go work to-day in my vineyard. He answered and said, I will not; but afterwards repented and went. And he came to the second and said likewise, and he answered and said, I go, sir; and went not. Whether of these twain did the will of his father? They say unto him the first.” Matt. xxi. 28.

Now what else could they say? and what else could we now say, but to freely admit that the son who at first refused to obey the known will of his father as expressed in the command to “go, work in my vineyard,” and afterwards repented and went, certainly did the will of the father as marked out for the son in the command of the father, whereas the other son who said, “I go, sir, and went not,” did not do the will of the father.

There is quite a number of instances given in the Scriptures in which we find this distinction with respect to the will of God. God’s will and pleasure that he has marked out and declared exclusively for His own work, is always done, but that which is proclaimed and ordained in His Word as a line of duty for His children to walk in, is not always obeyed by them, neither in the strictness of the letter of the law nor in the spirit of the gospel. But that does not change the will and pleasure of God as ordaining good works for His children to walk in. “If we believe not, yet He abideth faithful; He can not deny Himself.” 2 Tim. ii. 13.

In Christ’s noted Sermon on the Mount He taught His disciples that, “Not every one that saith Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of My Father which is in heaven.” And in perfect harmony with this teaching the holy apostle beseeches and exhorts his brethren by the mercies of God that they be not conformed to this world, but that they be transformed and prove what is that good and acceptable and perfect will of God; and He further reminds His brethren of the commandments he had given them by authority of the Lord, telling them, “For ye know what commandments we gave you by the Lord Jesus, for this is the will of God, even your sanctification, that ye should abstain from fornication.” 1 Thess. iv. 3.

But has the will of God in His commands and admo-

nitions to His dear children always been obeyed? We know it has not. Some have been disobedient children, and as such have been chastened sorely for their disobedience. They have not all obeyed the gospel, and the apostle asks, "What shall the end be of them that obey not the gospel of God?" 1 Pet. iv. 17.

In such texts as these last quoted we see that the will of God as expressed in His commands to His people has not always been done by them but that has not nor ever will frustrate or cause the will of God to change or prove a failure. It will ever stand the same that "He that doeth wrong shall receive for the wrong he hath done; and there is no respect of persons." Col. iii. 25.

So long as the people of God remain in this time state they will have times of mourning and sorrow for their short-comings. They will continue to feel as they have ever felt, that they have sins to confess and forsake, sins of omission and sins of commission, sins of neglect and sins of word, deed, and thought. They will always need, so long as they remain in this world, the merits of the blood of Christ to cleanse them from all sin. They will continue to need the merits of the atonement and the person and grace of our Lord Jesus Christ to represent them and give them access by faith at the throne of grace to help them in time of need. In every part of their duty to God and man they need that the Lord by His Spirit work in them that which is pleasing in His sight to do His will. Heb. xiii. 21.

The truth is, in summing up the whole matter, if our Lord Jesus Christ, the Perfect Man, and the Mediator between God and men, does not now and forever appear in the presence of God for us, we all fall short in our duty to both God and man. He is the only Perfect Man that has fulfilled all the will and pleasure of God's commands. And it may well be said of His redeemed people: "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." 1 John ii. 2. Through Him God the Father is merciful to the unrighteousness of His people and remembers their sins no more against them for Jesus' sake. Not unto us, not unto us, O Lord, but to Thy name we give thanks.

W. M. M.

## PROPOSED MEETING-HOUSE IN BISHOPVILLE, S. C.

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South Carolina contains only about five hundred Primitive Baptists, and is therefore a fine field for preaching by our travelling ministers and for the building up of Primitive Baptist churches and meeting-houses. Bishopville, Sumter County, S. C., has about a thousand inhabitants, but only two Primitive Baptists, brethren W. J. Bramlett and R. H. Pittman. These very reliable and excellent brethren propose to build a small, neat meeting-house in Bishopville, where they may hold prayer-meetings and where our visiting ministers may preach. The smallest donation from brethren, sisters, or friends for this purpose will be thankfully received by either of these brethren, and rightly applied, and will be returned if their efforts should fail.

S. HASSELL.

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## PLEASE REMEMBER US.

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A large number of our subscribers are in arrears; and, while the amount due by each one is small, the aggregate to us is large. We beg our subscribers who are in arrears and who are able to pay, to make a self-case of the matter, and to send us the amount of their subscriptions as soon as they can, as we greatly need the money to pay the expenses of the publication of THE GOSPEL MESSENGER.

S. H.

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## TIME-HONORED INSTITUTIONS.

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If every person is to be honored according to age, and all institutions are to be valued in proportion to the number of years they have existed, whether good, bad or indifferent, let us give honor to whom honor is due. But is this the standard by which we should estimate their value? Does age impart virtue? Do not men and women live in the world until their heads are white who have been of no use or benefit to themselves nor anybody else? How much honor are they entitled to

just because they did not die when young and give place to better people? No; old age is not the standard of virtue nor the just cause for honor. But if a man lives a long and useful life and presents a good example for his successors, he is entitled to much consideration, not because he lives a long time, but because he has lived right and done some good; and this rule will apply to institutions. The Masonic fraternity is said to be a time-honored institution, and indeed, if age confers honor, power, and virtue, then it has the preeminence over many, if not all the institutions of the world. Some say it began with the building of Solomon's Temple, and if so it antedates the militant church of Christ. If, therefore, age is to determine the character and confer the title of honor, Free Masonry has it, the church is left behind, and organized Associations are entitled to very little consideration.

Some brethren say that if organized Associations should be dispensed with it would cast reflections upon the wisdom and judgment of the dear old fathers who founded them and fostered them all their lives. Well, granting that such is the case, if it be a fact that they transcended the authority of the Holy Scriptures, and put in operation a device which has proven to be neither useful nor harmless, should their posterity be forever bound to perpetuate it? Should we not rather honor their Saviour and ours by correcting the mistake? I hope to see organized Associations abandoned by the Primitive Baptists, and meetings of the saints for worship continued according to the Scriptures. Discerning brethren everywhere are considering this subject seriously in the light of the Scriptures, "the only rule of faith and practice."

J. E. W. H.

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PAUL and Silas met trouble with songs of praise. The aching stripes and the uncomfortable stocks did not stop their songs. They sang themselves out of trouble. Most of life's troubles will give way to song. Psalms are better than plaints, songs are better than sighs to troubled hearts. Christianity reaches high-water mark as a helpful religion when it can inspire its possessor to say, "I joy in tribulation." To be able to take the sombre and sorrowful garb off God's messenger of trouble and clothe it in garments of joy, is a fruit of the Spirit of God.

*Ex.*

## QUESTIONS AND ANSWERS.

1—Q. Why did the Lord seek to kill Moses, and why did He let him go when his wife had circumcised his son (Exod. iv. 24-26)? A. To teach him that His commandment for all the male descendants of Abraham to be circumcised on the eighth day of their lives must certainly be obeyed (Gen. xvii. 10-14). Moses was taking his wife, Zipporah, and their two sons, Gershom and Eliezer, with him from Midian to Egypt (Gen. iv. 20). It seems, from the narrative, that Gershom, their oldest son, had already been circumcised, but that Moses had delayed the circumcision of his youngest son, Eliezer, and thus disobeyed God, in order to please his wife, who was greatly opposed to having the painful and bloody rite performed upon her children. The Lord may have brought a sudden and dangerous illness upon Moses, and impressed him that he would die unless his son was circumcised, and after the circumcision the Lord restored him and let him go on his journey to Egypt. The human leader of Israel was thus effectively taught the indispensable importance of prompt obedience to God even when the act of obedience is opposed by those who are the most closely related to us in the flesh.

2—Q. Did Saul of Tarsus ever see Jesus while living in the flesh? A. The Scriptures do not say that he did, and it is not thought probable. It seems likely that Saul was studying the law under Gamaliel at Jerusalem while Jesus was in seclusion at Nazareth, and that he returned to Tarsus in Cilicia and was living there during Christ's public ministry. When stricken down near Damascus, Saul saw and conversed with the risen and ascended Jesus in glory (Acts ix. 1-22; xxii. 6-15; xxvi. 12-18; 1 Cor. xv. 8).

3—Q. Who was Mary Magdalene? Was she Lazarus's sister? A. "Magdalene" is thought to mean "of Magdala," a town on the west shore of the Sea of Galilee; but Lazarus's sister Mary was of Bethany, a village on the east slope of the Mount of Olives, nearly two miles east of Jerusalem. The heading of Luke vii, in the King James Version,—“Mary Magdalene anointeth Christ's feet,” is unauthorized by the narrative, for Luke does not give the name of the woman who anointed Christ's feet. This anointing was probably at Capernaum in the early part of Christ's ministry when the Pharisees were not so hostile to Him, as Christ was at the time eating in a Pharisee's house; while the anointing of Christ's head and feet with very costly ointment by Mary the sister of Lazarus was at Bethany in the house of Simon the leper just before the crucifixion of Christ (Matt. xxvi. 6-13; Mark xiv. 3-9; John xi. 2; xii. 1-8).

4—Q. What does Paul mean by saying—“I am made all things to all men, that I might by all means save some” (1 Cor. ix. 19-23)? A. Not that he always or ever compromised truth or principle for any purpose, for he was one of the boldest and most unyielding defenders of truth that ever lived—not at all a coward or a hypocrite; but that he adapted himself, as far as he could innocently do so, to different characters and different circumstances, identifying himself with those whom he addressed, putting himself on a level with them, getting, as it were, into their souls, looking at things out of their eyes with their minds and hearts, from their standpoint, and this not for his own profit but for their benefit, for the gospel's sake, and for the elect's sake, to save them from their errors and disorders and edify them in the unity of the faith and in love, all to the glory of God and the good of His people (1 Cor. ix. 19-23; x. 31-33; 2 Tim. ii. 10; Eph. iv. 1-16). Like his Divine Master, Paul was willing to sacrifice his own feelings and rights that he might

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benefit others. "He accommodated himself to the Jews, as when he circumcised Timothy (Acts xvi. 3), and purified himself in the temple (Acts xxi. 26). He accommodated himself to the Gentiles by refusing to impose the ceremonial law upon them (Gal. ii. 5), and by meeting them on their own ground (Acts xvii. 22-31). He accommodated himself to the weak, as when he abstained from meat because of their scruples (1 Cor. viii. 13)." In this wise, humble, and noble method of dealing with men, he became one of the most successful ministers of Christ that ever lived. If all Primitive Baptists, for the sake of the gospel and the elect, would always deal with their brethren in this faithful yet humble, tender, forbearing, self-denying manner, there would be far less misunderstanding, misrepresentation, strife, bitterness, confusion, and division, and far more peace, union, fellowship, and happiness, and prosperity among us.

5—Q. May a man lawfully and scripturally marry a woman who has been put away by her husband for the cause mentioned in Matt. v. 32? A. Moses, to keep the hard hearted Jews from ill-treating or even murdering their disagreeable wives suffered them to divorce those wives and suffered those divorced wives to marry another man (Deut. xxiv. 1-4). But, in the original institution of marriage, God makes no mention of divorce (Gen. ii. 20-24); and Christ allows it only for unfaithfulness to the marriage-covenant. It is only by *infirmitas* that, in Matt. v. 31, 32, and xix. 3-9, He allows the re-marriage of the innocent party during the life-time of the other; and in Mark x. 2-12 and Luke xvi. 18 He *seems* pointedly to *forbid such re-marriage*. In view of these Scriptures and the highly commendable scruples of our brethren on this most important subject in these ungodly times, it seems to me very *inexpedient* if not very *unscriptural* for a divorced Primitive Baptist to marry again during the life-time of the former companion.

6—Q. How do you harmonize the doctrine of election and predestination (that God from eternity chose and ordained certain, particular individuals of the human race to sure and final salvation) with such Scriptures as promise salvation to all the willing and hungry and thirsty and humble and penitent and prayerful and laboring and heavy-laden and believing and loving and forgiving and self-denying and obedient? A. These two classes of Scriptures are perfectly harmonized by a third class of Scriptures which plainly teach that all these exercises are but the fruits and evidences of the Spirit of God working in the hearts of His chosen, redeemed, and regenerated people (Psalm cx. 3; cvii. 1-31; Philip. i. 29; ii. 12, 13; Isa. liii.—lv.; Ezek. xxxvi. 23-38; Zech. xii. 10-14; xiii.; Acts v. 31; xi. 18; xiii. 48; Luke xviii. 7; 1 Cor. xii. 9; Gal. v. 22; Eph. i. 19-23; ii. 8-10; v. 30-32; Rom. v. 5; 1 John iv. 19-21; v. 1; Matt. v. 1-20, 44, 45; vi. 12, 14, 15; vii. 17-27; Heb. xiii. 20, 21).

7—Q. Ought a minister of the gospel to give up the care of his churches and devote all his time to worldly business? A. The business of his Heavenly Father, his Saviour and Master, is of infinitely more importance than all worldly business, and will not, for any considerable time, be given up for worldly business by any truly called, qualified, and sent servant of God, without great spiritual darkness, coldness, and deadness, and chastisement (Psalm lxxxix. 30-33; John xiii. 17; Rom. viii. 13; Heb. xii. 6-11; Jonah).

8—Q. What does Paul mean by the expression in 2 Cor. viii. 1—"we do you to wit"? A. We give you to understand—we make known to you—we declare to you "the grace of God bestowed on the churches of Macedonia." "We do to wit" is only one word in the original, which means "we make known."

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9—Q. What does "prevent" mean in 1 Thess. iv. 15—"We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep"? A. Precede, anticipate, be beforehand with. As explained in the next two verses, Paul means that, when Christ shall descend personally and bodily from heaven with a shout of command or call or summons, with the voice of an archangel and with the trumpet of God, the dead in Christ shall rise first, and *then* the living saints shall be caught up together with them in clouds to meet the Lord in the air, and so shall ever be with the Lord. The catching up of the living saints will not be *before* but will be *after* the rising of those who are dead in Christ.

10—Q. Is Christ to come down on this earth as He did before? A. The Lord Jesus Christ personally and bodily led His eleven apostles out of Jerusalem to Bethany, on the eastern slope of the Mount of Olives, gave them His final promises and instructions, lifted up His hands and blessed them, and was thus parted from them and taken up in a cloud to heaven; and while they looked steadfastly toward heaven as He went up, two men (probably angels) stood by them in white apparel, and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Luke xxiv. 50, 51; Acts i. 1-12). Nothing can be plainer to the mind of the simple and believing child of God—the same Jesus, in His risen body, in the same manner in which He went up from earth to heaven, shall come down from heaven to earth; and then, as other Scriptures say with equal plainness, shall raise all the dead, and judge the world in righteousness, gather the righteous to heaven and send the wicked to hell forever (John v. 28, 29; Acts xvii 31; Matt. xxv. 31-46; Rom. ii. 3-16; 2 Thess. i. 5-10; Jude 6; Rev. xx. 11-15).  
S. H.

### SHOOTING STARS.

It is expected by astronomers that there will be a large shower of shooting stars on the night of November 14th or on the morning of November 15th, 1899 or 1900, such as occurs three times in every century. Shooting or falling stars are now believed to be the minute fragments of exploded comets revolving around the sun at a rate of from ten to four hundred miles a second—themselves cold, dark bodies but set on fire and made visible by the friction produced by their rapid motion through our air about a hundred miles above the earth's surface, and being consumed and disappearing about thirty miles above the earth, and falling in a very light dust to the earth. At least ten millions are said to enter our atmosphere every day, and are dissipated into vapor or dust. About a hundred rings of these shooting stars or meteors are known to revolve around the sun. The largest one of these rings goes around the sun once in about thirty-three and a quarter years, and the earth, in its revolution around the sun, meets this thick stream of meteors about the middle of November (November 12th, 1799; November 13th, 1833; and November 14th, 1866). These shooting stars seem to come from the constellation or cluster of stars called Leo (the Lion), and are therefore called Leonids. They are several hundred million miles long, and are from twenty to fifty thousand miles thick the densest part of the stream being passed through by the earth in from one to three hours. They have been traced back to a large comet that entered the solar system in A. D. 902. Many people, when they see

this great shower of November meteors think that the end of the world and the Judgment Day are at hand. And such signs in the heavens are mentioned by Christ and by John as accompaniments of the last day (Matt. xxiv. 29; Mark xiii. 25; Luke xxi. 25, 26; Rev. vi. 13—the Greek word rendered *stars* in these passages means not only the starry worlds but also shooting-stars). Of course *when* that awful day of the manifestation of Divine wrath to impenitent sinners will come, no creature knows, but that it *will* come is certain, and the stupendous and terrible event may not be distant. The heavens and the earth and all things therein are the creatures of God, and show His infinite and eternal wisdom and power; He has perfect control of them all, and, according to His unchangeable purpose from everlasting, He will order every event for the destruction of His wicked enemies, the salvation of His righteous people, and the glory of His holy name.

“All human beings must appear  
In righteous judgment at God's bar,  
And, as He speaks, so shall they go  
To endless bliss or endless woe.”

S. H.

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## EXTRACTS.

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Glenwood, Ala. July 14, 1899.

DEAR BROTHER HENDERSON: I have been thinking of writing you for some time as I am in a condition to sympathize with you in your troubles. None can sincerely sympathize for others unless they have first had some experience in the same thing. I have thought of your family many times since sister Henderson has been so sick, knowing how she suffered and how you are troubled; for you know I have trouble of the same kind, only mine extended further than yours has. The Lord saw fit to take my dear companion home to rest, where there will be no more suffering with her. She enjoyed your visit to her when you were down here and often spoke of your sweet prayer; she also spoke of sisters Key and Reddock, who came with you, said they seemed as though she had been long acquainted with them.

Brother Henderson, I feel so sad and lonely, feel like I am almost alone in the world.

Your little brother in Christ I hope,

J. B. MOUNT.

Zellwood, Fla., June 22, 1899.

Elder S. Hassell—

DEAR BROTHER IN CHRIST: I feel impressed and under obligation to write you a few lines to let you know that I am still living through the mercies and purpose of an Allwise God, who works after the council of His own will, and has a purpose in all He does. How long we may be permitted to remain here He alone knows. The trouble is steadily progressing, and my strength and vitality as steadily failing, but I am still able to sit up some. “The Messenger” still comes to us regularly, and is such a comfort to us in our loneliness; please accept our sincere thanks for your kind consider-

ation for us. Through the mediation of dear brethren and friends we have never been allowed to suffer for the necessaries of life, for which we feel so very thankful.

July 10. Dear brother, after some delay and much suffering, I again take my pen to try to finish my letter. We have received another "Messenger" since I commenced this letter, and O! it is such a pleasure to read its contents, as all the preaching we get is from our periodicals. We exchange with a sister who takes a different paper, from which we get some soul-cheering articles, but we like "The Messenger" because you don't allow any strife or contention, causing so much confusion and bad feeling among the dear saints of our God. Oh that God's servants could be content with God's command to preach the gospel, and leave off so much strife, envying, and backbiting, causing so much confusion. We learn that God is not the author of confusion but of peace; so the authorship of confusion must come from some other source. Dear brother, I am so interested in the Question and Answer department that I must refer to your answer to the sixth question in the June number, which was so comforting to my poor soul, for it so clearly and forcibly vindicated my own ideas on that subject. May God be with you.

In hope,

J. W. KELLY.

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Colquitt, Ga., June 3, 1899.

*Elder S. Hassell—*

MY DEAR BROTHER: I sincerely trust that you may be favored with a sufficiency of divine wisdom and health to be able to keep "The Messenger" up to its present standard. It is a great comfort to my household; and I feel to thank God for the able manner in which the church is defended by its corps of editors.

Yours in hope,

E. B. BUSH.

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Dunlapville, Ind., May 13, 1899.

*Elder Sylvester Hassell—*

BELOVED BROTHER IN THE LORD: I like "The Gospel Messenger" because its teachings are in demonstration of the Spirit and of power, and not in the words which man's wisdom teacheth.

The Apostle Paul said: "I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." And now in this age, we that have been born again, or have a hope that we have been born from above, born of God, like to read of the things of the revelation of Jesus Christ, and the testimony of God; it strengthens us to bear our tribulations, toils, and cares while here in this world. It is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit." I do believe God hath called us by His grace to be saints, and revealed to us the love of God shed abroad in our hearts, for we love the Lord, and the brethren and sisters.

Yours in love of the truth,

I. HILL.

Durant, Miss., April 8, 1899.

*Elder Hassell—*

DEAR BROTHER: Enclosed please find \$1, for which please renew my subscription for "The Gospel Messenger," which is a welcome visitor to my fireside. It is one of the pleasures of my life, as we are seldom blessed with the privilege of hearing the truth preached.

With best wishes for the success of "The Messenger," I subscribe myself,

Your unworthy sister in Christ, S. E. BANKHEAD.

Verona, Tenn., January 17, 1899.

*Elder Hassell—*

DEAR BROTHER: Enclosed find \$1 to pay for "The Messenger" for 1899. My time was out in December, and I don't feel willing to do without the dear little "Messenger," for many pleasant moments I spend in reading the many good experiences and other good reading from many able pens. May the good Lord spare you many years to cheer up and feed the little lambs.

Your very little sister, R. J. CHILTON.

Dowell, Tex., July 1, 1899.

*Elder Sylvester Hassell—*

MY VERY DEAR BROTHER: "The Messenger" contains more real comfort and instruction, and less trash, than any periodical I read. The two last numbers (June and July) are worth to me the subscription price. I have to regret not subscribing for it sooner. I do wish every intelligent child of God in the land had access to "The Messenger." But they are, as a class, perfectly ignorant of its worth and teachings.

May the Lord bless you with life, health, and liberty, to continue in future as in the past.

Yours truly, in bonds, JOHN M. MORROW.

## SELECTIONS.

### MOSES AS A TYPE OF CHRIST.

Though Christ and Moses may seem, indeed, in one view to be as unlike one another as the gospel and the law, as the ministration of righteousness and the ministration of condemnation; we may, however, observe in the character and history of this extraordinary man a great resemblance to those of Jesus Christ. Whether we consider him as a deliverer, a mediator, a law-giver, or a prophet.

First, let us view Moses as a deliverer of his nation from the bondage of Egypt. To this end he was born; and when his life was sought by a bloody tyrant, who murdered his fellow-infants, he was miraculously preserved by his reputed mother, who gave him a royal education. But when he was come to years, and capable of judging for himself, he despised the pleasures of a court, and chose rather to claim kindred with oppressed slaves because they were the people of God, than with the daughter of Pharaoh, by whose right

he might have inherited the crown of Egypt. At last, though his very brethren thrust him away, saying, "Who made thee a ruler and a judge?" he accomplishes their rescue from the land of Nile, spoiling the Egyptians of their gold and silver, destroying their first-born, and drowning in the Red Sea the flower of their army, and all this by means of the blood of a lamb which he shed, and by his wonder-working rod.

Even so, the birth of the Deliverer who came from Zion to rescue from the oppression of a far worse enemy than the Egyptians or the Romans, was signalized by the cruel butchery of the infants in Bethlehem by Herod's ministers of blood. But the persecuted babe finds a safe retreat in Egypt, whither he was conveyed by the guardian care of His supposed father, and when He was come to years He disdained an earthly crown, when the Jews would have taken him by force, and made Him a king; as before, He had in a sort left for a time the court of heaven, the bosom of His Father, and the songs of hymning cherubim to endure, in these regions of mortality, affliction for the people of God: for as Moses had respect to the recompense of reward, so "He for the joy that was set before Him, endured the cross and despised the shame." And though His brethren understood not at first that God by His hand would deliver them and refused Him as an impostor; at last He accomplishes their redemption from the cruel bondage of the Devil, whose power He destroyed, by shedding His own blood, and by sending the rod of His strength out of Zion. By these despised means does the Captain of our salvation bring many sons to glory, through raging seas of affliction, through waste and howling wildernesses of various temptations, till they arrive in that happy country which God has espied for them, which is the glory of all lands.

As by a prophet the Lord brought Israel out of Egypt; it is further to be observed that Moses acted the part of a mediator between God and Israel, both when they fought with Amalek, when they received the law, and when they made a calf in Horeb; in all which instances he may be viewed as a lively type of the one Mediator between God and man, the man Christ Jesus.

When the militant church is fighting in the valley of this world, as an Amalek shall never be wanting from generation to generation, their victory depends not so much on their prowess and martial skill, as on lifting up the hands of our great Intercessor, who, like Moses, appears in the presence of God upon a high mountain and eminent, even far above all heavens. Behold, all ye who are fighting the good fight of faith, how your great Mediator's hands are lifted up to the throne of God. The hands of Moses could not long endure to be stretched out; they were heavy and weak and behooved to be strengthened and supported. But Jesus Christ fainteth not, neither is weary, though His hands be stretched out still; therefore shall ye prevail who fight under His banner, and have reason to say, "Thanks be unto God, who giveth us the victory through Jesus Christ our Lord." And as the law was ordained by angels in the hand of Moses as a mediator; (for they to whom it was published were afraid, by reason of the fire, and dreadful sound which they heard, and went not up to the mount); so Jesus Christ our Lord, stands betwixt the terrible majesty of an angry God and feeble guilty man, unable to appear in the presence of His glory; like Moses, He engaged His heart to approach unto God. But while Moses only reported the law to the people, He fulfilled the law. Moses quaked, and Christ was sore amazed, insomuch that he sweated blood from all the pores of His body. Be not afraid, ye re-

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deemed of the Lord; ye believe in God, believe also in Him. Though our God be a consuming fire, the all-gracious Mediator hath quenched the flames and hushed the storm of wrath by His seasonable interposition, and the law is now turned into a directing light. And lastly, he acted the part of a mediator when they made a calf in Horeb. When the anger of the Lord was justly incensed against them for that enormous crime, Moses said unto the people, "I will go unto the Lord, peradventure I shall make an atonement for your sin." And Moses returned unto the Lord and said, "This people have sinned a grievous sin; yet now, if Thou wilt forgive their sin; if not, blot me out of the book which thou hast written." Perhaps he intended to seek that the Almighty vengeance might rather fall on his own head than that the whole nation should perish, though he was not certain whether the offered propitiation would be accepted. But Jesus Christ has not only offered Himself to die for the guilty, but has actually made the atonement which Moses proposed to make, and is set forth for the propitiation through faith in His blood.

Next, let us view him as a law-giver, as the children of Israel sung: "Moses commanded us a law, the inheritance of the congregation of Jacob: and he was king in Jeshurun." But we Christians may say in the language of the prophet, "The Lord is our Judge, the Lord is our King, the Lord is our Law-giver; He will save us." A law is now gone forth of Zion; but Moses, not like thine, consisting of carnal ordinances—a law, not of works, but of faith—a law for which the isles of the Gentiles shall wait—a law which is not so much obeyed by doing as by believing, and which will never stand in need of reformation or repeal.

But, lastly, let us view him in his prophetic character, of whom it is testified, "There arose no prophet, since in Israel like unto Moses, to whom the Lord spoke face to face." Yet Moses truly said unto the fathers, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; and Him shall ye hear in all things." Though we had not the express authority of an apostle, for the application of this prediction to the Apostle and High Priest of our profession, we can scarcely be at a loss to see how it can agree to none other. He, he is that prophet that should come into the world, of whom Moses wrote, and who is like unto him, if you consider—the stock from whence he sprung; for He was raised from among His brethren, not assuming the nature of angels, but the nature of man, and of the seed of Abraham. The meekness of His temper, which excelled the meekness of Moses, as far as the meekness of Moses excelled the meekness of other men. The Hebrew law-giver, meek as he was, can not be altogether freed from sallies of impatience; but the meek and holy Jesus, who calls us to learn of Him, was never indecently transported with rage, nor uttered one word unadvisedly with His lips, though upon the most provoking occasions. The lustre of His face—for not to mention His transfiguration on the mount, when His face did shine as the sun, He is in His divine person the brightness of His Father's glory, which, like Moses, He covered with a veil, the veil of His flesh when He descended into our world, that He might be qualified for holding familiar converse with men upon earth, His terror not making them afraid. For if the face of Moses, the servant, did shine with such dazzling glory, by a short abode in the presence of Jehovah on an earthly mount, that the Israelites could not endure to behold him without a veil; how much less could feeble eyes of mortal men have endured the face of Christ the Son, who, abiding from everlasting

in the presence of Jehovah, was daily His delight, had He shone forth in all the blaze of Deity, without the veil of His flesh. The clearness of his manifestation; of Moses indeed it is said, "With him I will speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold; "Whereas it was usual with prophets of inferior rank to receive the intimations of the divine will in dreams when they were asleep, and ecstasies when awake. But of this Prophet in the New-Testament church His harbinger declares, "No man hath seen God at any time, but the only begotten Son, which is in the bosom of the Father, He hath declared Him." His fidelity in executing His commission—"For the words the Father gave unto Him, He gave unto them; and as the Father gave Him commandment so He spake. Moses indeed was faithful in all his house as a servant, but Christ as a Son over His own house " The opposition he met with from Jews and Gentiles—he endured the contradiction of sinners against himself, even as Jannes and Jambres withstood Moses. And as his nearest relations quarrelled with him for marrying the Ethiopian woman, so did the Jews with Christ, for espousing the Gentile church. The miracles he wrought—"It was never so seen in Israel." Like Moses, He led the Israelites in the wilderness, and their leaving was as miraculous as their eating.

What Moses did literally, the same Christ does spiritually for the beloved Israel. He sweetens their bitter waters; cures their diseases; supplies their wants. Like Moses, He fasted forty days: and, like Moses, He died at the commandment of the Lord.—*Grace and Truth, by Wm. McEwen, of Scotland, 1735-1762.*

#### PARADISE RESTORED.

None ever saw this world as God made it and pronounced it very good, but Adam and his wife. But though sin has defiled and the curse has blighted it, yet the hope of the church embraces its restoration, when the whole groaning creation shall be delivered into the glorious liberty of the sons of God; and the constant and universal prayer of the church, "Thy kingdom come; thy will be done on earth as it is in heaven," shall find its full and perfect answer when the Lord makes all things new. Says C. H. Spurgeon:

"He will change this world itself. We look for new heavens and a new earth wherein dwelleth righteousness; and there will come a time when the lion shall eat straw like an ox, and the leopard shall lie down with the kid. We expect to see this world that is now so full of sin as to be an Aceldama, a field of blood, turned into a Paradise, a garden of God. We believe that the tabernacle of God will be among men, that He will dwell among them, and they shall see His face, and His name shall be in their foreheads. We expect to see the New Jerusalem descend out of heaven from God. In this very place, where sin has triumphed, we expect that grace will much more abound. Perhaps after those great fires of which Peter speaks when he says: 'The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat,' earth will be renewed in more than pristine loveliness. Perhaps, since matter may not be annihilated, and probably can not be, this very world will become the place of an eternal jubilee, from which perpetual hallelujahs shall go up to the throne of God. If such be the bright hope that cheers us, we may well groan for its realization, crying out,

"O long expected day, begin;  
Dawn on these realms of woe and sin."

—Selected.

## MEDITATIONS, No. 1.

## THE ASTONISHING PORTIONS.

The treasures of kings have sometimes been so vast as to pass into a proverb. And yet, what were they but gold or stones dug out of the bowels of the earth, which, amassed to ever so great a sum, could neither give contentment, insure health, nor lengthen life? But there is a portion of a diviner nature, and infinitely more excellent, which falls to the share of every saint of God; and He Himself is this stupendous portion. "The Lord is my portion, saith my soul."

Now, the astonishing wonder here is, that God, in all His perfections, should condescend, through His Son, to be the portion of His people. But this wonder is not alone, but is joined with another, that it is in a manner more surprising still, expressed in these words: "The Lord's portion is His people, Israel is the lot of His inheritance."

We know how highly we esteem that which we account our portion. And the pious breathing of the saint is, "Whom have I in heaven but Thee? and there is none upon the earth that I desire besides Thee. My flesh and my heart faileth, but God is the strength of my heart and my portion forever." Then, may we not see what value He sets upon His saints, that He who possesses all things and has all perfections in Himself, should call them "His portion"?

A rich man may condescend to be the prop and friend of a poor man, but will scarcely allow him to be of great account to himself; but here it is otherwise, to the praise of His glorious grace, which is not less astonishing in receiving than in giving. He gives the treasures of eternity, which enrich forever; and receives the cyphers of time, which can not profit Him at all. He gives Himself to be ours in His infinite excellencies forever, and receives us, in all our wants and infirmities, to be His forevermore. Whether is most glorious in accepting the lisp of faith, "Thou art my God," or in returning the mutual claim, "Thou art My people"? Because God is the portion of our soul, we have hope; and because He sees of the travail of His soul, He is satisfied. O what condescension is this, not only to bow down to give Himself away to us, but to take us up to Himself! Let philosophers dream on of ten thousand inhabited worlds, yet among them all the Lord's portion is His people, and Israel His inheritance. The heaven is His throne, the earth His footstool, but His portion is dearer to Him than both, purchased at an amazing price, and preserved by almighty power, to an immensity of bliss. Precious and costly things are in the peculiar treasures of kings; how noble, then, and excellent must Jacob be (the choice makes it so), whom the eternal King of kings hath chosen to Himself for His peculiar treasure, for whom He will give men and kingdoms for their ransom! Again, a treasure is that which is laid up for time to come; then God will never cast off His own inheritance, give up His portion, or throw away His treasure, but reserve all to eternity. Finally, if God be the portion of His saints, why such a struggle to fill their coffers with perishing things? And why so disquieted if they do not succeed?

JAMES MEIKEL, of Scotland.

—From Solitude Sweetened, 1760.

## THROUGH THE FLOOD ON FOOT.

The sun had sunk in the west  
 For a little while,  
 And the clouds which gathered to see him die  
 Had caught his dying smile.

We sat in the door of our tent  
 In the cool of the day,  
 Toward the quiet meadow  
 Where misty shadows lay.

The great and terrible Land  
 Of wilderness and drought  
 Lay in the shadows behind us,  
 For the Lord had brought us out.

The great and terrible River,  
 Though shrouded still from view,  
 Lay in the shadows before us,  
 But the Lord would bear us through.

In the stillness and the starlight,  
 In sight of the Blessed Land,  
 We thought of the bygone Desert-life,  
 And the burning, blinding sand.

Many a dreary sunset,  
 Many a dreary dawn,  
 We had watched upon those desert hills  
 As we pressed slowly on.

Yet sweet had been the silent dews  
 Which from God's presence fell,  
 And the still hours of resting  
 By palm tree and by well,

Till we pitched our tent at last  
 The Desert done,  
 Where we saw the hills of the Holy Land  
 Gleam in our sinking sun.

The great and terrible River  
 That now I calmly view  
 Lies in the shadows before me,  
 But the Lord will bear me through.

—Mrs. B. Macandrew.

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 OBITUARIES.
 

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Lack of space *compels* us to request our subscribers to try to express, within about two hundred words, their accounts of the lives and deaths of friends, if they wish us to publish the notices in THE MESSENGER.

“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” Rev. xiv. 13.

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 MRS. MATILDA A. MOUNT.
 

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My dear wife departed this life at our home in Crenshaw County, Ala., June 2, 1899, aged 39 years, 3 months and 8 days. She was a

daughter of H. D. and S. L. Curtis, deceased. We were married July 1, 1883. She left me alone to care for six motherless children, three sons and three daughters. Our last born died in September, 1898, an infant of two years and six months, being the first death in our family, at which my dear wife was very much grieved, and soon became afflicted with consumption, which caused her death. The years of our wedded life were years of peace and happiness, and it seems hard to give up the one most dear to my heart; but I try to cultivate a feeling of resignation to the Divine will. She was a Primitive Baptist in sentiment, but never united with the church, said she desired to be a member, but feared she might deceive the church; feeling so unworthy was the only reason for living out of the pales of the church. Brethren, pray for me that I may live to raise my dear children right.

J. B. MOUNT.

#### H. O. KING AND D. L. McLEOD.

BROTHER HASSELL: I send you the obituary of our darling babe, also of my sister's baby, who were of nearly the same age and not much difference in their deaths, and died of the same disease. Ours, Homer Orlander King, was born May 3, 1898, and died April 15, 1899. Daniel Lee McLeod, son of John R. and Nancy L. McLeod, was born May 15, 1898, and died July 22, 1899. Their sickness began with flux, and ran into continued fever and bronchial affection. They were indeed bright little boys, and are sadly missed; but the Lord's will be done and not ours. Our loss is their gain. We are satisfied their little souls are resting in Jesus, and we want to be reconciled, but at times we are too weak to be reconciled. Dear brother, pray for us.

Sleep on, dear babes, that blessed sleep,  
From which none ever wake to weep!  
We know they are on the golden shore,  
Free from sickness and sorrow evermore.

Dear sister, there is a vacuum among your seven  
But there is a filled space in Heaven,  
We have only two left in our band,  
But one beautiful little angel in the promised land.

So let us not grieve so long,  
They in Jesus' arms so strong;  
So let us try to meet them on that shore  
Where sad partings are known no more.

Your brother in Christ I hope,  
Goshen, Ala.

J. T. KING.

#### B. F. FINNEY.

Remarkable indeed was the life, experience and death of Bro. B. F. Finney, who was born March 6 1819, and lived 80 years and 16 days, dying at the home of his youngest son, in Macon, Ga., March 22, 1899. His father moved to Jones County when he was ten months old, where he was raised and lived all his life, until five years ago, when he moved to live with his son in Macon.

He was married to Miss Jane T. Franks, who lived happily with him for 59 years, preceding him in death September 15, 1898, being the first death that ever occurred in his own family.

Brother Finney was an honest and true man, never having had a difficulty with anyone in his life, but was always honored and respected by all who knew him. For many years he had the highest esteem for the service of the Lord, but never joined the church until September 13, 1898, two days before the death of his wife. The writer was wired to go to Macon on that day, and found on arrival there that this old man had requested the church to assemble at his bedside, and when they met, he arose on his bed and in the most humble manner related his experience and faith in Christ, whereupon the church expressed her fellowship for him, and with the assistance of two deacons I raised him up and baptized him in a large bathing vat, which had been prepared in his room. This truly was the plainest representation of the burial and resurrection of Jesus that I have ever witnessed. After he was dressed and put back to bed, he was asked how he felt, and with a smiling face he exclaimed, "I am happy, I am ready to die now."

Brother Finney was afflicted with Bright's disease of the kidneys, and for three months before his baptism the doctor visited him twice a day, relieving him by mechanical treatment; but after this he so improved that the doctor did not wait upon him but two or three times more. He bore his affliction with patience and Christian fortitude, but now he is at rest. May the Lord bless his children, and give them grace to emulate his virtues, and be reconciled to his death. This tribute is written by his pastor by order of the church in conference at Macon Ga., May meeting, 1899.

[Zion's Landmark please copy.]

W. W. CHILDS.

#### JAMES M. HORNE.

Brother James M. Horne was born January 26, 1839, and departed this life July 11, 1899, from a complicated disease of liver and heart of about six months' duration.

He was born and resided in Monroe County, Ga., all his life. The manifestations of his faith in Christ, together with his pious and orderly walk, affords sufficient evidence that he obtained a hope in Christ in his youth, which he manifested by public profession in joining the Primitive Baptist church at Ramah, Monroe County, Ga., June 21, 1887. He was elected clerk of the church soon afterward, which office he filled faithfully till death. Through life his walk was moral and upright. He was ever true to his convictions of right; kind and generous to all. He demonstrated to those who knew him that he possessed those sterling qualities and virtues that go to make up a noble character. In his heart was a great cause that produced this effect upon his character. He was honored by his fellow-citizens with different offices of public trust from time to time, which he filled with credit to himself, ever feeling "that honor and shame from no condition rise," but "to act well his part, there all the honor lies." He was married to Miss Mattie Dumas, daughter of Elder Edmund Dumas, November 2, 1865, with whom he lived happily till death. To this union were born five children, four daughters and one son, who still survive him.

After the funeral services at the church, in the presence of a large concourse of sorrowing friends, we paid our last tribute of respect and performed our last solemn rite to the body of him whom we loved so well.

And now to the weeping family we would say, be comforted, your loved one is at rest.

Written by one who loved him.

W. W. CHILDS.

## MRS. CAROLINE EDWARDS.

My dear mother-in-law, Mrs. Caroline Edwards, wife of Mr. W. N. Edwards, deceased, died near Owensbyville, Ga., July 25, 1899, aged 75 years and 8 months. She was the mother of eleven children, six of them having preceded her to the grave. She had been living with us many years, but was visiting another one of her children when she was taken with dysentery and died in twenty-four hours. She had been a member of the Primitive Baptist church about fifty years, and a more devoted Christian would be hard to find.

The Bible, together with "The Gospel Messenger" and Signs of the Times, were her daily companions. She said when she was first taken sick, that she would never recover, but was glad she had to die. Little did I think when she stooped over my bed and kissed me "good by" that I would never see her precious face again in this life. How oft at the hour of twilight she would draw her chair near my bedside and in sweet converse we would talk of the Saviour and of that beautiful home, where there are no sorrows and afflictions. She leaves five children, four sons and one daughter, together with many relatives and friends to mourn her death, but none will grieve for her and miss her more than I will.

"Yes, over my soul strange feelings  
Of sadness and longing glide—  
A yearning for the lost ones,  
The loved ones, who have died."

Owensbyville, Ga.

NANNIE B. EDWARDS.

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**A. J. MOORE, Principal.**

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These Books will be closed out a great bargain, as follows: "Early Religious Life," 100 pages, at four cents in stamps; "Man Redeemed," 340 pages, and "Early Life," both for ten two-cent stamps; "Mercy Deering, or Faith against Infidelity," cloth binding, price 85c., for 50c. or twenty-five two-cent stamps. This is less than cost, and only a small lot left. It is worth one dollar. For only 70c. or thirty-five two-cent stamps the three books will be sent to one address, postpaid. Send soon, before they are gone.

Elder D. BARTLEY,  
Crawfordsville, Ind.

# Cancers Cured.

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The last census shows that 20,968 persons die of cancer in the United States every year. In Georgia 340 die annually of cancer, and until

## Graybeard

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was discovered, there was no specific treatment for this deadly disease.

Eld. George Waddle, Sabina, Ohio, discovered a pimple on his face a few years ago, which scabbed over and gradually enlarged and annoyed him. Doctors pronounced it cancer. He took **Graybeard** early and is to-day sound and well and is praising **Graybeard** wherever he goes.

The case of Mr. Joseph Barnes, a wealthy planter, of Butler, Ga., came directly under our observation. A pimple formed on his lip and in shaving he discovered that it reappeared, and each time it came back it was larger and soon hurt him to shave. Later it sprangled and affected his sight. It was pronounced cancer, and he began to take **Graybeard**, and less than ten bottles positively cured him, and he is in perfect health to-day.

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GRAYBEARD is worth \$1.00 a bottle, six bottles, \$5.00. Friends living outside Savannah may send only \$4.50 for six bottles, reserving the rest to help them pay freight. Send by register, money order, or express. If your druggist keeps our GRAYBEARD, buy it of him to save expense.

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**SYLVESTER HASSELL,**

**WILLIAMSTON, N. C.**

# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 21. WILLIAMSTON, N. C., DECEMBER, 1899. No. 12.

## THE CROSS OF CHRIST.

What hast Thou done for me, O mighty Friend,  
Who lovest to the end!  
Reveal Thyself, that I may now behold  
Thy love unknown, untold,  
Bearing the curse, and made a curse for me,  
That blessed and made a blessing I might be.

Oh, Thou wast crowned with thorns, that I might wear  
A crown of glory fair;  
"Exceeding sorrowful," that I might be  
Exceeding glad in Thee;  
"Rejected and despised", that I might stand  
Accepted and complete on Thy right hand.

Wounded for my transgression, stricken sore,  
That I might "sin no more";  
Weak, that I might be always strong in Thee;  
Bound, that I might be free;  
Acquaint with grief, that I might only know  
Fullness of joy in everlasting flow.

Thine was the chastisement, with no release,  
That mine might be the peace;  
The bruising and the cruel stripes were Thine,  
That healing might be mine;  
Thine was the sentence and the condemnation,  
Mine the acquittal and the full salvation.

For Thee revilings, and a mocking throng,  
For me the angel-song;  
For Thee the frown, the hiding of God's face,  
For me His smile of grace;  
Sorrows of hell and bitterest death for Thee,  
And heaven and everlasting life for me.

Thy cross and passion, and Thy precious death,  
While I have mortal breath,  
Shall be my spring of love and work and praise,  
The life of all my days;  
Till all this mystery of love supreme  
Be solved in glory—glory's endless theme.

—*Frances Ridley Havergal.*

Five Points, Ala., June 16, 1899.

DEAR BROTHER HASSELL:—To-day I have been thinking about the brethren who are so wonderfully gifted in writing on scriptural or religious subjects. Some seem to object to any periodicals among the Primitive Baptists, and will not in any way support them; but, on the contrary, some do all they can against them. I may be wrong, but I can see no better way for our brethren to exercise their gifts for the benefit of the children of God than through some well-conducted and extensively circulated Primitive Baptist paper. If all of God's people could see and feel that some are gifted of God to write and reach the thousands in this way, and thus comfort and strengthen the flock, surely they could not object to this medium lately originated to suit these times. A few months ago a blind sister gave me a dollar to send to "The Gospel Messenger." "I can't see to read," she said, "but I feel like I am aiding in a good cause." Now, if any doubt the special gifts in some of our brethren for writing, I would love to speak of one with whom I am well acquainted.

Seven or eight years ago Elder Mitchell became so feeble and disabled to serve his home church (Mount Olive), Lee County, Ala., that the church asked me to assist him, which I agreed to do the best I could. Since I began with him his health has improved until he is able to preach to us many able, instructive discourses up to the present. Their last meeting, the fourth Sunday in May, he, on Saturday, spoke almost an hour with great ability. Now, what I wish to say is this: His preaching and his writing have such a distinction, that we are convinced that his writing is as much a gift of itself and to itself as his preaching is. As I have stated, I have heard him preach for several years, and during the same time I have read a great deal of his writing; and I never hear him preach what he writes, nor ever read in his writings what I have heard him preach. His writings are not a reproduction of his sermons. If he wrote only what he preached, then I might doubt his writings to be a special gift; but through the many years I have become convinced that his writings, which have reached and comforted the thousands, are a special gift outside of his preaching, and should be appreciated.

Here is one of God's servants impressed and prepared to write for the edification of the saints. And we could not believe that there is but one, but many, so gifted and are weighted with the Word of God, and we ought to thank the Lord and support any medium best suited to bring to us these "glad thidings."

J. T. SATTERWHITE.

Triune, Tenn.

"Behold I send you forth as lambs among wolves." Matt. x. 16.

DEAR BROTHER HASSELL: Although I feel too unworthy to make the attempt, I desire to express a few thoughts on the language of our Saviour as recorded in Matthew, tenth chapter and sixteenth verse, hoping it may be of comfort to some of God's humble poor. About the first thought that is presented to our mind is this, How helpless a little lamb is before a wolf! The wolf is naturally of a ravenous disposition, and seeks to rend and tear in pieces its victim. Being very strong, he is of great terror, especially to one as weak as a little lamb.

How different it is with a little lamb, gentle in its disposition! It has no desire to destroy or devour, and has no power or any way of defending itself. Jesus uses these two characters to impress upon the minds of His disciples, how utterly unable they are, of themselves, to stand before the many evils and temptations by which they are to be surrounded. They were entirely dependent on a Higher Power for strength. The Lord is still sending out His disciples to testify of the death and sufferings of Jesus, and also His resurrection. Oh, how weak and helpless they feel! When they look to themselves for the qualifications, they find nothing but sin and corruption. They begin to look at the many difficulties to be overcome. They find that they are no more able to meet with these obstructions than a lamb is able to stand before the ravenous wolf, the way often looks so dark and gloomy, so many temptations are presented. But blessed be the name of Jesus, He has promised, "Lo, I am with you alway even to the end of the world." His presence is so sweet to the little child of God, that it lifts him above the cares of this life. Then he feels he is willing to give up all for Jesus' sake. But when the trial comes we find our faith is very weak.

It seems so hard to leave our loved ones to be gone for weeks at a time. The cross seems so great that our courage gets very low. But Jesus has said that "if any man love father, mother, brethren, sisters, houses, lands, wife or children, more than Me, he is not worthy of Me." So we find that we often are called upon to prove that we love Jesus more than all, by leaving all to try to obey Him. He has promised that no one has left all and followed Him, but that he shall receive manifold more in this life, with persecutions, and in the world to come eternal life. This should be a great deal of comfort to those whose time is so occupied as to keep them from those whom they love so dearly in this world. It is my desire that all who read this will pray God in His rich mercy to strengthen the hands of His poor ministers, that they may be able to go with fresh courage to fight His battles bravely, and when called to leave those who lie so near their hearts, may they bow in humble submission to the will of God, and look forward with joy to the time when we shall meet to part no more, but be free from all sorrow and care. Thanks be to God, we will shed no more farewell tears then.

Yours unworthily, in hope of eternal life,

S. L. PETTUS.

## 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, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 16, 17.

### GOOD OUT OF EVIL.

God is so much wiser and stronger than Satan that He can and does bring good out of evil, order out of confusion, and salvation out of ruin. He created and sustains the universe. (Gen. i. 1; John i. 3; Col. i. 16, 17; Heb. i. 3); He works all things after the counsel of His own will (Eph. i. 11); and He makes all things work together for good to them that love Him, to them who are the called according to His purpose (Rom. viii. 28). Ever since the creation of light there has been an alternation of light and darkness in the world; and ever since the creation and fall of man there has been an alternation of moral good and evil in the world. We know, from the Scriptures and from history, experience, and observation, that what is considered *physical* evil—such as poverty, pain, sickness, bereavement, and persecution—is a part of the needful education of the children of God, and is used by their Heavenly Father to discipline their spirits, to humble, soften, sweeten, and purify their hearts, and thus prepare them for greater

usefulness in His holy service during the present life, and to make them more willing, when He calls them home, to exchange the sufferings of earth for the glories of heaven (Rom. viii.; Heb. xii.; Rev. vii.). But the good brought out of *moral* evil by the All-Holy, All-Wise, and Almighty Creator, Upholder, and Governor of the universe, is perhaps not so immediately and fully apparent. Yet, it seems plain that, if He had never *suffered* moral evil or sin to originate and continue for a time in the universe, His justice in punishing sin, His wisdom in overruling it, His mercy in pardoning it, and His power in subduing it, would never have been manifest; and thus the glory of God, the most important of all considerations, shines in even His *sufferance* of sin; and the superabounding good to the sinful but redeemed, regenerated, and glorified people of God is manifest from the wonderful fact that, in heaven, they are nearer His heart and throne than even His holy and elect angels, all of whom are their servants on earth (Rev. v.; vii.; Heb. i.). The Infinitely Holy God never made or even tempted any of His creatures to sin (Gen. i. 27, 31; Eccles. vii. 29; James i. 13; Psalm cxlv. 17; Isa. i. 3; Heb. i. 13); therefore all the inexcusable shame and awful ruin of sin belong to creatures alone (Dan. ix. 3-14; Rom. i. 17-32; iii. 10-19; Hos. xiii. 9), just as all the glory of salvation from sin belongs to God alone (Psalm xxxvii. 39; Matt. i. 21; 1 Cor. i. 26-31; Rev. i. 5, 6; v. 13; vii. 12). To His enemies God *righteously* suffers their evil to remain evil to them forever; while to His people He *mercifully* overrules their evil, by fatherly chastisement, for good, but in such a holy way as not in the least to encourage them to continue in sin, but rather the more to hate sin, and to be dead to it, and to watch and pray and fight against it, and to live unto righteousness (Rom. vi.; Heb. xii.). The condemnation of those who do evil that good may come, is just (Rom. iii. 8).

My special reason for writing now of these general truths is to apply them briefly to the present contentions among Primitive Baptists or predestination, "time salvation," and Associations. While such contentions seem distressing to the children of peace, I can not doubt,

both from the Scriptures and from later history, that the great Head of the Church will bring good out of them to His people. One good result will be to make them have less confidence in the flesh and more confidence in God, and to make them look less to man and more to God for light and guidance (Jer. xvii. 5-10; Philip. iii. 3) Another good result will be to make them search the Scriptures more diligently and constantly to see what they really teach in regard to faith and practice (Isa. viii. 20; John v. 39; Acts xvii. 11, 12; 2 Tim. iii. 15-17). Another good result will be to show them how little they really know about the Scriptures, and that, in some respects, the brethren on the other side of the question know more about the Scriptures than they do, and, in this way, if they are influenced by the right spirit, the Spirit of truth and love, they will learn to be more gentle and forbearing towards the brethren who differ with them (Job. xiii. 9; 1 Cor. viii. 2, 3; xiii.; Eph. iv. 1-16). We are of course to contend earnestly, but humbly and lovingly, for the faith once for all delivered unto the saints (Jude, 3d verse); but, in order to know what was that faith, we must reverently, prayerfully, and continually search the Scriptures of eternal truth, and we should urge all others to do the same. "We can do nothing against the truth, but for the truth" (2 Cor. xiii. 8). The truth of God is as unchangeable and eternal as Himself (Psalms cxxii. 2). "If God be for us, who can be against us?" (Rom. viii. 31.) And God is certainly for us if His Holy Word is for us - if we believe and maintain the truth taught in His Word. And the more we know and practice that truth, the more will we ourselves and our brethren be benefited, and the more will God be glorified.

S. H.

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### BITE OF FIERY SERPENTS CAUSING DEATH AMONG ISRAELITES.

Num. xxi. 6.

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About three thousand three hundred years ago God's chosen people, Israel, were journeying in the wilderness, and as "they journeyed from Mount Hor by the way of the Red Sea to compass the land of Edom, the

soul of the people was much discouraged because of the way. And the people spake against God and against Moses." "And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died."

It is always attended with bad results for the Lord's people to become cast down or discouraged because of the way the Lord has been pleased to lead them in the wilderness. His ways are always right and just, though often to the weak vision of His people everything is working to their destruction. The soul of these Israelites was so cast down and discouraged because of the dark prospects before them that a spirit of rebellion boiled up in them so highly against the Lord and against Moses, His chosen servant, they said, "Wherefore have ye brought us up out of Egypt to die in the wilderness, for there is no bread, neither is there any water, and our soul loathes this light bread."

Now, this murmuring of Israel was a great sin against the Lord, and to bring them to repentance and cause them to see the great wrong they had done, the Lord sent fiery serpents among the people, and such was the poisonous nature of the bite of these fiery serpents that, when they bit the people, "much people of Israel died." So far as we know no other people but Israelites had complained against God and against Moses, as to the difficulties of their wilderness journey; none other ever had such a journey, nor had any other people ever been fed, protected, and sustained in such a manner. And no other people ever sinned as they often did, and no other people ever had such judgments and chastisements from the Lord visited upon them.

They were the Lord's chosen and peculiar people, and He dealt with them in His own chosen and peculiar way; and when these fiery messengers of death from the Lord had performed their work of biting the people, so that many of them died, the remaining Israelites began to be greatly humbled because of their extreme folly. They felt like confessing and forsaking their sins, that they might have mercy showed them from the Lord. They had seen that many of their brethren were already dead for their sinful murmurings, and many more were at that moment in a dying condition, and

they had been brought to see and feel there was no help in man to stop this terrible death that their sinful murmurings had brought upon them.

They were greatly humbled and brought very low before the Lord, wherefore they come to Moses, and in great penitence cry out, "We have sinned, for we have spoken against the Lord and against thee." They come unto Moses and beg him to "pray unto the Lord that He take away these serpents from us." They well knew that Moses had long been a kind intercessor and mediator between God and Israelites, and now this was their last and only hope of deliverance from so great a death.

The Lord hears the prayer of Moses and tells him to "make thee a serpent of brass and put it on a pole" that every bitten Israelite might look upon it and live. This was done as the Lord commanded, and as many as looked upon this brazen serpent lived.

This whole transaction, though it may seem mysterious and strange to us, is a stubborn scriptural truth, and if it needed any further confirmation in our wavering minds than what is here given, we have the confirming testimony of our Lord Jesus Christ when He refers to this very transaction of Moses, by saying, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." John iii. 14, 15.

Now, with regard to the murmurings of the children of Israel, the deathly bite of the fiery serpents sent from the Lord upon them, and as to what became of those who died before they had opportunity of looking upon the brazen serpent, these are questions which have already, in part, been answered in this article; and we only now wish further to say briefly that this whole transaction pertained to God's chosen people as a nation in their worldly and temporal state, and had no bearing whatever upon their future and eternal destiny unless in a figurative way. The bondage of Israel in Egypt was a temporal bondage, just as recorded in the Bible. The deliverance was the same, and did not secure to the whole nation or any part of it eternal life, nor any eternal inheritance beyond this present world.

If they sinned and murmured against God as a nation, they suffered here in this life for it. Nothing they had done or could ever do would make them Israelites. They were born Israelites and neither their good works nor their bad works could make them anything but an Israelite, and the Lord so regarded them and dealt with them accordingly.

Those who died from the bite of the fiery serpents, before the serpent of brass was made and put on a pole, were Israelites before they were bitten; they were Israelites after they were bitten; and when they died for their sinful murmurings and their evil influence had been put away from the congregation of the Lord, they were still Israelites.

The future and eternal destiny of these Israelites, eternal joy and blessedness, or eternal woe and misery, is not based on the good deeds or bad deeds done by them in murmuring or in repenting. It might, and did, affect their present state as Israelites here in the flesh; and their sins caused them much suffering, shame, confusion, and death; but there was no eternal life, nor eternal death either, embraced in the law under which they, as Israelites in the flesh, did serve. And as pertaining to the conscience, it could not make him that did the service perfect. No matter how much religious service an Israelite might render, nor how punctual he might be to perform all that the ceremonial law required of him, his sins were not put away. It required a greater and more perfect sacrifice than he could offer to make a way for the manifestation and enjoyment of eternal things.

We have more than once heard brethren ask, What became of those Israelites who were bitten and died before the remedy of the brazen serpent was provided? The very manner of shaping and asking such a question shows that those who ask it have an idea that the future and eternal destiny of those Israelites who thus died, was, in some way, embraced in that death. But this is not correct, and as we have said enough in other parts of this article to show our view upon this point, we submit it to the consideration of the reader.

(To be continued.)

W. M. M.

## PRIDE THE MOTHER OF CONTENTION.

“Only by pride cometh contention; but with the well-advised is wisdom.” Prov. xiii. 10.

Pride must be an awful sin, when all the contention and strife among the Baptists are its offspring; and there must be a very great amount of pride among them to have produced such an overwhelming harvest. The text settles the question as to the source of contention, and the *only* source; and contention ripens into strife, confusion, and destruction. Pride is a human weakness common to mankind; and it is often the case that the most hateful and dangerous form of this evil is found with those who are the most forward to speak in condemnation of it. Such men are too ignorant to know that they are inflated with pride and presumption while they loudly denounce others as proud and vain, just because they are cleanly in person and wear decent clothes, glossy shoes, and take time to brush their hair.

Pride develops in various forms, and often abounds in men who are least suspected of it, being concealed by tattered garments, faded coats, and slouched hats; so it is hard to decide where it most abounds by the outward garb in which we meet its owner.

Ignorance is a companion of pride, and fools are the only class that are beset with pride. “A fool’s lips enter into contention, and his mouth calleth for strokes.” Prov. xviii. 6. Now, if by pride only cometh contention, as the first text affirms, then it is an established fact that all fools who enter into contention are infected with pride, no matter what kind of clothes they wear. “But with the well advised is wisdom.” I am truly glad that quite a number of our brethren are well informed, and trust that with that number there is wisdom enough to guide in the way of peace and quietude and present an example worthy the Christian profession.

“The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with.” Prov. xvii. 14. Great streams of water are sometimes kept within certain bounds by levees, so that people dwell upon and cultivate the lowlands on either side; yet a little malicious mischief in the way of break-

ing through the earthen walls will give the water a start, and it rushes forth, enlarging the orifice and increasing in volume until it sweeps over the valley and carries devastation and ruin in its course. So it is, that while the human heart is sadly afflicted with these hateful principles, pent up and restrained but partially by the better qualities of a well informed mind and judgment, it is an indispensable duty that we owe to ourselves, our families, our brethren, and to society in general to carefully watch the leaks, however small they may be, lest we should find ourselves impotent to arrest the destructive, sweeping current of strife that threatens the peace and honor of the citizenship of Zion.

#### THE REMEDY.

“Cast out the scorner, and contention will go out; yea, strife and reproach shall cease.” Prov. xxii. 10. This passage teaches that those who breed contention and strife are scorers; they scorn the counsel of those who kindly seek to instruct them; and claim to believe that all necessary knowledge comes directly to them by Divine revelation. They don't want any preacher to serve them who knows more about the Scriptures than they themselves; and if they are rebuked for disorderly conduct or reproved for their neglect of duties, they denounce the preacher as a heretic, and his discourse “a mass of Arminianism, or Freewillism.” This class of professors arrogate to themselves the highest claim to the title, “Primitive Baptists,” and call themselves “God's humble poor.” When the churches shall arise in their sovereign capacity and cast out such scorers, then contention will go out with them, and strife will cease.

#### THEIR INFLUENCE.

“As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife.” Prov. xxvi. 21. I have seen some practical demonstrations of this truth, and have been astonished to see how much strife could be kindled by one unruly tongue.

In love to all the household of faith,

J. E. W. H.

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THOUGHTS ON THE WILL.

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Elder Jas. H. Oliphant, of Crawfordsville, Ind., has just published a book of 122 pages with the above title, and sends it by mail for 25 cents. No Primitive Baptist writer of the present generation surpasses Brother Oliphant in meekness of spirit, clearness of thought, or power of argument. In the 14 chapters of this little volume, he gives the substance of the chief arguments of Jonathan Edwards and John Gill, proving that, while man is free to will or choose as he pleases, yet he always pleases to will according, not only to his surroundings, but also according to his nature or character, and that, as his nature has been corrupt since the fall, his will has ever since been corrupt, until his nature is changed by Divine grace, or he is born again or from above or of the Holy Spirit; and yet that fallen man, though thus totally depraved, is justly accountable to his Holy Creator, who made him in the beginning in His own image, very good and upright. The absolute necessity of a *Divine* almighty regeneration of the soul, independent of the will, to *cause* it to will or choose that which is spiritually good is fully established in this sound and instructive volume, from Scripture and from reason. No Arminian has ever been able to answer these arguments of Gill and Edwards stated so briefly and clearly by Elder Oliphant in his *Thoughts on the Will*. As I have intimated, the *spirit* in which Brother Oliphant writes is as admirable as the *truth* that he advocates.

S. H.

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PRACTICAL SUGGESTIONS FOR PRIMITIVE BAPTISTS.

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A book with the above title, and containing about 250 pages, has just been published by Elder Walter Cash, of Marceline, Mo. The subjects treated are practical and highly important. Among these subjects are the qualifications and duties of ministers and of deacons, ordinations, parliamentary rules, church meetings, receiving members, letters of dismissal, erring members, choos-

ing a pastor, and constitution of churches. The most of the suggestions seem to me scriptural, instructive, timely, and valuable, and I believe that their general adoption by our members would greatly promote the Primitive Baptist cause. I would like to see this very practical work generally circulated and read among our people, and carefully compared with the Scriptures, the practical teachings of which it is mainly intended to explain and emphasize. Those who wish the book should send for it to Elder Walter Cash, Marceline, Mo. Price, postpaid, 75 cents per copy; with each order for six copies one extra copy will be sent. Those desiring to do so can send their orders to me. S. H.

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### QUESTIONS AND ANSWERS.

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1—Q. Is Babylon a type of idolatry, confusion, pride, and wickedness? A. As shown by Gen. xi., Isa. xiv., xxi., xlvi., Jer. l., li., Dan. iii., iv., and Rev. xvii., xviii., it certainly is; and, as declared by these Scriptures, these enemies of the only living and true God will at last be utterly destroyed.

2—Q. Did John the Baptist stand for the coming of Elias (Elijah)? A. He did initially and partially, but not finally and fully. Malachi refers in his 3d chapter (first verse) to John the Baptist as "the messenger who was to prepare the way before the Lord who would suddenly come to His temple" (as Isaiah, in his 40th chapter, 3d verse, had prophesied of John the Baptist as "the voice of one crying in the wilderness, Prepare ye the way of the Lord"), Matt. iii., Mark i. 2-15, Luke iii.—who was to go before the Messiah or Christ, not literally in the person of Elias, but in the *spirit* and *power* of Elias (Luke i. 13-17; Matt. xvii. 12, 13; Mark ix. 13), living in rough garments in the wilderness, and calling his sinful countrymen to repentance, and the coming of this heaven-sent messenger was to be just before the *first coming* of Christ in the flesh; but it appears from Malach. iv. 5, 6, Matt. xvii. 11, and Rev. xi., that the prophet Elijah will return in *person* to the world just before the *second coming* of Christ at the Day of Judgment. The other prophetic witness in Rev. xi.

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may be Enoch, who, like Elijah (1 Kings xvii. 1; 2 Kings i. 9-12; James v. i. 17), was a prophet of judgment (Jude, 14, 15), and who, like Elijah (2 Kings ii. 11), went to heaven without dying (Gen. v. 24; Heb. xi. 5); but it has not yet been revealed whether it will be Enoch or some other person.

3—Q. Why is Paul called an Apostle, when the place of Judas Iscariot had been filled by choosing Matthias (Acts i. 16-26)? A. The word *apostolos* means *one sent forth, a messenger, ambassador, or envoy*. It occurs 80 times in the New Testament, and is rendered, in the King James Version, once, *he that is sent* (John xiii. 16); twice, *messenger* (2 Cor. viii. 23; Philip. ii. 25); and 77 times, *apostle*. In the New Testament it plainly has both a wider and a stricter meaning. In its wider and less usual sense, it means a messenger of a church or churches (as in 2 Cor. viii. 23, and Philip. ii. 25); but in its stricter and more usual sense, it means a messenger or ambassador of God, a personal witness of the life, teaching, works, and resurrection of Christ from the dead, called immediately by God, and having miraculous gifts and infallible Divine guidance and authority in the instruction and government of the church. In this latter sense Matthias was called an Apostle (Acts i. 16-26; vi. 2), and he seems to have been in the place of Judas Iscariot, one of the twelve Apostles of the twelve tribes of Israel (Matt. x. 1-6; xix. 28); while Paul was the special Apostle of the Gentiles (Acts ix. 15; xxii. 21; xviii. 6; Rom. xi. 13); and Barnabas also is called an Apostle, and went both with and apart from Paul among the Gentiles, and was recognized by Paul as, with himself, an Apostle to the Gentiles (Acts xiii. 46-51; xiv. 4, 14; 1 Cor. ix. 5, 6; Gal. ii. 7-9). The use of the *lot* by the eleven Apostles in the choice of Matthias was in accordance with several commandments of God in the Old Testament (Levit. xvi. 8-10; Prov. xvi. 33; xviii. 18; Num. xxvi. 55, 56; 1 Chron. xxiv. 5-19; xxv. 8-31; Luke i. 9; Acts xiii. 19), but is never mentioned as having been resorted to or needed since the descent of the Holy Spirit on the Day of Pentecost (Acts ii.). Considerable space is given, in the first chapter of Acts, to the description of the choice of Matthias; the eleven

Apostles were reverent and prayerful in the matter; and Luke, the inspired historian, nowhere hints that they did wrong or that God did not approve of their act. While Lukē says nothing more specially about Matthias, so he says nothing more specially about the most of the other Apostles. Some suppose that Paul was divinely called, instead of Matthias, to take the place of Judas Iscariot; and others think that he was called to take the place of James, the brother of John, who was killed by Herod with the sword at an early period of his apostolship (Acts xii. 1, 2); but we are not so informed in the Scriptures.

4—Q. Is it taught, in Gal. i. 15–19, that Paul waited three years after his conversion and call to the ministry before he commenced to preach? A. It is not, for Luke says, in Acts ix. 20, that Paul, after his conversion, “straightway preached Christ in the synagogues (at Damascus), that He is the Son of God.” Paul declares, in the first chapter of his Epistles to the Galatians, that like all the other Apostles, he derived all his apostolic instruction and commission from God alone, and not at all from men (whom he calls “flesh and blood”—(16th verse), and that it was three years after his conversion and call before he went up to Jerusalem to make the personal acquaintance of Peter, the chief Apostle of the circumcision (perhaps for an interchange of experiences and for mutual comfort and encouragement), and that he at that visit saw “none of the other Apostles, save James the Lord’s brother”; and he says, in the second chapter, that fourteen years afterwards he went up again by revelation (with Barnabas and Titus) to Jerusalem, and that the other Apostles, James, Peter, and John, “added nothing” to him, but recognized his Divine call to the apostleship, and gave him and Barnabas the right-hand of fellowship for Paul and Barnabas to go unto the Gentiles, while the other Apostles should go unto the Jews. During a part of the three years between his conversion and his first visit to Jerusalem, he says that he went into Arabia, and returned to Damascus (Gal. i. 17, 18). Exactly to what part of Arabia or for what purpose he went, or exactly how long he staid there, he does not say, nor is it told anywhere else in

the Scriptures. Some suppose that he went to the inhabited parts of north-western Arabia, especially Petra, the capital city of the Edomites, to preach to those Gentiles the gospel of Christ; but it is generally thought that, on account of the great and wonderful change in his own soul and the similar and great change from the legal to the gospel dispensation now to be proclaimed to men, he felt the need of retirement from all other human beings and of solitary, deep, and prolonged communion with God, the God of creation, providence, and redemption, the Author of the Scriptures, and the Father of the Lord Jesus Christ, in order to be further instructed and strengthened by Him in the great work to which He had called him (like Moses, who was 40 days with God in Mount Sinai, Exod. xxiv. 18, and Elijah, who was 40 days in and near Mount Horeb, 1 Kings xix. 8, and Christ, who, after His baptism, was led by the Spirit 40 days into the wilderness, Luke iv. 1); and that Paul, for that purpose, went to the bleak, desolate, and awful solitudes of Mount Sinai in Arabia (to which he alludes in Gal. iv. 24, 25), where the fiery law, rendering to bondage had been given by God to Israel, from which *slavery* Christ forever sets His people free by His quickening Spirit and glorious gospel (Gal. iii., iv. and v.), writing the Divine law of love in their hearts (Heb. viii. and x.), and thus perpetually establishes the law in their inmost being and in their outward lives (Rom. iii. 31), for their good and the Divine glory. By the grace and teaching of God, Paul, next to his Divine Master, became the most heroic and successful apostle of *Christian liberty* that has ever lived on earth.

5—Q. To what does Paul refer when he says, "All they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes" (2 Tim. i. 15), and "At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge; notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear, and I was delivered out of the mouth of the lion" (2 Tim. iv. 16, 17)? A. This Second Epistle to Timothy was probably Paul's last letter and written during his

second imprisonment at Rome, just before his martyrdom (2 Tim. iv. 6-8). During both imprisonments he was chained to a Roman soldier (Acts xxviii. 16, 20; 2 Tim. i. 16); but, while during his first imprisonment, he dwelt two whole years in his own hired house, and received all that came to him, and preached and taught, no man forbidding him" (Acts xxviii. 30, 31), his second imprisonment seems to have been much more close and severe, and was most likely in a dungeon, from which he evidently expected to be taken out only to be put to death. Under these gloomy circumstances, professing Christians visiting Rome from Asia (that is Proconsular Asia, the westernmost part of Asia Minor, of which Ephesus was the centre and capital) deserted him through either shame or fear or both, except Onesiphorus, of Ephesus, who, when he was in Rome, sought Paul out very diligently, and often refreshed the aged and lonely prisoner of Christ with his sympathy, communion, and ministrations, as had been this loving brother's custom to the suffering saints at Ephesus, and the grateful Apostle prayed the Lord to grant him mercy in the Day of Judgment, and also asked Timothy to salute his family in his absence (2 Tim. i. 16-18; iv. 19). Paul says that, at his first defence (that is, at his first defence during his second imprisonment) before the Roman Emperor Nero, no man stood with him, whether as friend or witness or advocate, but all men forsook him, as they had forsaken his Divine Master when arrested in the garden of Gethsemane (Matt. xxvi. 56), and, as Jesus and Stephen had prayed for the forgiveness of even their murderers (Luke xxiii. 34; Acts vii. 60), so Paul prayed that the selfish, wordly, and cowardly desertion of him by his Christian friends might not be laid to their charge; and he testifies that the Lord stood with him and strengthened him to preach His gospel (which was really Paul's defence) to all the Gentiles present in the great Roman court, and he was thus delivered out of the mouth of the lion (the Devil—1st Pet. v. 8—in the person of the Roman Emperor or Judge, who otherwise might have thrown the poor prisoner, upon the arena of the amphitheatre, to be devoured by a ravenous lion). And he adds—"And the Lord shall deliver me from

every evil work, and will preserve me unto His heavenly kingdom" (2 Tim. iv. 18). This blessed kingdom of holiness and love and peace the divinely sustained and faithful Apostle expected soon to enter through the door of martyrdom, and then he would indeed be graciously and everlastingly delivered from all evil (2 Tim. iv. 6-8). S. H.

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### EARNEST APPEAL TO OUR DELINQUENT SUBSCRIBERS.

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We urgently request those of our subscribers who are in arrears to send us as soon as they can the small amount of their indebtedness. Please consider how much easier it is for each delinquent subscriber to raise a dollar or so than it is for me to raise a thousand dollars to defray the expenses of the publication of THE GOSPEL MESSENGER. If you are not prepared to pay at present, please allow THE MESSENGER to be continued to you, and pay when you can. The principles of eternal truth maintained by THE GOSPEL MESSENGER are of infinitely more importance to me than all the money in the world; and I hope and believe that they are of equal importance to the thousands of faithful friends who have steadfastly stood by it for five, ten, fifteen, and twenty years. In these ungodly, evil, and perilous times, when the world is flooded with false and corrupt literature, periodicals that advocate the pure, spiritual truth of the Scriptures both *need* to be and *ought* to be supported by the believers of the truth. S. H.

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### NEW SUBSCRIBERS.

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The defense, explanation, inculcation, and practice of the priceless and eternal truths of the Scriptures are inexpressibly more important than the promotion of all mere worldly interests, whether industrial, financial, educational, legal, medical, political, or scientific. If I am at all acquainted with my own heart, my *chief* object in the publication of THE GOSPEL MESSENGER is to defend, explain, and inculcate the great truths of the

Scriptures, and thus to glorify God and to benefit man. And, for these most important of all purposes, I, therefore, earnestly request all our present subscribers to try to aid me in extending the circulation of THE GOSPEL MESSENGER by inducing others to subscribe to it. A devoted brother in Géorgia says that THE GOSPEL MESSENGER ought to have forty or fifty thousand subscribers. If other subscribers would do as he is doing, we might reach that number, and thus a large proportion of Primitive Baptists in the United States would have the opportunity of reading THE GOSPEL MESSENGER, and scriptural truth would be more widely disseminated, and, with the Divine blessing, spiritual peace and prosperity would abound more among us. S. H.

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### CLOSE OF VOLUME XXI.

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The present number of THE GOSPEL MESSENGER closes the twenty-first volume. In reviewing the history of the past year, as also of all other former years, both of THE GOSPEL MESSENGER and of my own life, that which most deeply impresses me is the abounding and unmerited MERCY of the Lord. Most heartily would I adopt the gracious language of the inspired Psalmist in the 103d Psalm: "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." Forgiveness, healing, redemption, coronation, satisfaction, and renewal—these are the precious and priceless spiritual blessings of our Heavenly Father to all His dear children: blessings which ought always to fill and enrich and hallow all their memories and hearts and lines; blessings far out weighing all the momentary sorrows of earth; blessings which will certainly be continued to all the children of God even to the latest instant of their sojourn in this wilderness-world, and which will be perfected, both in

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their souls and bodies, in the morning of the resurrection. The Lord is their good and everlasting Shepherd; and, having loved and chosen them and laid down His holy life in tears and blood for them, and risen and ascended and reigning on His mediatorial throne for them, He will, until life's latest day, give them spiritual pasture and rest and health and guidance and companionship and protection and provision; His goodness and mercy will thus follow them all the days of their lives, and they shall dwell in the house of the Lord forever (Psalm xxii. ; xxiii. ; John x.). Not only time, but eternity itself will be too short for us to return suitable thanksgiving to our God for His innumerable and marvellous mercies to us. The most appropriate way in which we can now manifest our thankfulness for His mercies is, by His grace, to be thoroughly devoted to His service, in obedience to His commandments and submission to His dispensations, and to show towards our fellow-creatures, especially towards our brethren, the same kindness, tenderness, and forbearance that the Lord shows to us. I feel that the editors and other writers for THE GOSPEL MESSENGER have exhibited this Christian spirit in its pages, and will take delight in continuing to exhibit it.

S. H.

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## EXTRACTS.

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Walter Hill, Tenn., July 28, 1899.

*Elder S. Hassell—*

DEAR BROTHER: I enjoy reading "The Messenger" very much indeed, and your wisdom in regard to the Scriptures is perfectly wonderful to me.

You are certainly doing a grand work in God's vineyard, and one that is greatly appreciated by our people.

May the Lord ever bless and sustain you.

Your sister in hope of a better life,

LUCKIE FAIN LEWIS.

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Franklin, Tenn., Oct. 9, 1899.

*Elder S. Hassell—*

DEAR BROTHER: We have suffered from drouth, crops short, and easily garnered. And yet we have much to be thankful for—plenty to eat, good water to drink, plenty of sunshine and pure air, besides a happy home, good wife and obedient children. Yet, with all this, I

find myself worrying over the seeming shipwrecks of life, when I know, too, that they are to bring us safely into the port of peace.

Why not take comfort in the thought that God rules, and it will all be right later on. We are to be tossed upon the billows, pass through deep waters, the fiery furnace, and to even cross the Red Sea; but we forget that we must walk by faith, and not by sight, and that these very things are a part of the heritage of God's people.

I can but wish our people would cease to wrangle over hair-splitting questions, and that peace like a gentle river would flow throughout the borders of Zion.

Your brother,

J. W. HARVEY.

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Carrollton, Ga., May 18, 1899.

DEAR BRO. HASSELL: Enclosed you will find two dollars, which will pay for the Gospel Messenger to December, 1899, for myself and Henry Barron. The Messenger comes to us regularly loaded with good news from a far country. It fills my very soul with gratitude to the great Giver of all good when I read the correspondence of so many of the dear brethren who contribute to the Messenger from every portion of the United States of America and Canada. Though thousands of miles apart, yet they all tell the same thing—salvation by grace, and grace alone. I became a member of old Concord church (of the Primitive order), February, 1842, which is about 57 years ago, just after the split among the Baptists. I am 80 years old. I am very feeble, but as my mortal powers seem to give way my spiritual strength grows stronger and stronger. My faith and hope in Christ and my experience are brighter to-day than at any former period of my life. The greatest pleasure I enjoy is to be with the brethren and sisters, and to hear them tell of their sorrows and joys; but this blessed privilege will soon be denied me, for I know my departure is at hand. It grieves me to have to leave the society of the people that I so dearly love, but I solace myself with the fond hope of meeting them all in that Upper and Better Kingdom where the wicked will cease from troubling and the weary be at rest. Our people in this country are in peace, as a general thing. I have been at some as good meetings recently as I have ever been at during my life. One of those pleasant meetings was on the fifth Sunday in April at old Concord, four miles north of Carrollton. The occasion was the funeral of our dear son, G. Y. Cole, who departed this life the 23d day of last October. George had been a Primitive Baptist for many years, and died in the triumphs of a living faith. Just before he breathed his last, he said his great trouble had been to leave his wife and three dear children, but he said that was all gone now. The funeral was conducted by brother Enoch Phillips and brother W. P. Merrell.

May the Lord bless you with health and strength to continue the publication of the Messenger for many years to come, is my prayer.

I remain yours in love,

GILBERT COLE.

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A Methodist preacher, not far from some place near by, undertook to set the people right on baptism. Among other foolish things, he said immersion was indecent. But when he found that some of his own people were disgusted with him for it, he returned and said, "Well, if I did say so, that does not make it so." But, despite all of his transparent folly, seven of his members saw the weakness of his position and left him and "joined the Baptists."—*Mississippi Record*.

## OBITUARIES.

“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” Rev. xiv. 13.

### MRS. A. D. H. FROST.

Alcey D. Hix Frost was born September 29th, 1826; married to Elder J. E. Frost August 6, 1846; and joined the Primitive Baptist church at Flat Creek in November, 1850, in which she lived a consistent member, doing her full duty as help-meet, laboring with her hands at the spinning wheel, wash tub, and old fashioned loom, to aid her dear husband in making a good support for themselves and five children and often looking after the welfare of the little ones and the stock and other necessary things, while her much-loved husband was absent, preaching the unsearchable riches of Christ to the people, visiting many churches and baptizing hundreds of believers, for the space of about 28 years, until her children were grown and married. Then she dismissed her family cares so that she travelled with her husband the most of the time for 19 years, until her death, which was September 6, 1899, in the triumph of a lively hope, seemingly extremely happy for some days before her death. It can truthfully be said of dear old Sister Frost that she was a minister's companion, ready to comfort in tribulation and to share the hardships of travel, in cold and heat, and various hardships and troubles that a true and faithful minister is subject to. Too much can hardly be said of a faithful helpmeet to a trembling minister. So we weep not as those who have no hope. I wish to say to the lonely husband and weeping children: Your faithful wife and loving mother has gone from the troubles to come. Oh, may we press forward to the mark of the high calling in Christ Jesus. There remaineth therefore a rest to the people of God—that rest is with Jesus. May the blessed Lord comfort all our troubled hearts, and may we have patience to run the race that is set before us, ever looking unto Jesus who is the author and finisher of our faith. Blessed are the dead that die in the Lord.

E. W. WALKER.

*Primitive Baptist* please copy

### MRS. NANCY B. SWAN.

Our beloved sister, N. B. Swan, daughter of the late Elder William L. Taylor, and wife of brother W. A. J. Swan, was born February 4, 1841; baptized into the fellowship of the Primitive Baptist church third Sunday in August, 1858, by her father the late Elder Wm. L. Taylor; married to brother W. A. J. Swan, December 29, 1859; and died July 4, 1899. Thus the days of her pilgrimage on earth were fifty-eight years and five months. She lived in peace and fellowship with the church forty-one years—not a blot on her Christian character—what a record! Sister Swan was a noble woman, “one of the excellent of the earth.” Oh, how I do cherish the memory of her motherly advice given me in the early days of my ministry. She was a woman of a powerful intellect; and but few surpassed her in scriptural information.

One noble trait of her Christian character was—she was ever ready

and willing to impart her information to others for their comfort, always esteeming herself to be inferior to others; which is a true mark of solid wisdom.

Alas! her race is run, the battle is over, her armor laid by, and she is now at rest from all her labors. She leaves a large family of children, an afflicted husband, and a host of brethren, sisters and friends to mourn her departure. Next to her husband and children Mt. Carmel church, of which she was a member, has sustained the greater loss. She shone as a brilliant star in that little church, always present when she could possibly be. Her beautiful home was the home of the Baptists, especially the careworn minister, who always found a hearty welcome at her home.

God in His providence has seen fit to remove her from a life of usefulness here, and received her to Himself. She was laid neatly away in the family cemetery, in the presence of a large concourse of brethren, sisters, and friends. I noticed also a good many colored people present—thus showing that she was held in high esteem by all.

The funeral discourse was preached by the writer from the eighth chapter of Romans, the chapter selected by herself, often saying, "Oh how much comfort I have derived from the eighth of Romans." I feel safe in saying that none but the children of God can draw comfort from that chapter.

Again I say she is gone, and our indispensable duty is to bow to the will of Him that doeth all things well. Much more could be said of this excellent lady, but this notice has already been extended beyond the limits allowed in THE MESSENGER. I will say to brother Swan and his children, may God bless you, and prepare you by grace to meet your loved one in heaven.

W. J. AVERY.

Rock Mills, Ala.

#### DELLA THIGPEN.

Della was the only daughter of Alma, first wife of Chas. G. Thigpen, my dear brother, and was born March 16, 1886, and died May 17, 1899, making her stay on earth thirteen years, two months, and one day. We all loved little Della. She was a sweet and pretty child—more like a grown person than a child. She would never fight and quarrel like other children, but would reprove them for doing so. Before her mother's death she thought she ought to join some church, and as she was not established in the faith she joined the Episcopal Church, and had Della sprinkled; but Alma, on her death-bed, was made by God's power to confess she was wrong and that the Primitive Baptists were right, and she said, "I want to see cousin Ida Bass (a dear and true cousin whom she devotedly loved) and tell her." Della was sick but a few days, and when dying, she said, "Papa, the room is full of little angels and they've come for me."

Dear father, mother, and loved ones do not grive for her, for I believe she is now

With the angels  
Around the great white throne;  
And let's join our prayers together  
That we may meet her  
When this life is done.

Her affectionate aunt,  
Speed, N. C.

BETTIE Z. WHITLEY.

[Zion Landmark please copy.]

## ELDER JOHN GREEN MURRAY

Died at his home in Butler, Taylor County, Georgia, on the night of the 30th day of July, 1899, and was buried at Prosperity church, in the same county, August 1, 1899, in his sixty-seventh year and the twenty-ninth of his gospel ministry.

He was born in Houston County, Georgia, in 1832, and was married to Miss Ellenora Yelverton in 1858. He was the fourth son of Elder James Murray by his first wife, nee Miss Martha Allen, and with his wife was baptized, at the church where he was buried, by Elder John Rowe the 14th day of August, 1869; was liberated to preach the 14th day of May, 1870; and ordained to the full work of the ministry on the 26th day of September, 1872, Elders J. Murray, J. R. Respass and John Rowe serving as the presbytery.

He leaves behind him the wife of his youth and three grown daughters and one son, of his temporal household, and four churches—Philippi, County Line, Mount Pisgah, and Mount Nebo, of his spiritual.

Brother Murray was always a feeble man physically, and so is Sister Murray, notwithstanding both were among the most faithful and devoted Baptists of this section.

He was always ready to go where duty called in sickness, in health and in cold and rain, esteeming no privation too great when he felt he could profit any who were in need of the services of a preacher. In this he was heartily seconded by Sister Murray.

He oftentimes said in public, she never offered any objections to his going, but encouraged him to do so in every way she could, holding the faithful services of God above every other consideration. In this respect he was one of the most wonderful men I ever knew. When other preachers were called on to go to funerals, marriages, and to see the sick, or comfort some one in sorrow, or to attend ordinations and constitution of churches, and did not feel like going, Brother Murray was always looked to as a sure substitute. Although feeble of body and poor in this world's goods, nothing but a physical impossibility turned him back. He never seemed to consult his own convenience or comfort, but that of others who needed his presence.

He was peculiarly gifted in explaining his preaching by plain, simple illustrations, and was one of the few, who could bring out, and apply to Christian experience, the facts of the Old Testament, which are to so many sealed, and without signification. This, to me, was a marked characteristic of his preaching, and often left impressions on the minds of his hearers which time did not efface.

His funeral was largely attended, not only by Baptists, but many neighbors, among whom he had lived all of his life. Elder Jennings, of the Harmony Association, and myself officiated at the funeral.

Before closing this article, I trust I will not pass beyond the domain of an obituary notice, by calling attention to his loved ones at home, the faithful, humble, and spiritual wife, who has so often packed his clothes for the trip, and with tearful eyes bid him goodbye, longing for his return, but with an earnest prayer that his going might comfort others, although it left her perhaps in need and robbed her of his presence at home, and put on her days of loneliness and privation.

May I not say to the dear brethren and sisters whom he so faithfully served, what our Lord said to John while on the cross, when He saw His mother standing near, "Behold thy mother." As much as to say to John, I put on you the care of My mother, and, turning to His mother, said to her, "Behold thy son?" May I not say as much to you in reference to Sister Murray.

Bro. Murray was the moderator of our Upatoie Association, and so fast have our preachers been cut down of late, Bro. Philips and myself

are left alone as ordained ministers in her bounds, and we two will soon, according to the course of nature, feel the keen edge of the sickle of death.

I was requested by the family to send this to you with a request that it be published also in the Pilgrim's Banner.

Yours in love,

H. BUSSEY.

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JAMES R. JACKSON.

James R., son of M. P. and Mary Jackson, was born in Russell County, Virginia, and died of typhoid fever January 8, 1898, aged forty years, four months and eight days. He was a member of the firm of M. P. Jackson & Sons, in Buchanan County, where he resided; was also a good farmer and very successful man in business. He professed hope and joined the church at Sand Lick, and was baptized on Thursday before the second Saturday in October, 1895, by Elder J. T. Stinson. At the time he joined the church there were only three male members and but five sisters; the church now numbers over one hundred, and they have built a new commodious meeting-house.

He was a useful citizen, an active good church member, conscientious and firm, an affectionate husband, a kind father and a dutiful son of whom his parents had just cause to be proud. He leaves an aged father and mother, four brothers, three sisters, a broken-hearted widow and nine children to mourn their loss; but they sorrow not as those who have no hope, for they believe their loss is his eternal gain. He was conscious of his approaching dissolution, and called them all to his bedside, one by one, and bid them a last farewell, telling them of his hope to meet them in heaven. Then he bid farewell to all this world, and then he soon fainted away in death. May God bless the many bereaved relatives and friends is the prayer of the unworthy writer.

J. T. STINSON.

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ANNIE MAYBELLE RODGERS.

I send you for publication the notice of the death of another one of my sister's children. This makes three of us that have given up our infants since April. Little Annie Maybelle, infant daughter of James and Loula Rodgers, was born August 24, 1899, and died October 17, 1899, of congestion. Her death was rather sudden. Although her stay on earth was but short, she will be greatly missed by her parents, but they must be submissive, for God worketh all things after the counsel of His own will and pleasure.

Little Annie to you was sweet,  
But sweeter now on the golden street.  
May your hours in submission be spent,  
For children to us are only lent.

Dear Loula and Jim try to meet your child above  
Where all is joy, peace and love,  
She of course can not come to you,  
But you can go to her if you are good and true.

Goshen, Ala.

J. T. KING.

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MRS. ROXANNA WEED.

Sister Roxanna Weed died at her home in Dekalb County, Ga., May 11, 1899. She was seventy-nine years and twenty days old. She was born in South Carolina April 21, 1820. Her maiden name was

Wells. She was married to J. H. Weed November 1, 1838; joined the Primitive Baptist church at Friendship, Gwinnett County, Ga., July, 1842, and was baptized by Elder Kinchen Rambo. She lived an humble, quiet and peaceful life to the day of her death. Her doors were always open, and her pleasure was to wait on her brethren and sisters. The Lord blessed her wonderfully with His holy presence in her last days; and, when the time came, she sweetly fell asleep in Jesus.

The aged husband and ten children are left to mourn the loss of this dear one—eight girls and two boys, and two sons dead; all are members of the Primitive Baptists but one. Grandchildren, 47—10 dead; great-grandchildren, 13—5 dead. We mourn her loss, but believe our loss is her eternal gain.

The writer was at her burial, and spoke on her funeral occasion; also some remarks made by Elders J. H. Cook and J. A. Jordan.

J. T. JORDAN.

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### ORDINATION.

Columbiana, Ala., Oct. 30, 1899.

*Elder S. Hassell—*

DEAR BROTHER:—Please give notice in The Messenger that Elder John E. Dykes was ordained to the full functions of the gospel ministry by the authority of Mt. Olive church, Shelby County, Alabama, on Saturday, September 30, 1899; presbytery consisting of Elders J. H. Shirley, S. S. Crumpton and J. J. Moore.

Done by order of the church in conference, September 30, 1899.

S. S. CRUMPTON, Moderator.

W. A. TALLANT, Clerk.

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### MISSING MAN.

Will the readers of the GOSPEL MESSENGER please inform me, at Maceo, Ga., of the whereabouts of Littleton A. Sutton? When last heard of, at Woodlawn, Ala. Boss workman at the L. & N. Car Shops, Birmingham, Ala

JOSIAH ANDERSON.

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S. HASSELL.

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(FOR BOTH SEXES.)

Whitakers, North Carolina.

The 39th Session will open, the Lord willing, on the First Monday, September 4th, and close the last of May.

Tuition from \$10 to \$20 per half term, to be paid in advance. Tuition for Music, Shorthand, Typewriting and Telegraphy, extra. No deduction made except in cases of protracted illness. Board can be obtained from \$8 to \$10 per month. For further particulars inquire of

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Elder D. BARTLEY,  
Crawfordsville, Ind.

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