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Williamston, N.C. [s.n.]

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Vol. 22.

No. 1.

B.
Prof. Camp of
THE GOSPEL MESSENGER.
1900

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

Coupled
Williamston, North Carolina.

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JANUARY, 1900.

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The Gospel Messenger.

JANUARY, 1900.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 22 WILLIAMSTON, N. C., JANUARY, 1900. NO. 1.

HE CARETH.

What can it mean? Is it aught to Him
 That the nights are long and the days are dim?
 Can He be touched by the griefs I bear,
 Which sadden the heart and whiten the hair?
 Around His throne are eternal calms,
 And strong glad music of happy psalms,
 And bliss unruffled by any strife,
 How can He care for my little life?

And yet I want Him to care for me,
 While I live in this world where the sorrows be,
 When the lights die down from the paths I take,
 When strength is feeble and friends forsake,
 When love and music, that once did bless,
 Have left me to silence and loneliness,
 And my life song changes to sobbing prayers,
 Then my heart cries out for God who cares.

When shadows hang o'er me the whole day long,
 And my spirit is bowed with shame and wrong;
 When I am not good and the deeper shade
 Of conscious sin makes my heart afraid,
 And the busy world has much to do
 To stay in its course to help me through,
 And I long for a Saviour, can it be,
 That the God of the universe cares for me?

Oh, wonderful story of deathless love!
 Each child is dear to that heart above.
 He fights for me when I can not fight,
 He comforts me in the gloom of night,
 He lifts the burden, for He is strong,
 He stills the sigh and awakens the song;
 The sorrows that bowed me down He bears,
 And loves and pardons because He cares.

Let all who are sad take heart again:
 We are not alone in our hours of pain;
 Our Father stoops from His throne above
 To soothe and quiet us with His love.
 He leaves us not when the storm is high,
 And we have safety, for He is nigh.
 Can it be trouble which He doth share?
 Oh, rest in peace, for the Lord does care.

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FORBEARANCE—LONGSUFFERING.

Fort Branch, Ind., October 17, 1899.

These are two perfections or divine qualities in the Holy Deity, called "riches of His" (Rom. ii. 4)—are of His "goodness." The graces of them are given to His children. Their use is not needed to suffer or endure good behavior in the way of truth, for it is agreeable—no suffering in it; but to bear with and endure evil, error, provocations, and sinful decorum—to afford time and opportunity for teaching, rebukes, reproof, and labor by the gospel every way it should be employed to correct and reform the erring child, to give time for repentance and space to learn their mistakes.

As forbearance is right in God, and He is blameless in it; so, longsufferance by men is right, and we are not leavened or blamable with the errors and erring we bear with, on the same plan and principles. God always has Himself advertised, hating every form of sin and error, opposed to it, in the Bible, His law and gospel, by His awful judgments of all ages in the world for sin. So if we oppose it rightly and wisely; then, as He is not to blame or guilty of it, neither are we on like principles.

If, as soon as error begins to appear and prevail among us, we must set up a bar of fellowship, declare a non-fellowship to all and every erring member with us, then where is any room for forbearance or any longsuffering? After the bar is put up, you can't use the forbearance. Then longsuffering ceases. The bar is put up to prevent bearing with error.

Then as long as you intend to bear with wrongs, or think it right to suffer erring brethren, do not declare non-fellowship. For then forbearance is inconsistent and impossible. "Endeavor to keep the unity of the Spirit, in the bond of peace."

Do not fear openly to teach what is wrong; and show why it is; and how it is a departure from Christ, and from His Word and law. Do not fear to kindly and lovingly labor to correct mistakes in theory and practice. Then your position is known to be opposed to the wrong, so you can not be leavened or charged with the guilt of

it while you bear with it. This rule is safe, except in cases of public grossly criminal offenses, as theft, fornication, etc., that the church should exclude immediately.

I think we should bear with individuals and with erring churches till they are proved to be incorrigible, uncompromisingly and stubbornly set in their evil way of error, and in contempt of Christ, His Word, and His authority in His law and church; or till repentance and reformation have been gained—till ample time, space, and labor for it have been given.

Look at the example of God and the apostles in their bearing long with individuals and the churches. Some of the erring Corinthians set the preachers on a level with Christ, as much as if they had been crucified for them, or they had been baptized in the preachers' names. (1 Cor. i. 12, 13.) Some had gone to law with brethren before courts of infidels, in contempt of Christ and His church-court. Some had intemperately profaned the Lord's Supper—had eaten the emblems for their own supper, and so were guilty of a sort of cannibalism by it. Some had professed the doctrine of non-resurrection of the dead. The Galatians had turned from Christ and His grace, to works for salvation, "foolishly bewitched." Yet no bars of fellowship were recorded against them. By gospel teaching and labor they were brought to godly sorrow and repentance.

O, what a glorious gospel we have! It is the power of God unto salvation to believers and to churches.

Think of God's longsuffering with the old world of antediluvians; of His forbearance with Israel, His national church, when in their provocations (Acts xiii. 18), then "about the time of forty years suffered He their manners in the wilderness"; and His forbearance with the churches of Asia, in both doctrine and practice (Rev.); of how He suffered long with the wicked world, till all His elect shall come to repentance, not willing that any of them should perish. His example is right—a lesson to study and to imitate. May His holy wisdom direct us.

J. T. OLIPHANT.

Love does gladly and joyously all it can do for its objects, and grieves that it can not do more. It counts no load heavy, no road rough, and no hour long.—*Selected.*

218935

Phoenix, Ala., November 10, 1899.

Elder Sylvester Sassel—

DEAR BROTHER IN CHRIST: I am authorized by Bethlehem church, in Meriwether County, Ga., to ask you to please publish, in the next issue of the GOSPEL MESSENGER, that the trouble that has been existing between Hopewell church, in Heard County, Ga., of the New Hope Association, and Elder Ben. Caldwell and Bethlehem church, in Meriwether County, Ga., and of the Primitive Western Association, has been settled.

The trouble has been existing for eleven or twelve years. Elder Ben. Caldwell, having made acknowledgment to Hopewell church, was restored to full fellowship with Hopewell church in Heard County, Ga. Thereupon Bethlehem church, in Meriwether County, Ga., called upon the sister churches to meet with them in conference, and advise them what course to pursue in regard to Elder Ben. Caldwell's official work which he had performed in that church, and upon which Bethlehem church stood expelled from the fellowship of the sister churches. And upon the 3rd day of November, 1899, the following-named churches and brethren responded to the call of Bethlehem church:

Emmaus church, brethren A. M. Keath and W. P. Eans; Flat Rock church, brethren E. Cooper, C. J. Reaves, and J. Hobbs; Flat Shoals church, brethren E. J. O'Neal, S. H. Satterwhite, and J. T. Hunter; Providence church, Elder W. S. Smith; Harmony church, brethren J. Railey, and W. J. Hart; Fellowship church, brethren L. B. Anderson, H. J. Williams, J. L. Williams; and met with them in conference; and Bethlehem church submitted the matter to them for their consideration, with agreement to abide by their decision. After hearing the elucidation of the matter, the brethren retired from the house, and met together in the yard for the purpose of conferring with each other, and they unanimously agreed with each other, that it was best for Bethlehem church to rescind all of Elder Ben. Caldwell's official work; feeling it would give general satisfaction to all concerned. They reported their decision to Bethlehem church, and advised them to rescind. Bethlehem received and adopted their decision, upon which Bethlehem church was restored to full fellowship with the sister churches, the matter being agreeably settled without any opposition, and is now considered to be in order—both Elder Ben. Caldwell and Bethlehem church. The brethren sang a hymn, and the right hand of fellowship was extended to each other. I will state that the unworthy writer was at the meeting, and the above is true to the best of my knowledge. There were a good many volunteer brethren and sisters there. It seemed that the Lord was in the matter. We had a good meeting.

Please get this in the next issue of the MESSENGER, as the brethren requested it.

Yours in hope,

W. M. BULLARD.

When the above communication was received the December MESSENGER had been already printed, so that the publication had to be deferred till the January number. No doubt all our readers will rejoice with us in the satisfactory settlement of this long-standing trouble.

S. H.

COUNCIL MEETING.

Pavo Primitive Baptist church,
Pavo, Ga., October 19, 1899.

In response to a call of Lebanon church, of Brooks County, Ga., the following-named brethren met:

Elder W. W. Williams, of Magnolia church, Colquitt County, Ga.; S. M. Market and J. B. Rountree, of Harmony church, Brooks County; Elder Lee Hanks and W. T. Beasley, of Antioch church, Thomas County; Edmund Rogers, of Sharon church, Madison County, Fla.; I. H. Simms, of Columbia church, Brooks County, Ga.; T. T. Jones and Joseph Alderman, of Lebanon church, Brooks County, and Elder R. H. Jennings, of Chickasawhatchee church, Terrell County. These brethren retired from the house and mutually agreed to select brethren present, that had nothing to do with the matter, to sit as a council, in judgment for them, as follows: Elder M. F. Stubbs, of the Statesboro Primitive Baptist church, Bullock County, Ga.; Elder W. C. Cleveland, of Mt. Carmel church, Crawford County; Elder I. P. Porter, and Bro. W. E. Williams, of Corinth church, Worth County; Elder R. H. Jennings, of Chickasawhatchee church, Terrell County, Ga.; Geo. Cowart, of Olive Grove church, Decatur County; and B. R. Wingate and James Rick, of Hopewell church, Mitchell County, Ga. This council proceeded to organize by electing M. F. Stubbs, Moderator, and R. H. Jennings, Clerk. Then the council proceeded to hear the charges against Pavo church and Elder R. H. Barwick, which were as follows:

1st. "That the church engaged in communion and feet-washing on other days than Sunday."

2nd. "That the church has no written decorum."

3rd. "That they had not annexed themselves to any organized Association."

4th. "That they used different hymn books from some other churches around them."

5th. "That their Articles of Faith were unsound."

6th. "They recommended their members to hold family prayer."

7th. "They were accused of having a Sunday School."

8th. "That it was in their Covenant for the church to support the pastor and his family."

9th. "That the deacons had been to his home in his absence, to see after the needs of his family."

10th. The charge against Elder R. H. Barwick was, "That he had said that his church should support him and his family, and he do nothing."

Then the council suspended business and the Pavo church came into conference and adopted the following resolutions: "Whereas, certain brethren have found grievous objections to the order and practice of our church, and have publicly declared us in disorder, without an investigation of our order or an effort to reclaim us if found wrong, and, whereas, Lebanon church, of Brooks County, Ga., asked our sister churches to join her in a council to investigate our order; and this council being this day assembled and regularly organized; we therefore, by act of the church, submit ourselves, together with our records, into their hands, to pass upon our order and orthodoxy, agreeing to abide their decision." Then Bro. W. L. Adams was appointed spokesman for the church, by the Moderator of the council.

Council proceeded to investigate, by taking up the Constitution,

reading the proceedings of same, together with Articles of Faith, and church Covenant. Agreed that they are the same as the Kehukee Association of North Carolina adopted in 1777, and with the explanations of the 11th Article recorded in minutes of August 30, 1898, we pronounce them orthodox."

Investigated the charge against Elder R. H. Barwick. Elder Barwick stated that the charge was false, which was corroborated by other orderly brethren present. Council found the charge false upon evidence presented."

Investigated the charge against church as follows:

1st. "We agree that the Scriptures do not specify any certain day; that it is a right that belongs to the church, to commune on any day they see proper."

2nd. "The church answered that the Scriptures of the Old and New Testaments are their decorum, which was satisfactory to the council."

3rd. "It was agreed that this was with the church; that she is a sovereign."

4th. "It was agreed that the church has a right to use any hymns she chooses, so they are sound in sentiment; and we find the books of this church, which is the Apostolic Hymns, to be sound."

5th. "Already answered."

6th. "To this we agree that Paul be the guide, and he said, "Pray without ceasing."

7th. "This charge we found to be without foundation."

8th. "Already passed upon in the examination of the church Covenant."

Whereupon, "the council agreed that the church is orthodox and orderly." Therefore, be it

Resolved, "That we, as a council, do recommend them as a church, and Elder R. H. Barwick as a minister, to the Primitive Baptists everywhere."

ELD. M. F. STUBBS, Statesboro, Ga.

ELD. W. C. CLEVELAND, Culloden, Ga.

ELD. I. P. PORTER, Acree, Ga.

ELD. R. H. JENNINGS, Dawson, Ga.

BRO. W. E. WILLIAMS, Ty Ty, Ga.

BRO. B. R. WINGATE, Meigs, Ga.

BRO. JAMES VICK, Meigs, Ga.

BRO. GEO. COWART, Mariam, Ga.

Agreed to ask that these proceedings be published in the *Apostolic Primitive Baptist, Gospel Messenger, Pilgrim's Banner, and Zion's Landmark*. Council adjourned.

M. F. STUBBS, Moderator.

R. H. JENNINGS, Clerk.

THE VOYAGE OF LIFE.

The voyage of human life under any other head than Christ, and under any other wind than the wind of His Spirit, is sorrowful beyond all expression. Whatever port is reached, the port of peace, the joyful eternal home, can not be reached. The vessel in which we are passing over the sea of mortal life is always driven by contrary winds, till the Lord embarks. All voyagers who know the pleasantness of having Christ on board, and the certainty of getting safe to land under Him, pray Him with all their hearts to abide with them. The loving longing prayer "Abide with us," is always from those who have previously been acquainted with Him.—John Pulsford.

EDITORIAL.

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

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 XXII.

This number of THE GOSPEL MESSENGER begins the Twenty Second Volume of its publication. The leading object of THE GOSPEL MESSENGER has been in the past, and, by Divine grace, will continue to be in the future THE PROMOTION OF THE LOVING AND LASTING UNION OF ALL THE DEAR CHILDREN OF GOD ON THE BASIS OF EXACT, ENTIRE, AND ETERNAL SCRIPTURAL TRUTH. On no other basis can there be a real, universal, and permanent union of the people of God. By human additions to the Scriptures or by human subtractions from the Scriptures (Rev. xxii. 18, 19), there may be an apparent, partial, and temporary union of the professors of Christianity; but there can not be a real, universal, and permanent union of the people of God, of the churches of the saints, only on the foundation of the *exact* and *entire* teaching of the *Scriptures*—the foundation of the Personal Word of God, the Lord Jesus Christ, as set forth, both in doctrine and in practice, in the Written Word of God. Just as certainly as there is a departure from or a suppres-

sion of any part of the Divine testimony in the Scriptures of eternal truth, there will be a carnal division of the people of God—a separation of the members of the visible body of Christ into bleeding and warring factions; and just so certainly will a return, in the meek and loving Spirit of Christ, to the Divine Scriptural Standard, re-unite and heal these fleshly divisions. To such a prevention of divisions and such a healing of divisions, THE GOSPEL MESSENGER is thoroughly devoted, believing that in no other way can God be so greatly glorified nor His people so greatly benefited. This is the highest and noblest object for which a periodical can be published; it was the object for which the prophets and apostles were sent and for which the Scriptures were written; and it is the object for which churches were established, pastors and deacons appointed, the gospel preached, and the ordinances administered (Eph. iv. 1-16). "Speaking the truth"—the exact and entire truth—"in love" will certainly glorify God and benefit His people. To enable me and my worthy associates and our valued contributors to thus continue to speak in the pages of THE GOSPEL MESSENGER, I urgently need both the spiritual and the material assistance of our subscribers, our beloved brethren and sisters and friends. We beg you to continue to send us your communications, and to renew your subscriptions as soon as you can after they expire, and to endeavor, for the dissemination of the principles of truth, righteousness, and peace, to procure us additional subscribers.

S H.

THE SINCERE MILK OF THE WORD.

The Apostle Peter, in his First Epistle, seeking to confirm and establish the people of God in Asia Minor to whom the Apostle Paul had already preached the gospel of Christ, and to comfort them under the fiery trials to which under Jewish and heathen persecutions they were to be increasingly exposed, and to encourage them to unfaltering faith, patience, and perseverance in the Christian life, first clearly lays down the *doc-*

trine of their entire salvation, from beginning to end, by the sovereign grace of God as shown in their election by the Father, their redemption by the Son, and their regeneration, sanctification, and preservation, by the Spirit of God, and declares their personal *experience* of this blessed salvation in their renewal, faith, hope, and love, and then, in accordance with this heavenly and holy doctrine and experience, he earnestly exhorts them to the *practice* of all the loving and lovely precepts of Christ. "Wherefore," he says (1 Pet. ii. 1-3),—that is, since God has thus marvellously chosen, redeemed, and regenerated you,—“laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious.” The child of God must be and will be somewhat like his holy and loving Father. He must and he will, under the influence of the indwelling and sanctifying Spirit of Christ, put off the old filthy garments of his former sinful life, and put on the new white robe of his Saviour’s righteousness (Zech. iii.; Eph. iv. 17-32; Col. iii.; Rev. vii. 14). He will, even in the present life, be somewhat conformed to Christ in thought and word and act (Rom. vi.; viii.; 2 Cor. iii. 17, 18; 1 John iii.). He will endeavor to crucify the evil principles of his old nature, and to cultivate the good principles of his new nature. Having been born of God, who is Love (1 Pet. i. 22, 23; 1 John iv.), he loves not only his Heavenly Father but also the children of his Father (1 John v. 1), and delights to manifest that love to them both in word and in deed (James ii.: 1 John iii.); and he, therefore, earnestly tries to lay aside, in heart and speech and act, everything inconsistent with that love—to do away with all malice or hatred of his brethren, all guile or deceit, and hypocrisies or pretenses to them, and envies or grudgings of their happiness or welfare, and all evil speakings or slanderous words in regard to them and everyone else. And the child of God, having mortified these evil, carnal, selfish, worldly principles of his old nature, will, as a new-born infant longs for the pure milk of its mother and nothing else, greatly desire the pure, unadulterated

milk of his Father's holy Word and nothing else—divine truth in all its purity, unpoisoned by human additions, and in all its fulness of doctrine, experience, and practice unweakened by human subtractions. Compared to what we shall be in eternity when we shall attain to the maturity of Christian manhood, we are all of us only *children* here (1 Cor. xiii. 9-12; Philip. iii. 13; 1 John v. 21); and, if we have indeed tasted experimentally and savingly of the grace of the Lord Jesus Christ, and if our taste is not perverted by a carnal appetite for the leeks and onions and garlic and flesh-pots of Egypt, and the sugared sweets of the world, we greatly prefer the pure, simple gospel of Christ, the sweet truth of His precious Word, the clean, wholesome, nourishing, and proper food of our renewed souls, to all the alluring and corrupting falsehoods and vanities of earth. And the inspired Apostle *enjoins* upon us, as we have wills of our own and are still in the flesh, to *cultivate* this holy desire for pure, divine truth, in order that we may seek opportunities to drink more and more from the heavenly fountain, so that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Pet. iii. 18)—may become, day by day, more like our perfect and adorable Redeemer in “faith and virtue and knowledge and temperance and patience and godliness and brotherly kindness and charity” (2 Pet. i. 1-7). Thus shall we be “neither barren nor unfruitful in the knowledge of our Lord Jesus Christ,” and “so an entrance shall be ministered unto us abundantly into His everlasting kingdom” (2 Pet. i. 8-11).

S. H.

THE SERPENT OF BRASS.

Doubtless there was a profitable use for the serpent of brass at the time it was first made and introduced among the diseased and dying Israelites.

It was made by the special command of the Lord for a certain specified purpose at that particular time and on that particular occasion. But there was no intimation given that it was ever to be used for any other purpose or on any other occasion.

When it had fulfilled the purpose for which it was made and put upon a pole, that the serpent bitten, diseased, and dying Israelite might look upon it and live, there was no further use to be made of it.

But as God's blessing had made it (as the Israelites thought), to be of great healing virtue, it was carefully preserved by them for many centuries and finally perverting it from its original design, they made it an object of worship, and burnt incense unto it, as though it was their god.

But the Lord had raised up King Hezekiah over Judah. He was a righteous king and did that which was right in the sight of the Lord. He destroyed idolatrous worship among his people. "He broke the images, cut down the groves, and broke in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it." 2 Kings xviii. 4.

It had been carefully preserved by the Israelites for more than seven hundred years, and while it may have been right, or at least there was nothing wrong in their preserving it as a sacred memorial of past events, it certainly was wrong for them to ascribe that power and honor and virtue to it that was due to God alone. In this sense it was base idolatry, and so their righteous King Hezekiah regarded it. And though as good and as great a man as Moses had made this serpent of brass, in obedience to the command of God, it must now be broken to pieces and destroyed out of the camps of Israel, because they had grossly perverted it from its original design and use, and made a god of it, to their own shame and confusion.

There was no healing or life-preserving virtue in this serpent of brass nor never had been. The virtue that healed and preserved the life of the dying Israelite was in the life-giving and life-preserving Word of God, and the simplicity of the outward means which the Lord chose to employ made it more manifest that the healing virtue and power was in God and not in the brazen serpent, nor in the pole on which it was put, nor was the virtue in the servant, Moses, who had executed the command of God to make a serpent of brass and put it on a pole, that the dying Israelite might look and live.

The very weakness and simplicity of all these things to produce such glorious results, makes it the more strikingly manifest that the healing power and virtue was in God.

But our main design in this article is to impress the thought that we should not think of man or of anything which God has created more highly than it deserves. Let everything be regarded in its proper light and appreciated according to the place it fills, but let nothing be idolized nor anything worshipped but God alone, lest our Sovereign King lay His hand upon it and destroy it as the Brazen Serpent was destroyed by King Hezekiah out of the camps of Israel.

There seems to be a wonderful tendency in all men to idolize and worship something inferior to the God that made them. But we see in this transaction that the final overthrow and destruction of idolatry is foreshadowed. Our conquering King, Jesus, is gone forth on the white horse of His purity, having a bow and a crown, and He is sure to be crowned with success in putting down idolatry as well as all rule and authority adverse to the glory and honor of His everlasting kingdom and glory. Let us rejoice and give all the honor and glory of salvation to Him. W. M. M.

THE WILL OF GOD.

“Of His own will begat He us with the word of truth.”—James i. 18.

This text teaches that God is a Father of children, and that they exist by the means ordained and applied by Him, of His own free, sovereign, eternal will; their being is based upon the will of God; and all the principles, graces, and works necessary to their existence in such relationship with Himself are included in His will. They are not God's children by ordinary, natural or fleshly procreation or generation. They do not descend from God as the children of men descend from their parents, as a multiplicity of the same Divine Being; although they partake, in a real sense of the Divine nature, yet it is only in the sense that they receive such divine gifts and qualifications as God is pleased to be-

stow freely upon them of His own will, and not the fulness and perfection of His nature, so as that they become His equals, like our children become our equals.

As creatures of earth, we are God's workmanship, and as His children we are but His workmanship created in Christ Jesus. Eph. ii. 10. In pursuance of His own will, God first quickens His elect people, who hitherto are dead in trespasses and sins (Eph. ii. 1), thus begetting them to a feeling sense of sin and guilt contracted in Adam, or the flesh; and this quickening power also begets them unto repentance, grief and godly sorrow, and to the knowledge of the justice of God in condemning sin. And later on, the same Almighty Spirit begets them unto a lively hope, and faith in Jesus Christ, the sin-atonement Lamb of God that taketh away the sin of the world. John i. 29.

And this same quickening, life-giving Power is the Word of truth with which the children of God are begotten, or caused to exist in a state of faith, hope, and charity; and is the matter included in the word, "Begot," in the text. The quickening, life-giving words of truth were imparted by our blessed Saviour unto His disciples, and they received them; and believed that God had sent Him (John xvii. 8); and He prayed unto the Father to sanctify them through the truth, which is God's living and almighty Word. John xvii. 17. This begetting includes the birth of God's children, spiritually, the washing of regeneration and renewing of the Holy Ghost (Tit. iii. 5), and all accords with His love, power, wisdom, and justice. God wills nothing contrary to His holy and divine nature, and therefore His is called a good, perfect, and acceptable will; and it is by His will, says Paul, we are sanctified—set apart.

In all this great work of God in begetting His children unto this state of holiness in Christ, they are passive—not active, even in the sense of will, except as they are made willing under the Divine power; and even then "it is not of him that willeth, or of him that runneth, but of God that sheweth mercy." Rom. ix. 16. No will save the will of God is active in bringing about this great change in the state or condition of a sinner. The Saviour said to the Pharisees, "Ye will not come unto Me that ye might have life."

The will of God embraces His people, and secures to them adopting grace by which they are made legitimate heirs of heaven and immortal glory. His will embraces also their inheritance, which is reserved in heaven for them; and His will, which is unchangeable, will not be accomplished in full until all embraced therein are perfectly established in the possession and enjoyment of their inheritance.

Let all the dear children of God rejoice and praise Him "for His goodness and wonderful works to the children of men."

J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. What law is meant in Rom. v. 13—"For until the law sin was in the world"? A. The *law of Moses* given on Mount Sinai 1491 B. C., referred to, in Gal. iii. 17, as being given 430 years after God's covenant with Abraham. In about nine-tenths of the passages where the word "law" occurs in the Scriptures, it means the law given by God through Moses to ancient Israel; in some other passages (such as Rom. iv. 15 compared with v. 12, and the last clause in the 13th verse), it refers to *the law given by God to Adam*, by disobeying which Adam brought death into the world, and himself a sinner subject to death imparted to his posterity a sinful and mortal nature; while in other passages (such as Rom. vii. 21, 23; viii. 2) the word law means *a ruling principle*.

2—Q. Does Paul mean, in 2 Cor. iv. 6, that a special light from God shines in His ministers' hearts, enabling them to preach the gospel? A. He evidently does, for the whole context plainly refers especially to ministers. God, by His Holy Spirit, dwells and shines in the hearts of all His children, but He gives special light to His ministers to enable them to understand and to proclaim, in purity and in power, the glorious gospel of His Son.

3—Q. What does Jesus mean when he says that those who have left houses, brethren, sisters, father, mother, wife, children, or lands, for His sake and the gospel's, shall receive a hundred fold, or manifold more, now in

this time, houses and brethren and sisters and mothers and children and lands, with persecutions, and in the world to come eternal life (Matt. xix. 28, 29; Mark x. 29, 30; Luke xviii. 29, 30)? A. That true ministers, in denying themselves of natural advantages and pleasures in order to preach the gospel, will receive, in their stead, far greater spiritual advantages and pleasures, spiritual homes and kindred, in the present life, along with persecution for their faithful testimony to the truth, and, when they finish their earthly course, they will reap the gracious reward of the fulness of eternal life.

4—Q. What is the meaning of the exhortation—“Him that is weak in the faith receive ye, but not to doubtful disputations” (Rom. xiv. 1)? A. That we are to receive into our full fellowship and confidence any dear Christian brother who may be very scrupulous about external and unessential things, such as the observance of particular days or the abstaining from the eating of flesh, but that we are not to receive him in order to dispute with him about such unimportant matters, and try to argue him out of his ideas, for such a course may cause him to be more fixed in those opinions; but by unselfish, loving, charitable, and gentle treatment, we may after a while induce the weak brother of his own accord to abandon his erroneous views. Christ has died for the weak, and God receives them, and so ought all the strong brethren to receive them in the same loving, considerate, and tender spirit.

5—Q. What is the meaning of the term “axe” in the passage—“And now also the axe is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire” (Matt. iii. 10; Luke iii. 9)? A. The “axe” is the judgment of God; and the “fire” is the wrath of God. John the Baptist, in this passage, warns the impenitent Jews that the righteous judgment of God is certainly and early, unless they repent, coming upon them for their sins, both individually and nationally; and that, no matter how high and stately their privileges and professions, unless they bring forth fruit unto holiness, they will soon be cut down and destroyed forever. The

axe is not used yet; it is laid, perhaps unseen in the grass, at the root of the tree; mercy withholds the judgment for awhile. But the Holy, All-Seeing, and Almighty Judge is already in the world; and His wrath will, in forty years, be visited upon the wicked Jewish nation in the awful destruction, by the cruel Roman power, of their splendid capital and temple, and in the scattering of their people over all the earth, and in their subjection to the fires of persecution for thousands of years, while personally the proud, wicked, and impenitent will be righteously consigned to the unquenchable fire of hell.

6—Q. If there is to be a general judgment of the righteous and the unrighteous, what is the object of the judgment so far as the righteous are concerned? A. That the righteous may be divinely confirmed, after their glorified spirits and bodies have been reunited, in their heavenly and everlasting inheritance (Matt. xxv. 31-40, 46; Rev. xx. 11-15); and then that they may sit with Christ in judgment upon wicked men and wicked angels (1 Cor. vi. 2, 3, compare Rev. xix. 1-5 and xx 4).

7—Q. Have all the Protestant denominations of England, including even the Old Baptists, united in the same Articles of Faith? A. No; but seven Protestant denominations in England—the New School or Missionary Baptists, Presbyterians, Congregationalists, Wesleyan Methodists, Methodist—New Connection, United Methodists—Free Church, and Primitive Methodists—comprising about eighteen million people, or three-fifths of the whole population of England, have adopted a common Catechism (with fifty-two questions and answers), setting forth their religious faith. These denominations all claim, in the Catechism, to be “true branches of the Holy Catholic church”; and they declare their belief in the spirituality, Trinity, eternity, infinity, and perfection of God, the original innocence and subsequent fall and ruin and helplessness of man, the mediation, incarnation, sufferings, atoning death, justifying resurrection, ascension, and intercession of the Lord Jesus Christ, the Son of God, His having all authority in heaven and on earth, and His being the sole Head of the church, and His carrying on His work

of salvation by His Holy Spirit, whose secret power working graciously in our hearts enables us to repent, confess, and turn from our sins, and to sincerely desire to be forgiven and to sin no more, and enables us to believe in Christ and rely on Him as our Teacher, Saviour, and Lord, putting our whole trust in the grace of God through Him, and thus becoming children of God and joint heirs with Christ, and that then we should show our thankfulness to God by striving to follow the example of Jesus in doing and bearing the will of our heavenly Father, His will being briefly expressed in the Ten Commandments, the law of love, the love of God with our whole heart and the love of our neighbor as ourselves, and that to assist us in leading a life of obedience God has provided us with His Word, prayer, the sacraments, and the fellowship of the church—His word written in the Holy Bible, the inspired record of God's revelation given to be our rule of faith and duty; prayer being our communion with our Father in heaven, confessing our sins, thanking Him for all His benefits, and asking Him, in the name of Jesus, for such things as He has promised: the church being the holy society of believers in Christ Jesus which He founded, of which He is the only Head, and in which He dwells by His Spirit, which, though made up of many communions, organized in various modes, and scattered throughout the world, is yet one in Him, and was founded by Him as a visible brotherhood for the worship of God and the ministry of the Word and the sacraments, for mutual edification, the administration of discipline, and the advancement of His kingdom, obeying all the laws of the State not contrary to the teaching of Christ, and protected by the State in its liberty to worship God; a Christian minister being one called of God and the church to be a teacher of the Word and a pastor of the flock of Christ, the decisive proof of his ministry being the sanction of the Divine Head of the church in the conversion of sinners and the edification of the Body of Christ; the sacraments being only two, Baptism and the Lord's Supper—baptism in water signifying the washing away of sin and the new birth wrought by the Holy Spirit in all who repent and believe, and the bread

in the Lord's Supper signifying the body of our Lord Jesus Christ in which He lived and died, and the wine signifying His blood shed once for all upon the cross for the remission of sins, and that those who in penitence and faith partake of this sacrament feed spiritually upon Christ as the nourishment of the soul, by which they are strengthened and refreshed for the duties and trials of life, their partaking of it together showing their oneness in Christ, confessing openly their faith in Him, and giving one another a pledge of brotherly love; that a Christian's chief comfort in this life is that in Christ he belongs to God, who makes all things work together for good to them that love Him; that our hope in the prospect of death is that we are well assured that all who fall asleep in Christ are with Him in rest and peace, and that even as He rose from the dead, so shall we also rise and be clothed with glorified bodies; that, at the time known only to God, Jesus will appear again with power, to be glorified in His saints and to be the judge of all mankind, and that for His appearing we should be always ready; and that the Christian's hope concerning the future state is that we look for the life everlasting, wherein all who are saved through Christ shall see God and inherit the kingdom prepared for them from the foundation of the world. Charity or love rejoices in the truth (1 Cor. xiii. 6); and I am sincerely rejoiced to find so much truth in the English Protestant Catechism. If the reference to "the branches of the church" had been left out, and if the divine predestination and election, and the total depravity of the nature of man, and the specialty and efficacy of the atonement, and the omnipotence of the Holy Spirit, and the final perseverance of the saints, and baptism as only being the immersion of believers by a proper administrator in the name of the Father and the Son and the Holy Ghost, and the everlasting punishment of the wicked, had been put in, Primitive Baptists could have subscribed to this Confession of Faith; *but in these very omissions there seems to us to be contained all the power of godliness* (2 Tim. iii. 5). Unless God makes the work of His Son and Spirit effectual, no sinner will be saved. "Salvation is of the Lord" (Psalm xxxvii. 39; Rom. viii. 29,30).

S. H.

EARNEST APPEAL TO OUR DELINQUENT SUBSCRIBERS.

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.

REMARKABLE PROVIDENCES.

Under this heading we propose to give, in each number of THE GOSPEL MESSENGER, some of the most wonderful interpositions of Divine Providence that have occurred since the Scriptures were written and that have come to our knowledge, proving that the God of the Bible is the God of providence, the only living and true God, and that He is the same prayer-hearing and prayer-answering God, the same infinitely holy, wise, merciful, faithful, and powerful Being that He was from the Creation to the close of the Apostolic Age. Nothing but *the most well-authenticated facts* will be given—facts of the greatest interest to all intelligent persons, whether young or old.

“Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men! Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord” (Psalm cvii. 8, 43).

INNOCENTIUS.

Aurelius Augustine, of Carthage, Africa (A. D. 353-430), one of the most deeply experienced of men, and the ablest advocate of the scriptural doctrine of predestination and election since the days of the Apostles, describes, in his writings, the wonderful Divine healing of his friend Innocentius, a devout and afflicted believer, in whose house he was dwelling at the time. He says that Innocentius had a very painful malady, and had frequently submitted to a severe surgical operation, and endured terrible sufferings under it, and that his surgeon, Alexandrinus, after examination, decided that the operation must be performed again as the only way of saving his life, and advised that it should be performed the next day. Upon hearing the decision, the whole family raised a lamentation as if for the dead. Augustine and other Christian friends visited him that evening, and kneeled around his bedside and engaged in fervent prayer for him, and he himself seemed to be forcibly thrust down upon his knees and prayed in the most indescribable earnestness and emotion, with a flood of tears, groans, and sobs, and seemed to be about to die praying. When the surgeons came with their dreadful instruments the next day, they found, after removing the dressings and examining the seat of the disease, that the place was perfectly healed, without an operation. The gladness, the praise, the thanksgiving to a compassionate and all powerful God, which, with mingled joy and tears, burst from the lips of all present, Augustine says that he was unable to describe.

MELANCHTHON.

Philip Melancthon (1497-1560), the "Preceptor of Germany," the second leader of the Protestant Reformation, was on one occasion, while on a journey, apparently at the point of death. His eyes were set, his speech and hearing gone, he had ceased to take either solids or liquids, and was unconscious. Martin Luther visited him, and burst into tears at beholding his faithful friend and assistant so near his end. The dying man, aroused at Luther's exclamations of agony, said, "O

Luther! is this you? Why don't you let me depart in peace?" "We can not spare you yet, Philip," said Luther; and falling on his knees, he spent more than an hour pleading for the recovery of the sick man, until there came to his heart the assurance that his prayers were heard; and turning to Melanchthon and taking his hand, who said, "O, Luther, why don't you let me depart in peace?" Luther again replied, "No, no, Philip, we can not spare you yet." He then ordered some soup, and, when Melanchthon refused to take it, saying, "Dear Luther, why will you not let me go home?" he replied, "We can not spare you yet, Philip," and then, as the sick man refused the nourishment, Luther said, in his cheery way, "Philip, take this soup, or I will excommunicate you." The nourishment was taken, Melanchthon began to revive, and lived to labor many years in the Protestant cause.

James (v. 16) says that "the effectual fervent" (literally, "inwrought") prayer of a righteous man availeth much" in the healing of the sick believer (see verses 13-16). When the prayer for restoration is wrought in a person by the Holy Ghost, the Spirit of grace and supplication, it will be according to the will of God, and will be answered in the healing of the sick. (Zech. xii. 10; Rom. viii. 26, 27; James v. 13-16.) S. H.

EXTRACTS.

Childersburg, Talladega County, Ala., Nov. 2, 1899.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: As my subscription to the GOSPEL MESSENGER is about out, enclosed please find one dollar for the MESSENGER for another year. I appreciate the MESSENGER very much, and the kind and loving spirit in which you are enabled to write, also the writings of others in its pages.

Dear brother, I feel a desire for your, and all God's dear people's prayers. I certainly do feel downcast at times. Then I feel at times my little hope, if I have any, is sufficient if I was called to die. I am bereaved of my earthly parents, my dear father and mother, my mother being dead a little over four years, and father one month. It is very sad to think about death.

Your brother, I hope, in Christ,

J. B. SPRADLEY.

San Gabriel, Cal., May 26, 1899

MR. HASSELL: The MESSENGER contains the only spiritual food that we are able to get here, as there is no church of our faith here; so we feel that we can not do without the MESSENGER.

Faithfully,

J. M. PITTMAN.

Delmar, Del., October 27, 1899.

Elder Sylvester Hassell—

DEAR BROTHER: I had intended visiting the brethren in North Carolina in September and extending my visit into October, but the Lord's will was otherwise. Instead of coming South, where I hoped to see you again, I hope I was sent to the Juniatta Association in Pennsylvania, where I enjoyed a good and, I hope, profitable visit with the brethren in the mountains. I went from there to the Virginia Corresponding Meeting, and feel glad I went. From there I stopped on my way home with the Old Welch Tract church, and enjoyed a comfortable time at their yearly meeting in company with those faithful old ministers, Elders Grafton and Rittenhouse. I reached home in time to attend our Salisbury Association, and spent a pleasant and, I hope, edifying season with the brethren.

It makes me sad when I think of the sudden departure of Elder John R. Rowe. Our short acquaintance was impressive to me, and I had hoped to meet him again in the flesh. It is the Lord; let Him do whatsoever seemeth Him good.

I desire to be remembered to Brother Slade, and your sister, who entertained me so kindly when I was at their home last year.

Desiring the peace and prosperity of Zion, the welfare of the Primitive Baptist church, and the fellowship of the brethren, yet, above all, the approval of my Saviour and the answer of a good conscience toward God, I remain your brother in Christian fellowship and good will.

W. W. MEREDITH.

607 Ninth St., S. W., Washington, D. C., Sept. 24, 1899.

Elder S. Hassell—

DEAR BROTHER IN CHRIST: Enclosed find one dollar to pay for the GOSPEL MESSENGER, which comes laden with the precious truth as it is in Jesus.

Your unworthy sister,

L. C. CURTIS.

Largo, Fla., August 8, 1899.

Elder Sylvester Hassell—

DEAR BROTHER: I have been reading the MESSENGER for about seventeen years, and I have always been delighted in reading of it, believing, as I do, that the truth has been set forth in it. May the Giver of all good gifts strengtnen you and the other brethren in writing to the understanding and comfort of Zion.

I subscribe myself as your unworthy brother, J. F. BLANTON.

Ellaville, Ga., July 4, 1899.

Elder Sylvester Hassell—

DEAR BROTHER: I am delighted with the MESSENGER, and hope you may be long spared to the cause of Zion. You have able help in the persons of Elder Henderson and old Father Mitchell. I realize that the Lord is good to Israel.

Your unworthy brother,

J. M. MURRAY.

Chrisman, Ill., October 9, 1899.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: I feel impressed and under obligation to tell you that your paper has become a welcome visitor in my home. I have learned to look forward to the reading of it as much as I would a good sermon, because my old age (74 years) deprives me of the great pleasure of attending meeting as I once did. Your paper has not only brought comfort and pleasure to my mind, but it has helped me to drive away many, many, would-be lonesome hours.

Trusting 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, I subscribe myself as yours in the name of the truth,

Mrs. MARY J. WASSON.

Goldsmith, Ind., May 4, 1898.

VERY DEAR ELDER HASSELL: You have the ablest editorial staff of any religious periodical! I have had the pleasure of seeing. I am a very poor and unworthy sinner, and if saved it's alone by the grace of God. I have a hope of a triumphant resurrection beyond the grave. May the Lord abundantly bless you all, both temporally and spiritually.

W. I. TYNER.

Bond, La., September 7, 1899.

Elder S. Hassell—

VERY DEAR BROTHER IN CHRIST: My husband and I esteem the GOSPEL MESSENGER next to the Holy Bible, and would not be without it under any consideration. Oh! the precious heart and soul-cheering pieces it contains from your pen, also brethren Mitchell and Henderson and others. Your unworthy brother and sister, we hope,

W. and E. McMILLIAN.

New Hartford, Pike County, Mo., Oct. 21, 1899.

DEAR BROTHER HASSELL: I have been afflicted for twelve months so that I haven't been able to do a day's work; yet I love to read your valuable paper, the GOSPEL MESSENGER, which I esteem for the truth's sake.

Your brother in hope,

JOSHUA MORRIS.

Haley, Tenn., Sept. 30, 1899.

DEAR BROTHER HASSELL: I like the MESSENGER next to the Bible. I don't see how I could get along without it.

Yours truly,

I. A. BRAMBLETT.

Magnolia Springs, Tex., Oct. 20, 1899.

Elder S. Hassell—

DEAR BROTHER: I look for each number of the GOSPEL MESSENGER as for the visit of a good friend or brother. I always receive comfort from reading it. May God in His great mercy keep you and

guide you by His spirit to comfort and edify His people, and bless your endeavors to bring together God's dear children on those deep and mysterious subjects which so many are liable to go astray on. Dear old Father Mitchell is so able and wise in his writing, and surely has been a great blessing to Zion. I pray God in his behalf in his closing days. Oh! whom will his mantle fall on? Oh! God. Thou knowest. God bless all Thy people everywhere, I pray.

Your brother in bonds,

D. RICHARDSON.

MEDITATIONS NO. 2.

"Christ and none but He Satisfies Desires."

There is a restless, a boundless desire in the mind of man for something which this world in all its glory is unable to bestow. This immortal appetite, this living desire, blinded mortals seek to gratify, some on honor, others on pleasure, some on riches, others on empire and glory; and need we therefore be surprised that they are never satisfied? Though I could trace my pedigree through illustrious heroes, and renowned kings, back to the first foundation of kingdoms, this would not furnish my soul with all it would desire. Though I had the knowledge of all the sons of men summed up in myself, so that the eastern magi and wisest philosophers might come and learn at my feet, still my desire would have its void to fill. Though I had all magnificent titles, honorary epithets and appellations of renown, even these would not fill the extensive blank. Though I had the uncontrolled dominion of the whole universe devolved on me, so that my name were revered in every nation, statues set up to me in all the lands, and my fame and glory echoed through the subject-kingdoms, still would my desires be making new demands. Though Arabia, as my possession, should present me all her fragrant gums, the Indies as my inheritance, amass for me their riches, and all kingdoms, as tributary, send me their productions; though the earth should burst open all her veins and golden mines to enrich my treasures, though my throne were of one pearl, and my crown of one diamond; though my life-guards were kings, my menial servants princes, and my immediate subjects nobles; though the daily guests of my table were thousands and ten thousands of honorable personages; and though for the entertainment of my table, my flocks should cover every hill, my herds range over every flowery vale, and the fowls of every wing alight around my palace, while the fish of every fin came, when needed, spontaneously ashore; though the fountains should flow with oil, the rivers stream with wine, and the forests drop honey; yet my heart would never say, It is enough. Though perpetual summer should shine on the place of my habitation, and storms and tempests stand at a distance from my abode; though according to the philosopher's conceits, the worlds on the other side of the sun should own my sceptre; though the sparkling stars, the glories of the higher firmament, that rise sphere above sphere innumerable, were added to my inheritance; though I had the faculties of the first sons of light, the knowledge of an angel, and the penetration of a seraph; there would still be something without which I could not be happy. Though my health were never attacked by sickness, but my family flourishing as the blooming flowers, my offspring numerous as the plants that clothe the verdant plain, and never lessened by death; and though in this happiness I should mul-

tively my days as the eagle, and my years as the sand; yet my desires would then be as far from being satisfied as when I began to enjoy this shadowy, this imaginary all.

Where then is this all-sufficient plenitude to be found? Or what is it that will fill my immense desires? A Triune God reconciled in His Son, and conveying Himself in the promise to my faith, as the spiritual riches, infinite plenitude, and portion of my immortal soul.

All the gathered parts of creation, knowledge, titles, honor, riches, renown, attendants, dependants, family, friends, dominion, health, longevity and every other excellence or life, are but like a drop to my parched soul, of which I could swallow many, and yet be altogether faint beneath the scorching beam. But Christ is an ocean of overflowing fulness. I stand on its shore, and am astonished; I look, and in its boundless extension lose myself; I possess, and am replenished that I can desire no more. What a divine plenitude is this divine One! All things without Christ can not give satisfaction; for truly without Him all things are nothing; but with Him, what seems next to nothing is more and better than the worldling's all things. Material things, however excellent, suit not, satisfy not the immaterial and immortal soul; but in Christ there is something that refreshes and enraptures the believing soul, even when my prospect is toward that tremendous day, when nature shall be set on flames; or further still, towards eternity, where the creature dares not present itself as a proper portion for the soul. In Him dwells all the fulness of the God-head bodily; and my desires are complete in Him. Then for the present, I am happier than the happiest worldling, having an heaven in possession, for "faith is the substance of things hoped for;" while a heaven of rapture and delight, floods of ecstasy and bliss, are in reserve for me, to be bestowed at the general DEAL of glory to the sons of God.

JAMES MEIKLE, of Scotland.

From *Solitude Sweetened*, 1760.

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. ELBA BARNETT WEBB.

Elba Barnett Webb, of Kellyton, Ala., was the daughter of W. Lively and M. S. Lively, and consort of J. P. Webb. She was born July 13, 1878, and was married on the 20th of September, 1893, and died on the 10th day of November, 1899, after a lingering illness of eleven days with child-bed fever and blood poison, and was unconscious most of the time.

She seemed to be impressed that she would die, and told her husband that, if she was spared, she expected to offer at Smyrna Old School Baptist church, and, if she died, she wished to be buried at the cemetery, which request was carried out on the 11th day of November. She was a devoted mother and a kind wife, and endeavored to do her duty, and was cheerful and in fine health until two

weeks after the birth of her fourth child. Elder N. M. Cook officiated at the funeral, and spoke to the comfort of the distressed from these words: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. viii. 38, 39). There was a large congregation present. Her father made a few trembling remarks, endeavoring to control himself as best he could, and expressed satisfaction of the evidence of a hope. She said in her illness not to pray for her to live, she wanted to die—and she prayed a beautiful prayer, and sang a hymn, and composed it as she went. And while her father and sister were attempting to give her nourishment, she said she did not want anything in *this world*. She would raise up her feeble hands and say, "Let me go, oh! please let me go," crying, in the meantime, in a piteous manner.

She knew she was a sinner, and she talked of her Jesus, in whom she trusted while she lived, and trusted Him in death, and called on Him. She breathed gently and died easily, like a candle going out, without a struggle. She is now at rest—"Asleep in Jesus, blessed sleep, from which none ever wake to weep." She leaves a mourning husband, four children, a father, mother, three brothers, and four sisters to mourn her loss. God help us and comfort us in all our bereavements and afflictions, and afford us grace to endure to the end, is the prayer and sincere desire of her father.

Opelika, Ala.

W. LIVELY.

JAMES M. KERLIN.

James M. Kerlin, after a lingering affliction of several days, died at the comfortable home of his son-in-law, John H. Mitchell, in the city of Opelika, Ala., August 2, 1899, in the 76th year of his age.

Mr. Kerlin was truly a good and useful citizen; not, however, because of his many great and brilliant achievements in life, but because of his general good character as a peaceable, quiet, and orderly citizen.

He was not a church member, but he was a lover of hospitality, and a lover of good men. And, above all, he manifested that he was a lover of gospel truth by making a way for his wife, Sister Kerlin, to come to her meetings, coming with her as often as he could.

Appropriate religious services were held at the residence where he died, conducted mainly, in first part of it, by Elder J. T. Satterwhite's commenting on Heb. ii, 6th to 14th verse inclusive. The writer also spoke a little on the same line of thought, especially as presented in the 10th verse. After which, the earthly remains of our esteemed friend, J. M. Kerlin, were decently buried at Mt. Olive, four miles from Opelika, Ala.

W. M. MITCHELL.

J. L. VINING.

Bro. J. L. Vining was born January 22, 1834, and died May 21, 1899. His first marriage was to Miss Sarah C. Glover, November 25, 1855. She preceded him in death November 30, 1872. About two and one-half years later, he was married to Miss Hester J. Skinner, who still survives to mourn his departure.

Brother Vining joined the Primitive Baptist church at Fellowship, Barbour County, Ala., the fourth Sunday in May, 1852, and ever remained in the fellowship and esteem of his brethren, sacrificing all worldly pleasures for the cause of Christ and the good of the brethren.

He was afflicted with dropsy for quite a while, suffering a great deal. About two months before his death he went to Montgomery, Ala., to stay with his son, but he still declined in health. A few days before his death he prayed to live three days longer to praise God, and, from that time on, he sang and prayed and exhorted, shouting and praising God. Those around him said they never saw anyone so happy, and thus he passed quietly away to await the summons of God in the resurrection.

May the Lord comfort the bereaved wife and children, is the prayer of the humble writer.

W. W. CHILDS.

MRS. SARAH E. REYNOLDS.

Sister Sarah Eugenia Reynolds, wife of M. H. Reynolds, and daughter of John R. and Loisa E. Bragg, was born in Wilkinson County, Ga., August 4, 1870, and died May 20, 1899, at her home, Savannah, Ga., of typhoid pneumonia, after a short illness of eleven days. She was married September 11, 1887, and, while her married life was one of bodily affliction, yet she was truly a helpmeet, and spent her years happily with the husband of her choice. She leaves no children, but her husband, father, and mother, six brothers, and five sisters, to mourn her death. She joined the church at Macon, Ga., and was baptized by the writer on the fourth Sunday in January, 1898.

She was truly spiritual-minded, relying only on the imputed righteousness of Jesus, as the hope of her salvation. She attended the meeting at Macon, Ga., the fifth Sunday in April, and expressed herself as being truly happy in the enjoyment of her religion, and, in two weeks more, she was called away to enjoy the rest that awaits the people of God.

She was perfectly conscious of her death, and ready and willing to go.

While her loved ones miss her, may they be reconciled to the will of God, and receive grace to meet her above, where death comes no more.

Her unworthy pastor,

W. W. CHILDS.

Zion's Landmark please copy.

MRS. MARY R. McFARLIN.

Sister Mary R. McFarlin, wife of Deacon T. J. McFarlin, was born August 24, 1813, and died September 25, 1899. Thus she was ripened to the old age of 86 years, 1 month, and 1 day. She joined the church at Bethlehem, Upson County, Ga., August 1, 1829. She was married to T. J. McFarlin, December 22, 1831. She was truly a noble woman, being blessed of God with a kind and gentle disposition naturally, and with the gift of faith in Christ. She was truly a mother in Israel.

She was ever ready to advise the young for their good; always

interested in the welfare of the church; never absent at meeting time, unless providentially kept away. As a mother, she was devoted and kind. She leaves two sons, respected and honored by all who know them, together with a number of grandchildren, and great grandchildren, brethren, sisters, and friends, to mourn their loss, while we are assured that she has gone home to rest. May the grace of God attend the loved ones through life, and may we all meet her with our blessed Saviour in the morning of the resurrection, is the prayer of the writer.

W. W. CHILDS.

CHANGES OF RESIDENCE.

Elder B. C. Caldwell has removed from Shiloh, Ga., to Harris, Meriwether County, Ga.

Elder J. S. Newman has removed from Killeen to Glenrose, Somervell County, Texas.

EXCLUSION OF ELDER J. F. McCANN.

HARMONY CHURCH, BROOKS COUNTY, GA., October 18, 1899.

Inasmuch as Elder J. F. McCann has been expelled from our body for "unchristian conduct," and refusing to give up his credentials, we deem it our duty to publish him in order that Baptists abroad may not be imposed upon by him. We ask the *Pilgrim's Banner* to publish this, and the GOSPEL MESSENGER, and *Apostolic-Primitive Baptist* to copy.

LEE HANCKS,
Moderator Pro. Tem.

J. H. ROUNTREE, *Clerk.*

LETTER FROM ELDER F. A. CHICK IN REGARD TO ELDER W. CASH'S BOOK—PRACTICAL SUGGESTIONS FOR PRIMITIVE BAPTISTS.

HOPEWELL, N. J., October 7, 1899.

Elder Walter Cash—

DEAR BROTHER IN CHRIST: I have not had time until yesterday and this morning to look over the book which you sent me. And now I have been able to give it only a hasty perusal. Yet I think I have been able to form a reasonably correct idea of its general purport, and manner of handling. I read with special care the first part of it, relating to the ministry, and I must say that I have seen nothing which has so stirred me for a long time. I felt that, personally, it was good to have my mind stirred up to a remembrance of many things, which often become dim, at least, in my own thoughts.

As I read last night I could but feel the power and truth of all that you have said so well, and to lament my own great lack in all directions. I do like to hear and read that which tells me my faults. And your presentation of the office, qualifications, and obligations of bishops and pastors, has commended itself to me as being wholly scriptural and true, and because of this, it has made me feel how

far I am short in the work and all that belongs of right, to the office. I wish that we all, ministers and members, could read it. It has done me good, even while it has humbled me, and I feel stirred up more than I have for a long time. How great is the work! and I am not sufficient for these things. How good to know that the Lord is sufficient for all our need. I often wonder how the Lord can use me at all to the edification and good of His people. He says, "Ye must be clean that bear the vessels of the Lord," and I am not clean. As I read this first part of your book, I felt that I should not be the less faithful because of it. I hope that I may be more faithful. Many of my faults have been pointed out, and I am glad.

I wish to say that I am in thorough accord with all that you say regarding the office of deacons. There has been great lack of understanding in this matter everywhere that I have been. I am glad that you have written boldly and plainly with regard to this matter. I wish that every church member and every deacon could read this part of the book. It can but do good. Attention ought to be called again and again to these things. I confess my own remissness, in stirring up the minds of the people to these things. I shall try to be more faithful. Money matters are second only to preaching the word of God, and must and ought to be handled as clearly and forcibly in our ministry as any other part of the word. Unscriptural preaching regarding money matters is all wrong, but scriptural preaching is all right. And what you have said is fully scriptural.

I have not yet read the other parts of your book, but have no doubt that you have handled them, as you have the main part of the work, with force and good judgment. I have not said all that is in my heart to say, because I can not find words to express my own feelings as I read. What you have here written has knit my heart to yours more than ever.

I want to add that I am generally pleased with all that I see from your pen, and with most that I see in your paper. I should like to meet you face to face. You seem to me like a conservative and spiritual man. We need such in this day of unrest in the churches. May God bless you, my brother. I shall take pleasure in recommending this book. Make any use of this that you please.

I remain as ever, your brother in hope.

F. A. CHICK.

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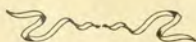
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"Very respectfully,

"S. A. ELKINS,
"Montgomery City, Mo."

"I have looked through the work with a good deal of interest. The subjects treated are of great importance, and your 'suggestions' seem to me, in the main, to be scriptural, instructive, timely and valuable. I would be glad to see the book generally circulated and read among our people.

"I believe that the adoption by our members of its principal suggestions would greatly promote the Primitive Baptist cause.

"Yours in love
"SYLVESTER HASSELL,
"Williamston, Martin Co., N. C."



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The Gospel Messenger.

FEBRUARY, 1900.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 22. WILLIAMSTON, N. C., FEBRUARY, 1900. No. 2.

MY CHILD.

The way is dark, My child! but leads to light,
I would not always have thee walk by sight.
My dealings now thou canst not understand.
I meant it so; but I will take thy hand
And through the gloom lead safely home My child!

The day goes fast, My child! But is the night
Darker to Me than day? In Me is light!
Keep close to Me, and every spectral band
Of fears shall vanish. I will take thy hand,
And through the night lead up to light My child!

The way is long, My child! But it shall be
Not one step longer than is best for thee,
And thou shalt know, at last when thou shalt stand
Safe at the goal, how I did take thy hand,
Lead quick and straight to heaven's gate My child!

The path is rough, My child! But oh! how sweet
Will be the rest, for weary pilgrims meet,
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand,
And safe and blest with Me shalt rest, My child!

The throng is great, My child! But at thy side
Thy Father walks; then be not terrified;
For I am with thee; will thy foes command
To let thee freely pass; will take thy hand,
And through the throng lead safe along My child!

The cross is heavy, child! Yet there was One
Who bore a heavier for thee—My Son,
My well-beloved. For Him bear thine and stand
With Him at last; and, from thy Father's hand
The cross laid down, receive a crown, My child!

—Henry N. Cobb.

A young negro man who graduated in Lincoln University felt called of God to go as a missionary to Africa, and called of God to support himself there, after the example of the tent-maker in Corinth. May the Lord send large numbers of such missionaries to Africa.—*Selected.*

Opelika, Ala., December 14, 1899.

DEAR BROTHER HASSELL:—The first article in the January "Messenger," on page 2, from J. T. Oliphant, contains some things of so much importance to peace and gospel order among brethren and churches that I feel inclined to say a few things in commendation of it, and perhaps make a quotation or two from it.

Our dear brother Oliphant's short letter is on the subject of "Forbearance and long-suffering." He shows wherein forbearance is right and necessary to be exercised by churches and members of churches, and also wherein a church should promptly execute discipline by cutting off the offender without delay. He shows further the erroneous and ruinous error in all ordinary cases of wrong, for churches or individuals to set up bars of fellowship against each other without first laboring kindly to remove the wrong and heal the breach that is likely to result from it. On this point, brother Oliphant very justly says: "If, as soon as error begins to appear and prevail among us, we must set up a bar of fellowship and declare non-fellowship to all and every erring member with us, then where is any room for long-suffering or forbearance? After the bar is put up, you can not use the forbearance. Long-suffering, then, ceases. The bar of fellowship has been put up to prevent bearing with the error."

"Then, as long as you intend to bear with wrongs, or think it right to suffer erring brethren, do not declare non-fellowship. For then forbearance is inconsistent and impossible.

"Do not fear to kindly and lovingly correct mistakes in theory and practice. Then your position is known to be opposed to the wrong, so that you can not be justly charged with the guilt of it while you bear with it. This rule is safe except in cases of public and grossly criminal offences, as theft, fornication" (and drunkenness. M.).

Now, it seems to me that this principle of gospel order as set forth so clearly and briefly by brother Oliphant is good and scriptural. There are many cases of wrong among us and by us that a little kind labor and patient forbearance would remove. But this way of trampling

the law of Christ under foot by declaring non-fellowship for this thing, that and the other, without any kind of labor to heal the breach or save the erring ones from their wrong, is ruinous to the peace and fellowship of churches and individual members of churches.

W. M. MITCHELL.

OUR DUTY TO OUR BRETHERN EDITORS AND MINISTERS—WISDOM OF A GENTLE SPIRIT.

Winchester, Tenn., December 5, 1899.

Elder Sylvester Hassell—

MY DEAR BROTHER: Enclosed please find two dollars (\$2), to be credited to my daughter's subscription for "The Messenger" for one year, now past due, and for another year in advance. By neglect, one year has been allowed to lapse, which ought not to have been. Every subscriber should keep his subscription paid up in advance. The readers of our periodicals should appreciate the condition of the brethren who furnish them to us. They should remember that their financial circumstances are like those of our ministering brethren generally, very meagre and limited. Instead of allowing those who devote all their time, energy, and ability to ministering to us of heavenly things, either from the pulpit or by their able and comforting writings, to become our financial benefactors, debtors to us financially as it were, we ought to stand ready at all times to minister to them to the best of our ability of our carnal things, and "think it no great thing" at that on our part. Our brotherhood are not doing their duty by our ministering brethren as they are generally doing theirs by us. We are entirely too remiss and negligent in this, one of our chief duties. Unless our preachers are properly supported, how can they be expected to discharge their duty under the high and holy calling: "Go preach the gospel unto every creature"?

The failure to meet their obligations under this sacred commission, I doubt not, is far more chargeable to us for want of the proper support and encouragement in doing our full part toward them than to any shortcom-

ings of their own, in a large majority of instances. Then let us, brethren, awake from this state of lethargy and neglect of duty, and see that the brethren are not let or hindered from the full discharge of their duty on account of any failure to do ours. The call to "Go unto every creature"—which, at least, includes all of the kingdom here on earth, the church militant—I hold involves the whole church. The preachers to go, and the rest of us to see to it that they are enabled to go, in so far as it hath pleased the Lord to prosper us with the wherewithal to furnish them thereto. Oh, that we all had the true missionary spirit that the most of our preachers have, as it seems to me they have; just as Paul, the great missionary and evangelist had it. It is all implied in that little word "go." And what a rebuke there is in that one word for this whole moneyed scheme of missionary boards, presidents and secretaries, who usurp the prerogative of sending the preacher that belongs alone to the Holy Spirit! What presumption in men!

Brother Hassell, I want to commend the spirit and tone of "The Messenger." The unhappy and much-exaggerated difference of opinion on certain questions of doctrine that has partly divided Primitive Baptists into eastern and western factions, if handled generally in the kindly and forbearing tone that "The Messenger" and "The Signs of the Times" display in its treatment, all differences would soon disappear, I verily believe. The course of these two able opposing periodicals in this matter ought to be an example and a stinging rebuke to lesser lights.

With best wishes for you personally and for "The Messenger," I am,

Your unworthy brother,

WILLIAM P. TOLLEY.

TRIBULATION.

Elder Sylvester Hassell—

MY DEAR BROTHER AND COMPANION IN TRIBULATION: I have for some time been wanting to contribute something for the pages of the MESSENGER, but have been hindered.

With a burdened heart I now make the attempt to write. On the 15th of November, 1899, our dear son, John McCowen Bazemore, fell asleep in Jesus. He was born January 1, 1884, and would have been

sixteen years old at his next birthday. There were some circumstances connected with his sickness and death that are peculiar. His disease was what is called the "walking fever", and we did not know that he had it until about the time he died. He was poorly for some time, but kept up with a good appetite, and took his bed but a day or two before he died. He went to see the doctor, who said he was troubled with malaria, and prescribed for that. As he was up, the doctor himself did not seem to realize the nature of his case. The truth is, our dear boy was at death's door before any of us realized his condition, consequently he did not receive timely medical attention, nor that peculiarly tender, kind, and affectionate treatment from the family that he would have received. This causes the blow to be a peculiarly heavy one, and we all are heart-broken. How can we bear it? I begged the Lord to spare him to us, but I received no assurance that He would do so. I felt to be shut out, and it seemed to me that the Lord was standing afar off. Thus I had to feel the distress caused by the hidings of God's face when I so much needed His help. It seemed that He would not hear me. After death had come, I went off into the woods alone, and, falling upon my face, earnestly begged the Lord to help us. I wrestled with the Lord in prayer, but could not feel to prevail. I got up feeling wretched. Some little time after this the following Scripture was presented to my mind with some degree of force: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him." Heb. xii. 5. This seemed to be a rallying point, and I received a little strength, seemingly just enough to keep me from fainting by the way. Elder S. H. Whatley, of Atlanta, spoke some sweet words of comfort to our poor sorrowing hearts at the burial at Hopeful meeting house, where Johnnie was buried. But our hearts are still bowed down with grief, and it seems to us we can not live. In vain we look around for relief from any earthly source. All the consolation we receive is from above, causing us to "mourn not as those who have no hope," according to the precious words of the apostle, as follows: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." I Thes. iv. 13, 14. We have a hope for our dear Johnnie, and for ourselves, and we look forward to the time when we shall meet him in heaven, where there will be no more fever, nor regrets, nor pain, nor sorrow, nor care, nor sin, nor death; and join in with him and all the redeemed and the angels in praising the Triune God forever.

Johnnie was a quiet, noble, good boy, with a becoming timidity and childlike simplicity. He loved his parents and brothers and sisters, and loved to be with them at home. He had never made a public profession, but had related privately the reason of his hope. He was picking cotton last year with his sisters Mamie and Ruth, who are members, when he related to them a dream. He said he dreamed the world came to an end, and that I (his father) asked the Lord if Johnnie could be saved, and that the Lord came to him and put His hand on his head, and that he trembled for joy, and was very happy. He cried when he told his sisters, and they cried with him. My dear children! And God's dear children, too! Johnnie was a praying boy. His mother, and the children who slept in his

room, often heard him praying at night. Just as he was dying I asked him if he loved the Lord, and if he felt that the Lord was his friend, and he told me with his sweet, feeble voice that he did. He died without a struggle, and passed peacefully over the river into the paradise of God. Four little brothers who died in infancy had gone on to heaven before him, and they are now together, around the throne of God. His sorrowing parents and five brothers and seven sisters survive him. Oh, how much trouble we are in! I ask all who read these lines to pray for us; that we may become resigned to the will of God, and be enabled to live right. I feel that my only hope of comfort in this life is to live near my God, by seeking those things that are above, and having my conversation in heaven. I have told my dear, sorrowing ones that the way for us to be near our sweet Johnnie, who is in heaven, is to live a heavenly life, and thus be near heaven while we are yet in this world. Oh Lord, help us thus to live! Brother Hassell, I remember that your life has been one of much bereavement, and I feel that you can sympathize with us, and pray for us. I believe that you are now suffering persecution for the truth's sake. May the Lord sustain and comfort you!

I request you to publish the following beautiful lines in connection with what I have written above.

" 'Tis hard to break the tender cord,
 When love has bound the heart,
 'Tis hard, so hard to speak the words,
 Must we forever part?
 Dearest loved one, we have laid thee
 In the peaceful grave's embrace,
 But thy memory will be cherished,
 'Till we see thy heavenly face.

"We miss thee from our home, dear,
 We miss thee from thy place,
 A shadow o'er our life is cast,
 We miss the sunshine of thy face.
 We miss thy kind and willing hand,
 Thy fond and earnest care;
 Our home is dark without thee—
 We miss thee everywhere.

"Call not back the dear departed,
 Anchored safe where storms are o'er,
 On the border land we left them,
 Soon to meet and part no more.
 Far beyond this world of changes,
 Far beyond this world of care,
 We shall find our missing loved one,
 In our Father's mansion fair.

"One by one, earth's ties are broken,
 As we see our loved decay;
 And the hopes, so fondly cherished,
 Brighten but to pass away.

One by one our hopes grow brighter
 As we near the shining shore;
 For we know across the river
 Wait the loved ones gone before.

"Jesus, while our hearts are bleeding,
 O'er the spoils that death has won,
 We would, at this solemn moment,
 Calmly say—Thy will be done.
 Though cast down, we're not forsaken,
 Though afflicted, not alone,
 Thou did'st give and Thou hast taken,
 Blessed Lord, 'Thy will be done.'"

Your loving brother in tribulation,

T. J. BAZEMORE.

Fayetteville, Ga., November 17, 1899.

EDITORIAL.

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

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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.

THE STILL SMALL VOICE.

Elijah was one of the grandest and most romantic characters in human history. He was raised up by God, about nine hundred years before Christ, to antagonize the corrupting idolatry of Ahab. Born and reared in the rough and wild mountainous district of Gilead, east of the Jordan, afar from the wicked court and capital of Ahab and Jezebel, he communed with the God of

nature and of Israel, and was thus prepared of the Lord for his faithful, bold, and severe ministry of reproof and judgment. Though a man of like passions as ourselves (James v. 17; Rom. xi. 2), the Lord heard his intercession against Israel, and visited His sinful people with a drought and famine of three years and six months; and Elijah, after announcing this fearful sentence to Ahab, hides himself by the brook Cherith, according to the word of the Lord, and is fed there by ravens, and afterwards by the poor widow of Zarephath in Jezebel's own heathen country of Phoenicia; and he then reappears to the wicked king, and proves to him and all Israel assembled on Mount Carmel, by the fire from heaven consuming his sacrifice, while it did not consume the sacrifice offered by the prophets of Baal, that Baal is nothing and that the Lord is the only true and living God. Then he slays the idolatrous prophets, and prays to God for rain, and, tightening his leathern girdle around his sheepskin mantle, he runs before Ahab's chariot sixteen miles to Jezreel. There the God-defying Jezebel, learning of what he had done, warns him by a messenger that, within the next twenty-four hours, she will kill him as he has killed her prophets. As Paul, after his abundant revelations, was given a thorn in the flesh, a messenger of Satan to buffet him, lest he should be too highly exalted (2 Cor. xii.), so it is probable that the Lord, to save Elijah from such exaltation, apparently and temporarily left him to himself, and like Sampson when shorn of his long hair, he became as weak as any other man, and the brilliant conqueror of king and people became the same night an outcast and a fugitive. Frightened by Jezebel's message, seemingly losing all faith and trust in the God of Israel who had just stood by him so wonderfully and gloriously, he ran for his life about a hundred miles to Beersheba, the most southern town in Judah, and, leaving his servant or attendant there, he wandered forth into the waste howling wilderness where Israel had wandered forty years, and sat down under a juniper tree, or rather broom-bush, in which that wilderness abounds and which is used by the Arabs as a shelter from sun and rain, and he begged the Lord to let him die, saying, "It

is enough; now, O Lord, take away my life, for I am not better than my fathers" (1 Kings xix.). Perhaps he *had* been thinking that he was better than his fathers, and that he had so much power with God that he could revolutionize and reform his sinful fellow-countrymen; but now he loses all hope of success in that direction, feels that his whole life is a failure, and wants to die. "Verily every man at his best estate is altogether vanity" (Psalms xxxix. 5), and is even a mass of contradictions. Elijah flees from death and seeks death, and, after all, was not to die, but to be translated to heaven. And though he said, "It is enough," it was not enough; he was to live longer, and learn more from the Lord, and do more and suffer more for Him. He was one of those elders who obtained a good report by faith, and who, being destitute, afflicted, and tormented, wandered about in sheepskins and goatskins, in deserts and mountains and in dens and caves of the earth (Heb. xi). Weary with his long journey, and sad and lonely, he fell asleep under the bush. But, though he had forsaken his post of duty, the Lord did not forsake His poor, desponding servant. He came as an angel, the Angel-Jehovah, to watch and guard him in his sleeping and helpless condition, and to prepare a simple but much needed and sufficient meal of bread and water for him when he awoke; and after eating and falling asleep again, from his great weariness, the Lord prepared another similar meal for him, and he arose and ate again, and went miraculously in the strength of that food forty days unto Horeb, the mount of God, about one hundred and fifty miles south of Beersheba. About six hundred years before Moses, at the giving of the Law, had communed with God and fasted forty days in the same mountain (Exod. xxxiv. 28); and, in answer to his prayer, God had hidden him in a clift or cleft of the rock, and passed by him and revealed to him His goodness and glory and the sovereignty of His grace, saying, "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy," and had proclaimed His name as "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, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation," and Moses had made haste, and bowed his head toward the earth, and worshipped (Exod. xxxiii. 18-23; xxxiv. 1-8). There can be but little doubt that Elijah's chief purpose in visiting Mount Horeb (which was probably the name of the range of which Mount Sinai was a peak) was to commune with God in the same awful and sublime natural sanctuary where Moses had communed with Him, and where Paul, nearly a thousand years afterwards, perhaps communed with Him (Gal. i. 17; iv. 24-31). The Law was given by Moses and its true spiritual meaning was explained by Paul; and Elijah endeavored to restore its authority among apostate Israel, especially in its first two most important provisions—that Israel should have no other gods but Jehovah, nor make and worship any image of anything in heaven or earth or sea (Exod. xx. 1-6). Moses, the giver, and Elijah, the chief of the prophets, the restorer of the law, appeared together with Christ upon the Mount of Transfiguration, and spoke with Him of the great event to which the law and the prophets pointed—His sacrificial and atoning death at Jerusalem (Luke ix. 28-36). When Elijah reached Mount Horeb, he lodged or passed the night in a cave of the mountain; and the word of the Lord came to him, saying, "What doest thou here, Elijah?" And he answered, "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken Thy covenant (or law, see Exod. xxxiv. 27, 28), thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away." He intimated that it seemed to him perfectly useless for him to continue his labors for the reformation of his backslidden nation, and at least indirectly he seems to reflect upon the Lord for His allowing matters to proceed to such an extremity. He says that he was the only one of the Lord's prophets left, and implies that he would also have been slain if he had not fled. The Lord told him to go forth and stand upon the mount before the

Lord. "And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice" (a silent soft voice). And when Elijah heard it, he wrapped his face in his mantle, and went out, and stood at the entrance of the cave. And the Lord again asked him, "What doest thou here, Elijah?" And he answered as before, but probably in a much humbler and tenderer spirit; and the Lord commanded him to return and anoint Hazael to be king over Syria, and Jehu to be king over Israel, and Elisha to be prophet in his stead. And he said that "him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth from the sword of Jehu shall Elisha slay. Yet have I left (or reserved to Myself, see Rom. xi. 4) seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." The wind, the earthquake, and the fire, like the thick cloud and thunders and lightnings and smoke and quakings and trumpetings on Mount Sinai, represent the terrors of God's holy LAW, by which He prepares the way for His approach unto sinners (Exod. xix. 16-25; Deut. xxxiii. 2; Heb. xii. 18-21), as in the severe and fiery ministry of Elijah and John the Baptist (1 Kings xvii., xviii., xxi., 2 Kings i., ii.; Matt. iii.; Luke iii.); while the still small voice represents the milder, grander, and diviner glories of His holy GOSPEL, His sovereign and saving grace, His eternal, redeeming, and forgiving love, His renewing, purifying, and comforting Spirit, as in the gentle and blessed ministry of Elisha and Christ (Exod. xxiv. 1-11; xxxiii. 18-23; xxxiv. 1-8; 2 Kings ii.-xiii.; Isa. xlii. 1-8; liii.; liv.; lv.; lxi.; Jer. xxxi. 3, 31-37; Zech. iv.; Matthew, Mark, Luke, and John; Rom. i. 16; iii. 19-31; viii.; 2 Cor. iii.; Gal. iv.; Eph. i., ii.; Philip. iii.; Heb. xii. 22-29; 1 Pet. i., ii.; 1 John i.-v.). The *power* of God was in the wind, earthquake, and fire; but the very *presence* of God was in the still small voice—it was the Spirit of God Himself, who is Infinite Love, dwelling in

the heart and silently and softly assuring the poor sinner of His unmerited and everlasting favor, calming the storm of wrath and breathing sweet and heavenly peace in the troubled soul. The church of God is built, "not by might, nor by power," that is, not by any human means, "but by My Spirit, saith the Lord of hosts" (Zech. iv. 6). "The kingdom of God cometh not with observation, and is within you" (Luke xvii. 20, 21). It is not outward and material like the wind, earthquake, and fire; but it is inward and spiritual, and it is the work of the Spirit of God. "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you," says Christ, "they are spirit, and they are life" (John vi. 63). The stone cut out of the mountain *without hands* breaks in pieces the great image of human idolatry, and increases, and fills the world with the glory of God (Dan. ii.). And the true gospel ministry, eschewing the eloquence and wisdom of the world, determine to know nothing, in their preaching, save Jesus Christ and Him crucified, and proclaim the truth in demonstration of the Spirit and of power, that the faith of their hearers should not stand in the wisdom of men, but in the power of God (1 Cor. ii.). They preach the gospel in "the meekness and gentleness of Christ," realizing that "the weapons of their warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 1-5). Like Elijah, they are nothing in themselves, and all their true strength is in the Lord and the power of His might (Eph. vi. 10-18; 2 Cor. xii. 9, 10); and, in all their ministrations, they need, above everything else, the humble, gentle, loving, and tender Spirit of Christ, who is their perfect Exemplar, and who, in the fulness of the Divine Spirit, was meek and lowly in heart, and did not break the bruised reed nor quench the smoking flax till He brought forth judgment unto victory (John iii. 34; Isa. xlii. 1-8; Matt. xi. 28-30; xii. 17-21).

While judgment and punishment are essential to the honor and the perfection of the Divine government and

God sometimes executes them even by the hands of the wicked, as Hazael and Jehu (1 Kings xix. 16, 17; Psalm xvii. 13, 14), still they are "His strange work" (Isa. xxviii. 21), not, like mercy in which He delights, congenial to His nature, which is Love (Ezek. xxxiii. 11; Mich. vii. 18; 1 John iv. 8). And while His faithful ministry should reprove error and rebuke disorder (2 Tim. iv. 1-4), it should be "with all longsuffering and doctrine (or instruction)"; and leaving vengeance with the Lord, they should not be overcome of evil, but overcome evil with good (Rom. xii. 19-21), and should labor, in the spirit of meekness, to restore those who are overtaken in a fault (Gal. vi. 1). Christ did not come to destroy men's lives, but to save them, and He rebuked James and John for suggesting that fire should be called down from heaven upon the Samaritans who had not received Him into their village, telling them that they did not know what manner of spirit they were of, a legal, vindictive spirit being out of place under the loving and forgiving gospel dispensation (Luke ix. 51-56). In the hearts of every one of the "remnant according to the election of grace," God's Holy and Loving Spirit dwells, and, in a "still small voice" a silent and gentle voice, bids them "do unto others as they would have others do unto them," to "love even their enemies, bless them that curse them, do good to them that hate them, and pray for those who despitefully use and persecute them," thus proving themselves to be the children of their kind Heavenly Father, and to "endeavor, with all lowliness and meekness and longsuffering and forbearing love, to keep the unity of the Spirit in the bond of peace (1 Kings xix. 12, 18; Rom. xi. 4-7; Eph. ii. 22; iv. 1-16; Matt. vii. 12; v. 44, 45).

S. H.

OF WHAT SPIRIT ARE YE?

Luke ix. 55.

On one occasion, when the disciples of Jesus saw that their divine Lord was not treated as well as He ought to have been treated by a certain little village of Sama-

ria, their wrath was kindled against the village, and with indignant fury they ask, "Lord, wilt thou that we command fire to come down from heaven and consume them as Elias did?" Luke ix. 54. They were under the influence of a bad spirit at that time and knew it not. Doubtless they thought they were actuated by pure and holy zeal for their Lord. They loved Him and desired to see Him honored on all occasions by all men, whether Jews or Samaritans, and when such an indignity was cast upon Him by a little country village as to forbid both Him and His disciples from passing through their shabby town for no other reason but that "His face was as though He would go to Jerusalem," they could bear it no longer, but desired vengeance to be quickly administered against these Samaritans. This dislike that the Jews and Samaritans had for each other was, no doubt, to a great extent, the result of early traditional training from their forefathers, and was deeply rooted in the minds of both sides.

But no matter how long this traditional prejudice had been cultivated nor how highly each of the disputants regarded his side of the question, nor how sure each thought he was right and the other wrong, one thing is certain, that the true Spirit of the gospel was not manifest in the conduct of either of these fiery disputants.

There were extremists on both sides, and extremes are always dangerously wrong. An extremist in religious traditions is always drunk; his reason is dethroned, and he talks and acts like a wild madman. Hence the Saviour reproves His disciples in this gentle way—"Ye know not what Spirit ye are of." Calm reason and judgment was for the time dethroned. They knew not what Spirit they were of. He, as their divine Lord and Master, had not come to destroy men's lives, but to save them. He came to save men from their sins, and to save them from the influence of just such a spirit as both sides in this dispute were actuated by towards each other.

He came to put away sin and remove the cause of such unkind treatment towards each other. "And if we have not the Spirit of Christ, we are none of His." Rom. viii. 9. To manifest the meek and humble Spirit

of Christ in our relations to each other and to the church, and to all men, is strong evidence that we are His people and that He is not ashamed to call us His brethren. But to be moved by a spirit of envy, or by a wrathful and murderous spirit, as these disciples of Jesus were when they desired liberty to call fire down from heaven and consume the town, savors more of the spirit of the world than of the Spirit of God. Jesus knew that these were His disciples, and He knew that, in this matter of taking vengeance on the Samaritan village, they were manifesting more of the vindictive spirit of their fleshly and corrupt nature than they were of His heavenly gospel teaching to them, and then He gently calls them to a consideration of their rash and imprudent conduct by saying—"Ye know not what spirit ye are of." As much as to say, "Stop and think a little as to what spirit has prompted that prayer." Jesus knew it was a rash request for vengeance in such a way that it would gratify their long-standing hatred against the Samaritans. There was nothing in it to honor Christ, but much to gratify the vain things received by tradition from the fathers. They wished on every occasion to nourish, cherish, and cultivate that tradition of their fathers, that it might be made the more manifest that they were right and that their Samaritan brethren were always wrong.

But we see that our blessed Lord did not, by word or by deed, encourage such a spirit among His disciples, but, to the contrary, on various occasions He sought gently, as they were able to bear it, to correct such an evil course and gradually and effectually wean them away from all such things. Notice how all His talk with the Samaritan woman at the well was in keeping with this idea, though very contrary to the customs and traditions of the fathers, for the Jews and Samaritans had no dealings with one another. See John iv. Notice also how He puts the kindness of the man of Samaria in striking contrast with the unfeeling conduct of the Levite and Jewish priest in the case of the man that went down from Jerusalem to Jericho and fell among thieves. Luke x. 30. And now, brethren, may we not learn a little to our profit from this gentle reproof of

the Saviour to His disciples? May it not be, at times, we are too rash, too hasty, and too vindictive, one towards another? We say and do things we ought not. Or if the things we have said are right and true in the letter, perhaps they were said and done in a bad spirit, and have engendered a like spirit in our brethren.

But perhaps after all we had better stop and prayerfully seek to know what spirit is prompting us, lest we might subject ourselves to the sharp reproof, "Ye know not what spirit ye are of." W. M. M

HARD TO BE WON.

We may well infer from what inspired writers and prophets have said in centuries past that contention and strife among brethren have been in all ages about as they are now—sad things and hard to remove.

Solomon tells us that "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle." Prov. xviii. 19.

As this text embraces some very strong figures and affords matter for careful thought, suppose we now consider it a little.

The first figure shows how hard it is to gain or win an offended brother—even harder than to gain, to win, or get possession of a strong city. To win anything is to gain it—get in peaceable and lawful possession of it as our own. And the very figures showing the difficulties of winning a brother once offended ought to teach us great caution not to offend our brethren, whether in the flesh or in Christ, lest we forever alienate them from us and bring much sorrow upon ourselves and upon others.

A strong city embraces every element that human skill can bring to bear for protection, security, and defence against an invading foe, such as skillful officers, patriotic and courageous soldiers, entrenchments, fortifications, and munitions of war in general, good clothing and wholesome food. Now it is self-evident that any city thus fortified and having just cause to be offended or go to war with some neighboring power,

would be hard to vanquish or bring into peaceable subjection. And for such a strong city among men to be recovered there must be power stronger in wisdom, strength, and military skill than the city that is thus won back to its former peaceable relations. And we may see at once the work is difficult and the task very great.

But the work of winning or recovering an offended brother is still greater than all this. It requires more wisdom, prudence, love of God and of the truth, self-denial, forbearance, patience, kindness, long-suffering, faith and prayer, than is ever known or can be brought to bear in carnal warfare. A strong city may be won; that is, it may be got in possession of by another power, and it may be brought into subjection, but not into unity, peace, love, and fellowship with the conqueror. But a brother offended must not simply be overpowered by physical force, but he must be won to his former standing and brought into fellowship as though there never had been any friction between them. This is hard to be done, for "Their contentions are like the bars of a castle." The bars of a castle are strong and unbending, generally made of iron, and this figure in the text shows how stubborn and unyielding the contentions of church members often are. No arguments, nor rebukes, nor kind advice of the gospel ministry or other brethren can move them. Unbending as the bars of a castle, they stand in their stubbornness, determined to have their own way even if it involves a whole church in trouble or ruin. They become self-constituted judges in their own case, and seem to think if they yield to the advice or judgment of the church or of advising brethren, they would be sacrificing a great gospel principle—others might do that, but they never can, nor never will. Is not this a hard case? But let the Lord give repentance and all is easy, all is confession and forgiveness.

W. M. M.

WISDOM—HUMAN AND DIVINE.

As there are two kinds of wisdom, we will introduce two texts or passages of Scripture as a basis for the brief discussion of each, and endeavor to show by con-

trast the difference between human and Divine wisdom, together with their respective virtues, operations, and ends.

FIRST. HUMAN WISDOM *Text:* "Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? 1 Cor. i 20. Who will answer these three interrogatories, or we might say, compound interrogatories? Let no individual presume that he or she is personally inquired after here; but all that class of mankind who have aspired and attained to the height, depth, length, and breadth of wordly wisdom and knowledge, are called in question with regard to the character, power, and extent of such wisdom. It is not our aim to speak disparagingly of human learning, or of the great capacity of the human mind; for the text does not warrant it; the All-wise Creator has bestowed these creature faculties, and it is our duty to cultivate and develop them to our utmost ability, and to utilize them for the promotion of the peace and happiness of our fallen race; while to neglect or abuse them is a great sin. God has endowed His noble creature man, not only with mental, but also with moral faculties, neither of which may be ignored without criminality.

We take the inspired Apostle Paul, the writer of the text, as an example of diligence in mental and moral culture. Possessed with the natural, God-given mental and moral stamina, he entered the High School of Gamaliel, and by studious application soon grew into an intellectual, moral, and religious giant. By such training he was amply fitted for the enjoyment of the highest grade of human society, and moreover for the service of God after the order of the ceremonial law. Whether he left the school-room with a graduating wreath of honors upon his brow, or with a Diploma certifying a finished course of learning, we know not; but we know that he was able to obtain letters of authority to enter upon what he understood to be his duties as an active deputy in executing the behests of the chief priests, in order to arrest the progress of the Christian religion.

We might also refer with propriety to the famous in-

fidel orator, R. G. Ingersoll, as a specimen of literary brilliancy, if not of high culture in moral ethics; but you would not appreciate a comparison with Saul of Tarsus in point of religion and legal piety; and yet those men, with all their mental and moral training in the rudiments of the world, were both infidels so far as Christianity is concerned until, by a miracle of grace, Saul was admitted to the highest of all Schools into which poor mortals ever enter in this world, and received the first lesson of grace from the mouth of the great Spiritual Educator, Jesus, and received those divine principles of truth in his heart which qualified him to write our second text, to-wit: "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out." Rom. xi. 33. Here Paul and Ingersoll part from each other. This exclamation is not the effect of despair after a fruitless effort to solve a difficult problem, but it savors of admiration and joyful wonder at the great depth of Divine wisdom, and of the great work devised thereby and executed by equal power. The idea is presented here that the wisdom of God is deep; that is to say, remote from comprehension. Now shall we turn away from this subject because of its depth? No; let us think of it, and talk of it all the more on account of its profundity; for the great lesson to be learned and the benefit to be derived comes to us through the knowledge and recognition of the truth that the riches of God's wisdom and knowledge are beyond finite comprehension. We may look into a deep well or pit, or upon the surface of the great deep with some degree of interest, without being able to measure their depth, and yet we are prepared by observation to say that they are deep. The reason why we can not fathom the depth of the riches of God's wisdom and knowledge is that God is infinite, and we are finite. Some men are limitedly wise in some things; God is all-wise in all things. He is rich in wisdom and knowledge—infinitely so. Paul spoke of the unsearchable riches of Christ, and of God who is rich in mercy. The riches of God's wisdom and knowledge consist in the perfection of the same; being attributes of His holy

character, and these holy attributes are, in a large measure, manifested and developed in the riches of His grace bestowed upon His people, and the wise providence for the wants of all the creatures of earth.

These riches are bountiful to supply the wants of the poor and ignorant, as well as the wealthy and wise. This wisdom and knowledge is wisely secreted in Christ, "who of God is made unto us (His children) wisdom, and righteousness, and sanctification, and redemption." To draw supplies from this fountain, we must "find Him of whom Moses, in the law, and the prophets did write, Jesus of Nazareth, the reputed Son of Joseph." But we have to say that human erudition, coupled with all the moral training that mortal preceptors can impart are all too shallow, or too short to reach the depth of infinite wealth. When the Apostle Paul was but an educated, carnal Jew, he possessed only that wisdom which God hath made foolish, and that knowledge that passeth away; but when born again, he was at once a babe, and for the first time heard the voice of eternal wisdom directing him where to go and what he ought to do. Here he entered the secret halls of Divine instruction, the only institution in which there is no doubtful theory taught, no complication of various branches of study; but where all that is necessary to know is Alpha and Omega, which is Christ Jesus the Lord.

And since all the treasures of Divine wisdom and knowledge are declared to be hid in Christ, to whom no man can come, nor will come, while in an unquickened state, we should not presume to cross this great gulf that intervenes between life and death, by the use of any or all the faculties we possess in nature; but we should use them diligently in their proper sphere, and try to trust in God to give us Divine life, light, and knowledge of Him "whom to know is life everlasting."

J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. What is the origin of and authority for the marginal readings or translations of the Bible? A. The same origin and authority as the translation of the text

itself. The translators of the King James or Authorized Version of the Bible say in their Preface to the Reader; that, while there was certainty as to the meaning of all words in the original Hebrew and Greek Scriptures in passages involving "doctrinal points that concern salvation," there was uncertainty in the meaning of some words in passages "of less moment," and that, therefore, in the translation of this last class of passages, they thought it proper to give one meaning of the doubtful word in the text and the other meaning or meanings in the margin, leaving the selection of the true meaning to the reader under the guidance of the Divine Spirit.

2—Q. What is the meaning of the word "Selah" that occurs often in the Psalms? A. No human being on earth knows; but many guesses of its meaning have been made. The Jews think that it means "forever"—indicating that what has just been said is "true and right", "so it is",—something like "Amen," which means "truly," or "so be it." All that is certainly known about "Selah" is that it is a musical term. Gesenius, the chief Hebrew lexicographer, thinks that the word is derived from "salah," to *suspend*, that is, suspend the voice, let the singers be silent. Ewald thinks that it is derived from *solal*, to *rise*, that is, let the instruments strike up. - In the fuller form "Higgaion, Selah" (Psalms ix. 16), "higgaion" means "murmur," a murmuring sound, as of thunder, or of doves, or of stringed instruments, and is sometimes rendered "a solemn sound" or "meditation"; but the expression was shortened by omitting "higgaion," and retaining only "selah," which was probably a direction for the singers to cease singing and for the musical instruments to be played more loudly. Selah occurs 71 times in the Psalms, and 3 times in the third chapter of Habbakuk. It generally occurs after sentences of peculiar importance, so as to emphasize them, and at a change in the treatment of the subject, or at the end of a Psalm.

3—Q. Why does Mark (vi. 5) say that Jesus "could there (that is, in His own country, or Nazareth) do no mighty work, save that He laid His hands upon a few sick folk and healed them"? A. Matthew (xiii. 58), in reference to the same facts, says that "He did not many

mighty works there because of their unbelief." The ancient Jews said "could not" when they meant "could not properly" or "would not" (see Gen. xix. 22; xxxvii. 4; Jer xlv. 22). Jesus could not properly, or would not, work many miracles of healing in Nazareth, because He had been brought up there, and the most of the people were prejudiced against receiving Him as the Messiah, and, therefore, did not apply to Him to heal their sick relatives or friends. Or, the expression "could not" may refer to Jesus as a man, for He was both God and man; He could not, as a man, do many miracles in Nazareth, for it was not the will of God that He should; just as in the next verse (Mark vi. 6), it is said that "He marvelled because of their unbelief," meaning that, as a man, He marvelled. Of course, as God, Jesus was and is omniscient and omnipotent—marvels at nothing, and can do all things that are right to be done.

4—Q. What is the spiritual significance of the parable of the cleansing of the ten lepers, especially of the one only who returned and glorified God (Luke xvii. 11–19)?

A. That the unregenerate, who are the great majority of mankind, though partakers of the natural mercies of God, are not thankful to Him; and that the great majority of even the regenerate, who are partakers of both the natural and the spiritual mercies of God, are not properly thankful to Him, and do not glorify Him as they should. Leprosy is the worst natural bodily disease, and the healing of it is the greatest natural mercy; at the same time leprosy is the most impressive and instructive scriptural type of sin, and its healing is a most striking type of salvation from sin—of redemption by the blood of the Son of God and regeneration by the Spirit of God. Leprosy, like sin, is hereditary, somewhat contagious, insidious, deeply-seated, spreading, loathsome, defiling, separative, and fatal—incurable by any creature; none but God can cure it (Levit. xiii., xiv.). Leprosy is a living death—a dying, piece by piece, of the extremities and then of the vital parts of the body. The leper in ancient Israel was not sent to the physician, for he could not heal him; and he was sent to the priest, not at all to be healed, but to be examined and pronounced unclean and separated from the

clean, even from his own family and from the sanctuary of God. So by the law of Moses there is only the knowledge of sin, and no cleansing from sin, but condemnation, separation, and death. And when God, in order to cleanse the leper, brought the leprosy to the surface, and covered *all the surface* of the body with it, the priest strangely pronounced the leper clean; so the poor sinner who, under the operation of Divine grace, feels and confesses that he is an utterly unclean thing, and that all his righteousnesses are as filthy rags (Isa. lxiv. 6), and that in him, that is in his flesh, dwelleth no good thing (Rom. vii. 18), and who cries out from his heart, "God be merciful to me a sinner (or the sinner, the chief of sinners)" is a partaker of the Holy Spirit and of the spotless righteousness of Jesus, and is justified in the sight of God (Luke xviii. 9-14; Rom. iii. 19-26). When the leprosy had been cleansed by the Lord, and when the priest had satisfactory evidence of the Divine cleansing (and never before such cleansing and such evidence), the priest was to perform the ceremonies of cleansing (Levit. xiv.), and restore the cleansed leper to his social, civil, and religious privileges; and so a sinner should never be baptized by a Christian minister until he has been born from above and given satisfactory evidence of this great and blessed spiritual change. The two live and clean birds, one killed in an earthen vessel over running or living or clean water, and the other dipped in the blood and water and let go free, represented the death and resurrection of Jesus, and also the death of the leper to his leprous condition and his resurrection to a clean condition—and, in the case of the redeemed and regenerated sinner, his death with Christ to sin and his resurrection with Christ to righteousness and to the free and loving service of God. The cedar wood, scarlet (thread), and hyssop, used to sprinkle the blood and water upon the cleansed leper seven times, may have represented the Holy Father, the Bleeding Son, and the Applying Spirit; or, as John Gill thinks, the white cedar may have represented the pure faith, and the red scarlet, the flaming love, and the green hyssop, the lively hope, of the saved sinner. The three lambs or the lamb and the two doves or pigeons, slain in sacrifice, repre-

sented Christ's deliverance of the sinner from his trespasses (outward transgressions) and sins (inward transgressions) and his entire consecration (in the burnt offering) to God. First the blood, and then the oil was put by the priest upon the tip of the right ear of the cleansed leper, and upon the thumb of his right hand, and upon the great toe of his right foot—signifying that the saved sinner is wholly redeemed by the blood of Christ and will be wholly regenerated and sanctified by the Spirit of Christ. And the flour and the oil brought by the cleansed leper to the priest were *gift* or *thank-offerings*, expressing, by the gift of his own daily food, necessary to the support of his life, *his abounding thankfulness to God for deliverance from a most horrible death*. And the sinner, who is delivered by Divine grace from a death infinitely more horrible than even that by leprosy—from spiritual and eternal death—ought freely and lovingly to devote his whole life to the holy service of his Divine Benefactor, Physician, and Redeemer, by confessing that his whole salvation, from beginning to end, is by the unmerited favor of God, and by following Christ in baptism, and living orderly with His church and people, by reverence, humility, love, and praise, by industry, truthfulness, honesty, purity, kindness, forbearance, forgiveness, unselfishness, and unworldliness, devoting all that he is and has to the glory of God and the good of man, especially of the household of faith. Surely none of the unregenerate are thus thankful to God for His natural mercies; and very few, if any, of even the regenerate are thus thankful to Him for His natural and spiritual mercies.

5—Q. How do you understand Romans vii. 15–25, especially verses 15 and 19? A. The Apostle Paul is in this chapter describing his own experience, first in the *past* tense, as an *unregenerate* sinner, “in the flesh,” “without the law,” and then, in the *present* tense, as a *regenerate* sinner (beginning with the 14th verse)—a sinner still, though regenerated, sin still dwelling in his flesh, in his members, warring against the law of his renewed mind and bringing him into captivity to the law of sin, from which wretched conflict he longed for deliverance, and thanked God that He would through

Jesus Christ his Lord deliver him. The Apostle is describing the painful and perpetual warfare between the flesh and the Spirit, between sin and grace, between the old man and the new man, between the old Adamic nature and the new spiritual nature, in every believer. Paul says that, even when he was an unregenerate Pharisee, he was "blameless as touching the righteousness which is in the law" (Philip. iii. 6), that is, I think, that he was outwardly obedient to the ceremonial and moral law; and he says that, after his regeneration, he "exercised himself to have always a conscience void of offence toward God and men" (Acts xxiv. 16), and that he "behaved himself holily and justly and unblamably" (1 Thess. ii. 10); and yet that he "counted himself not to have apprehended or laid hold of that for which he had been apprehended or laid hold of by Christ Jesus, and that, forgetting those things which were behind (that is, all his previous spiritual attainments), he reached forth unto those things which were before, and pressed toward the mark for the prize of the high calling of God in Christ Jesus" (Philip. iii. 12-14). Though he was a child of God and a true believer in Christ, he had such a heart-felt view of the spirituality and holiness of the law of God, written in his heart, that he thoroughly realized the imperfection and insufficiency of all his obedience to that law, and his absolute need of an interest in the perfect righteousness of Christ in order to his acceptance with God; and he believed that he was even now justified by that Divine righteousness, and that he would finally be perfectly conformed to the holy image of Christ, be perfectly sanctified and glorified by the Spirit of Christ that dwelt in him. Paul's renewed or spiritual mind did not approve of the sinful thoughts, words, or deeds of which he was sometimes guilty, but longed to be entirely free from sin, and to render to God a perfect service. And so he says that the Corinthian and Galatian brethren still had carnal or sinful natures (crucified but not dead) warring with their renewed or spiritual natures, and leading them into envying, strifes, and divisions, and other works of the flesh (1 Cor. iii. 1-4; Gal. v. 16-26). And Christ says—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii. 6).

These Scriptures that I have cited, and the *present* tense in the last half of Rom. vii., as contrasted with the *past* tense of the first half of the chapter, and especially the last (or 25th) verse of the chapter, and the experience of every Christian, prove that Paul, in the last half of Rom. vii. is speaking, not of an unregenerated unbeliever, but of a regenerated believer.

S. H.

EARNEST APPEAL TO OUR DELINQUENT SUBSCRIBERS.

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.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." (Psalm cvii. 8, 43.)

PAUL GERHARDT.

Paul Gerhardt (born 1607, died 1676), the best German hymn-writer, had a simple but sublime faith in the God of nature, providence, and redemption. His 131

hymns, many of them translated into English and other languages, were the heart-felt utterances of his own experience; and he loved to preach from his heart what he saw and believed in the word of God. His preaching was offensive to the Prince or Elector of Brandenburg, in which province of Prussia he lived, and the Elector ordered him to preach differently, or else leave the province. He replied that he could preach only what he found in the Scriptures, and that he would preach that as long as he lived. He was therefore compelled to go into banishment with his wife and his little children. At the end of their first day's journey they came to an inn near a forest, and stopped there to rest for the night. The little children were crying and clinging to their mother, and she also now began to weep. This made Paul Gerhardt have a very heavy heart, so he went alone into the dark woods to pray. While there, this text came to his mind and comforted him: "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass" (Psalm xxxvii. 5). "Yes," he said, "though I am banished from house and home, and don't know where to take my wife and children for shelter, yet God, *my* God, sees me in this dark wood. Now is the time to trust in Him. He will show me the way through; he will bring it to pass." He felt happy and thankful to God, and tried to turn the text into a hymn as he paced up and down beneath the trees. When he went into the inn he told his wife about the text, and began to repeat to her the hymn. She soon dried up her tears. The children had already gone to sleep, and she became as hopeful and trustful as Paul Gerhardt himself. They knelt down together and prayed, and felt to put their whole trust in God. They had scarcely retired to rest when they heard a great knocking at the door. It was a messenger on horseback with a large sealed letter from Duke Christian of Meresburg for Paul Gerhardt, inviting him to come into his country, and offering him a house and home and liberty to preach the gospel just as he believed it. Paul and his wife were filled with joy and thanksgiving to God, and the next morning set out with light hearts and quick steps for their new home, feeling that the

Lord, to whose care they had committed themselves, had proved indeed a present help in time of need, a refuge in the hour of their distress.

RICHARD BAXTER.

Richard Baxter (born 1615, died 1691) was one of the most godly, conscientious, fearless, and devoted Non-conformist ministers of England during the seventeenth century. He wrote 168 books and pamphlets; was greatly afflicted in body the most of his life; and suffered sore persecution, confiscation of property, and imprisonment from the authorities of the Established Church of England. When seventy years of age he was, for his Paraphrase of the New Testament, sentenced by the notorious Judge Jeffries to pay a fine of 500 marks (1,610 dollars, a large sum in those days), and, for not paying it, he was imprisoned 18 months. In his "Saints' Everlasting Rest," published in 1650, he says that he himself had known a great many instances in which the sick, after they had been given up by physicians, had been restored through the fervent effectual prayer of faith (James v. 14-16); and that he himself had several times experienced such a restoration. He says that he once had a hard tumor like a bone in his throat for three months, and that he feared it would be a cancer, and had used many remedies in vain; but that one day, after preaching, the tumor was entirely gone, and he never could find out what became of it. He died in his seventy-seventh year.

S. H.

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. MARGARET MORGRET.

Sister Margaret Morgret was born August 17, 1799, in Fulton County, Pa., and died in same county, at the home of her step-daughter, Sister Thos. R. Palmer, July 27, 1899, at the advanced age of 99 years, 11 months, and 20 days. She was the daughter of Jacob Bishop, the tenth child of fifteen, and the last to depart this life. She was united in marriage to Job Morgret in 1843. They lived on his farm, near Needmore, Pa., until separated by death, in

the fall of 1875. She continued on the farm until the fall of 1890, making her home after this until her death with her step-children, Sister Thos. R. Palmer and Dennis Morgret, she never having children of her own. No step-mother was ever more fortunate in step-children. I visited our aged sister a few days before she died. I was given a solemn pleasure as I witnessed the devoted, tender care of Sister Palmer. How sweet and bright is life when seen in loving devotion! She allowed no one to help her; the service was too precious, and the care too sacred. No one could do for her as she. The scene still lingers in my memory, and my heart is softened within me. As I sat by her bedside she turned her poor wasted face to me and said, "You will please preach my funeral if you think me worthy." I have been accustomed to meeting and conversing with her three or four times a year for the last twenty years, and always found her in this same feeling of unworthiness. Great is this mystery when seen in such an one as Sister Morgret. While she was firm and unyielding in everything pertaining to God and godliness, she was a silent listener, and respectful to others, so that I never heard an unkind word about her from the lips of anyone. Not being at home when the message came, I was not privileged to attend her funeral. I am informed Elder Ahimaaz Mellott read a hymn, and spoke in prayer. I feel that I want to carry out my promise to her if I live. She was a lovely, precious old sister to me. Her sufferings, I am told, before she died were very intense, which she bore with Christian fortitude and patience, frequently quoting some passage of Scripture, and saying in tender voice to those loving friends around, "May God's will be done." She has told me often, "If the Lord ever (she would always use the word ever) began a good work in her heart, it was when she was about fifteen years old." She was, I am told, baptized in her twenty-seventh year, and united with the Tonoloway church, Pa., but afterward removed her membership to the Fairview church, at Needmore, where I first became acquainted with her, and where she continued a faithful member until death, loving and beloved by all who knew her. She was a constant reader of the *Signs* up to three years prior to her death, when her eyesight failed her. She also read several other religious periodicals. Having a retentive memory, her mind was well stored with useful information. A short while before her death she quoted the hymn, "Sovereign Ruler of the skies, ever grateful, ever wise," throughout without a mistake. (Beebe's Collection, No. 239.) She often expressed to me her feelings through some words of the poet.

Poor, dear old saint, she has gone home to glory after living a useful life to the world and to the church. E. V. WHITE.

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CHANGES OF RESIDENCE.

Brother Wm. P. Tooley has removed from Rucker, Tenn., to Winchester, Franklin County, Tenn.

Elder T. J. Bazemore has removed from Fayetteville, Ga., to Kirkwood, Dekalb County, Ga.

LOCATION DESIRED.

DEAR BRETHREN: I desire to form a law partnership with an attorney of the Primitive Baptist faith, at some place reasonably accessible to weekly or monthly meetings of the church. I am thirty-three years old, married, and have been at the bar eleven years. During this time I have, also, written and published the following law-works: A "Guide and Manual for Magistrates and Attorneys," (816 pages); an "Annotated Pocket Code of Virginia," (513 pages minion type), lawyers' edition; and an "Annotated Digest of the Supreme Court Decisions of Virginia" (to be complete in seven volumes of 875 pages each); which books are in general use among the profession of the two Virginias (except the Code, which is limited to this State). My membership is with the brethren at Bethel church, (Radford Furnace or Allisonia, Va.), to whom (and the attorneys and business men at my address below) I refer. Or, I would be pleased to correspond with some brethren as to locating among them as an attorney regardless of partnership. I fervently desire the sweet fellowship of the saints.

With gospel greetings,

SAM N. HURST,
Pulaski City, Va.

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Vol. 22.

No. 3.

Alfred G. Griffie
Box 2 Cape of Kader
THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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The Gospel Messenger.

MARCH, 1900.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 22. WILLIAMSTON, N. C., MARCH, 1900. No. 3.

THE CROSS.

'Tis my happiness below
Not to live without the cross;
But the Saviour's power to know,
Sanctifying every loss.

Trials must and will befall;
But with humble faith to see
Love inscribed upon them all,—
This is happiness to me.

Did I meet no trials here,
No chastisement by the way,
Might I not with reason fear
I should prove a castaway?

Trials make the promise sweet;
Trials give new life to prayer;
Bring me to my Saviour's feet,
Lay me low and keep me there.

—William Cowper, (1779).

BUSINESS PART OF ASSOCIATIONS CONSIDERED.

Opelika, Ala., September 12, 1899.

Elder J. H. Fisher—

DEAR BROTHER: In your issue of the *Review* for September 1, you give 17 items in numerical order, in which you say you "think," or are "sure," that as Baptists we are all agreed.

The sixth item says: "We are all agreed that any preacher has a perfect right to visit any of the Associational meetings, whether he exactly endorses the way they run the business part of it or not." The words "Business Part," which is the last clause of this item, I wish to notice a little.

And pray, brother Fisher, will you please tell your readers how much of an Association is left undone after all the "Business Part" of it is gotten through with?

It seems to me that right on this point is where the trouble is about Associations; or at least it is one of the main troubles. And right here is where so many of our good Baptist brethren and sisters are honestly misled. They have been taught to believe that the Association is divided into parts. One part is called a "business part," and the other part or parts are something else.

But what are these other parts? Some will tell us these other parts are devotional services, such as the churches have at home—singing, praying, preaching the gospel, exhorting and admonishing one another, hearing experiences, receiving and baptizing members, and such like as they did at Little Flock and Harmony Associations, Texas, as given in *September Review* over the signatures of R. W. H. and R. A. Biggs. Five members were received at one of these Associations, four at another, and seven at another. But, my dear brother, were these delightful and joyful services any part of the Associations proper, as defined by their Constitutions? They certainly are not.

These delightful services are devotional and church services, and every thoughtful and well-informed Primitive Baptist does know this, and for this reason they should never so speak or so act as to leave the erroneous impression on the minds of thoughtless people that these devotional and joyful services are parts of an Association, or that Associations were ever organized as a rival of churches or in anyway to supersede church services by ascribing fruits and results to Associations that belong exclusively to the churches. When an Association is done with all that is called the "business part," that is all there is of it, because that is all that its own Constitution has made any provision to be done, except, in some instances, to "open and close by prayer."

To go beyond this and do more than its own Constitution requires is not only violating its own organic law, but it is misleading and deluding to thousands of our honest-hearted brethren and sisters who have been taught by custom, if not by word, that these devotional

services were parts and fruits of an Association, and that they were embraced in its Constitution, when, as a matter of fact, the Associational Constitution gives no latitude for any such services.

It is to be hoped that each candid enquirer after truth on this question will procure a Minute of his own Association that contains its printed Constitution, and he will see for himself that there is no provision made for any other part or work to be done, at or by the Association, than that which is called the "Business Part." Associations are strictly "business bodies," in distinction from worshipping assemblies, and they were never organized for the purpose of having the gospel preached or for attending to any of its ordinances.

I hope our brethren will understand that I am not discussing the question as to "whether Associations are from heaven or of men." If that was the question, we could soon dispose of it. But that is not the question.

We are considering Associations among Primitive Baptists just as we find them, and just as their own Constitutions have provided they should be.

Associations are just what those who organized them have made them. It is useless to appeal to the Scriptures for a model of their organic structure, for it is not there.

And now, in conclusion, brother Fisher, suffer me to say that I hope my beloved Primitive Baptist brethren and sisters, among whom I have lived in peace and love for nearly sixty years, will not consider me an enemy because I thus speak freely to them of these things.

I am now far advanced in my earthly pilgrimage and nearly three-fourths of my entire life upon earth has been spent with the Primitive Baptists. I feel that they are my people, to live and die with them.

I regret, brother Fisher, that I could not condense these feeble thoughts in smaller space, as I see that your desire is to have but little said on this Association question. I see also in your issue of September 1, that you "prefer" that the "church run the business part of the Association." I suppose you mean the church where the Association is to be held. This is rather a new idea to me. An Association is composed of messengers or

delegates, as they are sometimes called, from the churches, and if the body is divested of them, it no longer exists, and there would no longer be any business of that body to run or transact.

If the church run the business part of the Association, it would seem to me that before such a thing could be done with any consistency the Association would have to disband and leave the church to attend to its own business in its own way, as the Scriptures require.

If this is what is meant by the church "running the Association," I can see no good reason why it should not be done.

Yours in love.

W. M. MITCHELL.

Note.—The above letter was written the date it bears and sent Elder J. H. Fisher, Fort Worth, Tex., for publication in the *Primitive Baptist Review*, but before it reached him he had sold out, and, after about fifteen days, the letter was returned to me without note or comment.

But after its return to me a few of our preachers and other brethren who either read the letter or heard it read, requested that I send it to THE MESSENGER for publication at any time thought most convenient.

I submit its publication, brother Hassell, to your better judgment. But I prefer it should be published.

Your brother,

W. M. M.

Remarks.—I have declined to publish long and extreme articles either for or against Associations, and I would prefer to publish no more on the subject. The views of the editors of THE GOSPEL MESSENGER should now be well enough known. My own contention has been, not against Associations as worshipping assemblies, but against their unscriptural abuses, by which they have often been used as instruments to corrupt, confuse, oppress, and divide the people of God. Let them hereafter refrain from all such abuses, and let each church, looking to God and His Word for guidance, do as it thinks best as to belonging or not belonging to an Association, and do not make this matter a test of fellowship.

S. H.

Summit, Ga., December 31, 1899.

Elder S. Hassell—

DEAR BROTHER: I have recently made a short visit to Southwest Georgia among relatives and friends, and while there I visited a few of the churches in that section, but my visit was not as pleasant as it might have been had not the Baptists been in confusion about some traditional notions, etc., such as formal correspondence and letter writing among the churches, organized associational bodies separate from the churches, the independent sovereignty of churches to do away with such organized bodies, and ministerial support. I talked to Elders and brethren on both sides and tried to reason with them the best I could, and to show them that those customs and traditions that have not "thus saith the Lord" should not sever the relation between God's people. I also told them, if they had any preachers that were making unscriptural demands of the churches for their services to the churches, that they ought to labor with them in love and try to convince them of their error before declaring non-fellowship against them.

But the traditional Baptists, as I term them, have declared against the others and have thereby caused much confusion. I told them that a preacher should be cared for by the churches according to the labor they require of him to perform in their service. The Bible says that we should not muzzle the ox that treadeth out the corn, and we know that, if we keep the ox all the time under the yoke, he has no time to graze, therefore he deserves more food directly from our hands than the ox from which less labor is required. The preacher that is not called to serve much in the ministry has more time to look after business, and can labor more for himself and family than the one who is required to serve more, and the church or churches are to be the judge in this matter, and the Bible is so clear on this point there is no good reason for cavil about it. There is no Bible either for or against associational bodies that do not usurp authority over the churches, and I do not at this time know of any Baptists anywhere that claim this authority or power for Associations over the churches; therefore it seems very unwise for us to be

trying to kill snakes where there are none, and we should not declare non-fellowship on this point. Such declaration means death; and if we slay one another contrary to the law of God, we are murderers, and the Bible says, "No murderer hath eternal life abiding in him." Any church has the sovereign right to represent in an Association, if she is so disposed; she also has the same right not to represent if she is so disposed. Formal correspondence and letter writing may or not be practiced by any church or churches without violation of the law of Christ. I do hope the Baptists in South-west Georgia and elsewhere, that may have become so traditional as to declare non-fellowship against their brethren for those things mentioned above, will stop and retract, and return to their first love, and labor to build up the walls of our beloved Zion.

Brother Hassell, if you have space, I would be glad for you to give this a place in the next issue of THE MESSENGER. Maybe it will cause someone to reflect.

Yours to serve in love,

H. TEMPLES.

LUSTING FOR FLESH.

"And the mixed multitude that *was* among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?"—(Num. xi.). "They were not estranged from their lust. But while the meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." (Psa. lxxviii. 31).

DEAR BRO. HASSELL:—The Scriptures I have quoted have reference to Israel while in the wilderness, typical of God's people now; and the mixed multitude among them who were not of them, typical of some among us now. Their lusting for flesh represents our lusting for fleshly honors, privileges, etc. God, as a punishment to them, gave them their request, even flesh in abundance. He did not grant them unclean flesh, swine for instance, but He gave them quails, clean or lawful flesh. Although the flesh He gave them was lawful, it was nevertheless not for their good at that time. From this we learn that there are privileges which, although lawful to us, are nevertheless not always for our good. God was supplying Israel with manna from heaven—unfleshy food, which seemed to satisfy those who were most uncaral of them. But there was a mixed multitude among them, who did not feast on spiritual things, but lusted for fleshy enjoyments; and they wielded a fleshy influence over Israel, stimulating them to murmur at their lot, and to presumptuously dictate to the wisdom of God in their petitions. Fleshly privileges are not for our good unless we need them; for then they become, as a rule, a snare to us; for we are liable to idolize them, and devote time and talent to them that we owe to God.

It was so with some who were bidden to the feast, as in Luke xiv.; who refused to go to it because they were covetous. They had land to see to, and oxen to prove; and one had married a wife—"therefore I can not come." It is all right to own land and oxen; and to marry a wife too, that is if we need them; in fact, it is lawful even if we do not need them; but it is not right to devote the time and talent we owe to God to such things. To devote to such things the time we owe to God and His people is to covet it, and covetousness is idolatry. What right has a Christian to rob God of the time he owes Him, and by so doing bow to an idol? An old Baptist preacher remarked to a young brother (who was perhaps unconscious of the fact that he was covetous), "God has blessed you with a good wife, a pretty child, good health, and a good crop; and now you are unwilling to go to your own church meetings regularly." Little did the dear brother think that he was robbing God and His people, and bowing down to an idol. (See Eph. v. 5, and Mal. iii. 8.) I knew a young minister, who, as I think, came to an untimely grave in this way. He was unusually gifted in preaching, and was impressed to devote much time to the ministry, receiving evidence upon evidence that it was his duty to do so. At times he resolved to obey his impressions, and would become cheerful and happy; otherwise he was despondent and down-hearted. He was naturally industrious, ambitious, and proud; and having quite a tact to make money, he found it hard at times to his flesh to walk the narrow way. The dear brother finally hardened his neck, resisted his impressions, married a wife, and became much cumbered with business, and greatly neglected his religious duties. He prospered in business for a while, but was soon delivered to "the tormentors." Like Saul, who rejected the Word of the Lord, "an evil spirit from the Lord troubled him." (See I Sam. xvi. 14.) The dear brother's health soon failed, and his property took "wings and flew away;" so that he almost became a beggar before his death. He was a noble and true man, but, after all, he was covetous, although unconsciously so, perhaps. In regard to our praying for things of this life, that is all right provided we are willing to make a righteous use of them. It is not wrong to be selfish, provided we do not draw upon the rights of others, and do not detract from the service of the Lord. This would be clean flesh for clean purposes. We are commanded to love our neighbor as ourself, which implies that we may also love ourself. But it would be unclean to prefer ourselves before our neighbor. This is a *straight gate* and a *narrow way*, is it not? When David proposed to Uriah, one of his soldiers, to prefer him to his brethren, Uriah refused to accept it, because he knew it was unjust. David proposed to him to go home and refresh himself with his family, but Uriah refused to accept the dear and sweet privilege, because it was not granted his brethren. He was not willing to be made more of than they, when he knew he was not deserving it. His noble heart revolted at the idea of being put in a chief place, while his brethren were packed off in a corner. Thus he sacrificed to God instead of sacrificing to himself, and his brethren loved and esteemed him for his brave and noble deed. David had been making crooked and ugly tracks; and was endeavoring to cover them up by making more crooked ones, as is too often the case.

In Hannah's prayer to God for offspring (I Sam. i.), she preferred God's honor to her own, putting Him and His people first, and herself last, as it were. She was selfish, it is true, but she was not unrighteously so. She prayed, "O Lord of hosts, if Thou wilt indeed

look on the affliction of Thine handmaid, and remember me and not forget Thine handmaid, but wilt give unto Thine handmaid a man child, then I will give him unto the Lord all the days of his life," etc. Hannah was not seeking vain show and to outshine others, and thus provoke them to envy and strife. It is big I that begets such serpents as this. She was, in her prayer, a modest dove. "O my dove *that art* in the clefts of the rock," etc. Sol. Song iii. 14. It is the retiring or modest dove that dwells in the clefts of the rock, and not those who presume to dictate to the wisdom of God. Hannah's prayer was finally answered; because it was dictated by wisdom, and because she was prompted by an excellent spirit. Her prayer was answered after her patience had been long tried, and she had been fretted by her adversary, Peninnah, who was fruitful, and who delighted to boast of it before her. Peninnah was like some now, who could at any time get up a revival, and multiply like frogs. But what does a multitude of frogs amount to, after all? They are not really sheep, for if they were they would love Hannah, and not reproach her for being so far behind the times.

We also read of Solomon, who in his prayer preferred to be granted wisdom to qualify him for his office, instead of riches, long life, or power over his enemies. His prayer pleased the Lord and He answered it, giving him what he asked and riches, etc., that he did not ask. Solomon offered his prayer in the spirit of sacrificing to God, for he had just offered abundantly to Him. It is in the same spirit, now, that we must approach unto Him if we would prevail; offering unto Him the first fruit of all our increase or preferring His will to our own.

I. J. TAYLOR.

Madisonville, Tex.

The *Watchman* says: "One of the main criticisms against the Baptist Congress has been that it affords a free platform for the expression of opinion." We have seen no such criticism. The objection has been that men expressing some views should be called Baptists, be pastors of Baptist churches and teachers in Baptist institutions. To think that Baptists should stand for some definite belief is one thing, and to object to freedom of speech is another thing altogether.—*Selected*.

A contemporary in speaking of "Coddling Our Young People," says: "That is the proper way to express this everlasting catering of the churches to the young people. The church is run largely to be as attractive as possible to the young people. They are kept in eternal babyhood, because they have to be pleased and even amused." These things differ much since John wrote to the young men because they were strong.—*Selected*.

The old saying, "every man for himself and the Devil take the hindmost," teaches a great falsehood. Where every man is for himself the Devil will certainly get them all. Only those who are for God and for their fellow-men escape the Devil's clutches. Secker well says: "We live by dying to ourselves, and die by living to ourselves."—*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.

THE POWER OF TRUTH.

“We are told that wealth is power, talent is power, and knowledge is power. But there is a mightier force in this world than either of these—a power which wealth is not rich enough to purchase, nor genius subtle enough to refute, nor knowledge wise enough to overreach, nor authority imposing enough to silence. They all tremble in its presence. It is TRUTH! the really most powerful element of social or individual life. Though tossed upon the billows of popular commotion, or cast into the seven-fold furnace of persecution, or trampled into the dust by the iron heel of force, truth is the one indestructible thing, in this world, that loses in no conflict, suffers from no misuse or abuse, and retains its vitality and strength after every assault.” “This is the power in which the feeble are mighty; this is the strength in which the weak are strong. And if our feet are but set upon the firm foundation, the everlasting rock of truth, we shall stand when the earth shall totter, and we shall abide when the heavens shall depart.”

Falsehood is of the Devil, and shall be utterly destroyed with him, its author; but truth is of God, and will, like its Divine Author, endure forever (John viii. 44; Ia. xxviii. 17; Rev. xx. 10; xxi. 8; Deut. xxxii. 4; Psalms c. 5; cxvii. 2).

The Apostle Paul declares that "we can do nothing against the truth, but for the truth" (2 Cor. xiii. 8). Man can neither destroy nor corrupt the truth of God. Everything that man can say or do only proves Divine truth. The open enemies of truth have tried to destroy it by murdering its advocates, but "the blood of the martyrs has been the seed of the church." "Truth, like a torch, the more it's shook it shines." The false pretended friends of the truth, while they have often corrupted and ensnared individuals and even societies, have never corrupted the pure and unchangeable and eternal truth of God, which will stand in all its original beauty and power when the heavens and the earth shall have passed away. The power and indestructibility of truth do not depend upon the wisdom and strength and fame of its advocates, for the most of them are, in the eyes of the world, "foolish and weak and base and despised and nothing" (1 Cor. i. 26-31); but the efficiency and immortality of truth depend upon and are guaranteed by its Divine source and support. Its advocates may well say, "If God be for us, who can be against us?" Rom. viii. 31.

S. H.

ENDURING HARDNESS.

The aged Apostle Paul, from his Roman prison, where he was suffering, for proclaiming the truth, as though he had been an evil-doer, exhorts the youthful minister Timothy to be "strong in the grace that is in Christ Jesus," to "commit the truths heard from him to faithful men able to teach others also," and to "endure hardness as a good soldier of Jesus Christ" (2 Tim. ii. 1-4). It is only by the grace of Christ that any minister or child of God can endure, that is suffer patiently and cheerfully, the hardships of the Christian warfare against the flesh, the world, and the Devil, temptations, persecutions, afflictions, and tribulations, and the severe

but needful chastenings of our Heavenly Father. The soldier's life is a hard life. He must leave home and relatives and friends and deny himself of many pleasures and privileges, and expose himself to fatigue and exhaustion, hunger and thirst, heat and cold, rain and snow, opposition and danger, wounds and death. And so it is with the soldier of the cross, sometimes literally, and always more or less spiritually. So it was with the prophets and apostles, and so it was with the glorious Captain of our salvation, our dear Divine Redeemer; who, for the eternal and infinite love that He bore us poor lost sinners, descended from the splendor of His heavenly throne, and, in the garb of a sinless humanity, appeared upon this earthly scene of sorrow and suffering, and endured the deepest poverty, reproach, and persecution, the wrath of Satan and the world and even the wrath of God, the contradiction of sinners against Himself and the shameful, bloody, and bitter cross, the most agonizing death, that we might be saved from self and sin and hell. The grace, the Spirit, that was in Him, all His dear people indispensably need to enable them to endure their many and sore earthly trials; and this all-sufficient grace, He will, according to His purpose and promise, assuredly give them, and His strength will be made perfect in their weakness, and they will come off more than conquerors at last over every enemy, even death itself, through Him who hath loved them and given Himself for them (2 Cor. xii. 9; 1 Cor. xv. 26, 52-58; Rom. viii. 28-39). In view of these great and precious truths, they ought to be abundantly encouraged, in the present momentary life, to "endure hardness as good soldiers of Jesus Christ." S. H.

DID I USE LIGHTNESS?

2 Cor. i. 17.

Lightness, frivolity, and foolish talking is unbecoming and out of place at almost any time and on any occasion, but especially so among those who assemble for the worship of God.

The true service of God, whether in the ministry of the Word or otherwise, is a solemn, holy and sacred

service, and to engage in it with lightness and carnal frivolity is mockery to God. The preparations of the heart in man and the answer of the tongue that fits us to engage in worship are from the Lord. When, therefore, the apostle of Christ had a mind to visit his brethren and preach to them the everlasting gospel of Christ, it was the mind of Christ and did not admit of frivolity or lightness. It was a matter of too much importance with him to speak of it with any kind of lightness or indifference. He said, therefore, "When I was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh?"

If one's mind is prepared of the Lord to send out appointments to preach or to visit his brethren and "see how they do," it is not a light and frivolous matter that is purposed after the suggestions of the flesh. The flesh will profit nothing in this sacred and self-denying work. Higher motives than self must move the servant of God when he goes out in the name of Jesus. On this point, the apostle says: "We are not as many which corrupt the Word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ." 2 Cor. ii. 17.

To use the Word of God with lightness or to accomplish some carnal and selfish purpose in advancing our own personal interest, is to corrupt it like the "many" do. It is to go in the popular channel and count the Word of the Lord as an unholy thing.

In going forth to preach the gospel and visit churches it is of great importance that one should have a clear conscience and the assurance of faith that the thing he hath purposed is not to gratify his carnal fleshly nature. It should be clearly manifest that he has "renounced the hidden things of dishonesty and that he does not handle the Word of God deceitfully." Then he may in good conscience ask, "Did I use lightness?"

W. M. M.

THEM THAT ARE LOST.

"But if our gospel be hid, it is hid to them that are lost." 2 Cor. iv. 3.

The text teaches that the apostles and ministers of Christ possess, by the free gift of God, that principle which is called the gospel of Christ, who, when He as-

cended up on high, gave gifts unto men (Eph. iv. 8). This gospel, as defined by Paul, is the power of God unto salvation to every one that believeth (Rom. i. 16). This blessed gospel sets forth, reveals and exalts the righteousness of God, and His only, as the cause of justification and salvation from sin (Rom. i. 17); and this righteousness justifies only those to whom it is given (Rom. v. 17); to all others this righteousness is obscure, and they are totally ignorant of it, and, therefore, go about to establish their own righteousness (Rom. x. 3).

The theme of this gospel is Christ, crucified and risen, and ascended upon high, where He ever liveth to make intercessions for the people for whom He shed His blood. This theme is precious and delightful to all "who truly believe according to the effectual working of God's mighty power which He wrought in Christ when He raised Him from the dead." (Eph. i. 19, 20.) To those who thus believe is the light and truth of the gospel revealed. God will not forever hide nor withhold this glorious gospel from the people for whom Jesus died; but will continue to reveal it unto them, and they will lay hold of it by faith and cling to it as the gospel of their salvation.

Therefore, as the text affirms, if our gospel be hid, it is hid to them that are lost, who believe not; whose minds are blinded by the god of this world; upon whose hearts lies the dark veil of unbelief, through which naught can penetrate nor take away save the power of God. People who are in this benighted condition evince both by their acts and conversation that they are content to remain as they are, and would sooner pray for worldly gain than for the salvation of their souls. They are lost, but do not know it; and though we tell them so, they do not believe it. God hath hid these things from the wise and prudent, and revealed them unto babes in Christ.

Now in this blessed gospel of Christ there are some precious words of encouragement to poor sinners who feel that they are lost and ruined forever; Jesus has said, "The Son of man is come to seek and to save them that are lost"; and, "I came not to call the righteous, but sinners to repentance." Blessed words are these,

which exclude the proud, self-righteous Pharisees, and embrace the poor, hungering, penitent sinner. Such burdened, sin-sick souls turn to the Lord whom they feel to have deeply offended; the veil of unbelief is soon taken away, and the light of the glorious gospel of Christ, who is the image of God, shines unto them.

And oh, how brightly this gospel shines! What wonders are therein revealed—even the face of Jesus Christ is seen with beams of love, mercy and pardon, and the poor, hungry soul is filled with the fulness of God, and responds with praise and thanksgiving.

But the Scriptures teach that some are lost forever—irretrievably lost; and would it not be well for each of us to consider this awful truth, and see what is the ground of our hope that we are not of that number?

All were indeed lost by transgression; but the Scriptures teach that some of our sinful race were redeemed by the blood of Christ; because some were His in covenant relationship, and by gift of God the Father, even before we were created—"before the foundation of the world." So, this elect people were His covenant property—chosen in Him; and to all the residue of our guilty and justly condemned race the gospel is hid, and will be hid forever. They are forever lost.

Now, if the foregoing sentiments be true and faithful, and I believe they are, let me ask you, dear reader, what degree of concern do you really feel? or have you any personal interest at all in this matter? Is it all hid to you? Are you so hardened in sin that you can not feel any interest in the welfare of your immortal soul? Oh! how sad for one to be called to the bar of final judgment without hope, or the least share in the cleansing blood and justifying righteousness of Jesus!

J. E. W. H.

Note.—By "immortal," as applied to the soul of every human being, our brother means (as shown by all good English Dictionaries), "ever-enduring," "having unending existence." Of course "immortality," in the sense of "eternal life," "everlasting holiness and happiness," belongs only to God and to His elect angels and people to whom He gives it.

S. H.

PROPOSED NEW EDITION OF MY CHURCH
HISTORY.

To Brethren and Friends:

As all the copies of the Church History, written by my father and myself and published in 1886, have been sold, and as there is a demand for another edition, I hereby give notice that, if I can secure five hundred subscribers, I will, Providence permitting, publish another edition, bringing down the history to the present year, 1900, the close of the century, and omitting the Appendix, except the short biography of my father, and inserting an article on Scriptural Predestination.

The book contains more than a thousand closely-printed octavo pages, with a fine steel engraving of my father, a copious Table of Contents, and a very full Alphabetical Index. It is a condensed and reliable statement of God's dealings with His people from the Creation to the present time, and has been cordially received and commended by the Primitive Baptists in all parts of the United States. The object of the work, so far as space allowed, was to present "the truth, the whole truth, and nothing but the truth" in regard to every doctrine and practice, and in regard not only to the Church of Christ but also in regard to every denomination professing Christianity. Every Primitive Baptist family ought to have a copy of the book.

The cost of the Church History by mail, including postage, is two dollars—the money to be paid when the book is ready to be delivered. The names of the subscribers may be sent on a postal card either to Elder S. H. Whatley, 83 Fort Street, Atlanta, Ga., or to myself.

Yours in love,

SYLVESTER HASSELL.

QUESTIONS AND ANSWERS.

1—Q. If a man is damned, whose fault is it? A. According to the Scriptures, man's voluntary and inexcusable sin is the only cause of his damnation; and God's sovereign and almighty grace is the only cause of man's salvation (Gen. iii.; Isa. i., liii.; Ezek. xxxvi., xxxvii.; Rom. i.—viii.).

2—Q. From whence is the term "Moderator" derived, and how long has it been used? A. The Baptists and the Congregationalists derived the term "Moderator" from the Presbyterians, who have for two or three hundred years used the term to designate the presiding-officer of their church-courts. The Baptists and the Congregationalists mean by "Moderator" the brother chosen to preside over a church meeting, to keep order, put questions to the body, and declare the result. The office is a convenience but not a necessity. It would seem, from the Scriptures, that, in the absence of an Apostle, church meetings were from the beginning presided over by elders, bishops, or pastors (Acts xx. 28; 1 Tim. v. 17; iii. 5; Heb. xiii. 7, 17, 24).

3—Q. Is there any provision made in the written Constitutions of Associations indicating that they are to hold their sessions as worshipping assemblies for preaching, or for administering any of the ordinances of the gospel? A. There is not, so far as I have ever seen. If there is, I would be glad for any of our subscribers to inform me of the fact. But during the first years when Associations were held, and before written Constitutions were adopted by them, their sole object seemed to be the public worship of God and mutual edification; and probably that is the leading object of the most of them now, though not so stated in their written Constitutions.

4—Q. If all Advisory Councils and Associational Constitutions were abolished, would not the churches and their members still be under the scriptural obligation "not to forsake the assembling of themselves together" for worship (Heb. x. 25)? A. Certainly they would, just as they were and did before A. D. 1651, when the first Association was formed.

5—Q. Who are "the quick and the dead" who are to be judged by Christ "at His appearing and His kingdom" (2 Tim. iv. 1.; Acts x. 42)? A. The living and the dead, those who are then living on the earth and those who have died before that time. The Lord Jesus Christ, God manifest in the flesh and glorified, is to be the Supreme and Final Judge of every human being (Matt. xxv. 31-46; John v. 22, 23, 27, 30; Acts x. 42; xvii. 31; Rom. ii. 16; 2 Cor. v. 10; 2 Thess. i. 5-10; 2 Tim. iv. 1; Rev. i. 7; xx. 11-15 compared with xxii. 1, 12).

6—Q. What is meant by “the restitution of all things” (Acts iii. 21)? A. The same as what is translated “*the regeneration*” in Matt. xix. 28—this word being well translated “*the resurrection*” by Liddell and Scott for this passage, and translated *the new world* in the Old Syriac Version of the second century. When Christ comes the second time in person and body to the world, and raises the dead, and judges mankind, He will consign wicked men and angels to hell, and burn the earth, and purify it from sin and its curse, and restore it to even more than its original loveliness, and, in His glorified body, will dwell with all His people in their glorified bodies forever, as plainly taught in the Scriptures, and as believed by the Baptists before the present century and as believed by some of them now (Num. xiv. 21; Psalm cii. 26; Isa. ii. 1-4; xi. 1-9; lx. 17-25; Dan. ii. 35, 44; vii. 13, 14; Matt. vi. 10; xix. 28; Rom. viii. 18-23; 2 Pet. iii. 3-13; Rev. xxi.; xxii.).

7—Q. What is meant by “the new earth” (Isa. lxv. 17; 2 Pet. iii. 13; Rev. xxi. 1)? A. As plainly shown by these Scriptures, those just cited and their contexts, “the new earth” means the world changed and purified by Christ from sin and its curse, and inhabited by Himself and His glorified saints. The world was once destroyed and changed but not annihilated by literal water; and so it will hereafter be destroyed and changed but not annihilated by literal fire, and it will be refined and become the everlasting abode of righteousness and peace.

S. H.

REMARKABLE PROVIDENCES.

“Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” “Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.” (Psalm cvii. 8, 43).

THE CZAR AND THE PSALM.

Alexander I. (surname Paulovitch), who was Emperor or Czar of Russia from 1801 to 1825, was, during the first part of his reign, like the great majority of his subjects, profoundly ignorant of the Bible, and had no regard for it. When a high place in the Greek Catholic

“Church,” of which he was the head, became vacant, he appointed his favorite prince, Alexander Golitzin, to fill it. Though Golitzin declined the appointment, on account of his entire ignorance of the Christian religion, the emperor overruled the objection as of no weight. Constrained to accept the position, he began to search the Scriptures, and the Holy Spirit seemed to open them to his understanding. When Napoleon Bonaparte, with 678,000 men, entered Moscow, September 15, 1812, there was a general panic in St. Petersburg, the capital of Russia, 400 miles northeast of Moscow, and the inhabitants packed up their valuables to flee to some place of security, and the czar was preparing to go out with 372,000 men to withstand the invading foe. During all this time Golitzin remained calm and unconcerned, and kept several men employed in repairing his residence. Envious persons told the emperor that Golitzin must be a traitor, who had some secret understanding with the enemy. The emperor sent for him, and inquired the reason for his astonishing course. Golitzin said, “I am here in as sure a place of safety as any I could flee to; the Lord is my defense.” “Whence have you such confidence?” replied the emperor. “Who assures you of it?” “I feel it in my heart, and it is also stated in this divinely inspired volume,” he answered, drawing from his pocket and holding forth a small Bible. The czar put out his hand to receive it, but by some inadvertence it dropped on the floor, opening as it fell. Golitzin picked it up, and asked permission to read the passage on the open page. It was the 91st Psalm, beginning—“He that dwelleth in the secret place of the Most High shall abide in the shadow of the Almighty. I will say of the Lord, He is my refuge, and my fortress, my God; in Him will I trust.” After reading the Psalm aloud, Golitzin exclaimed, “Oh that your majesty would seek this retreat!” The emperor stood for a while astonished and silent. His army was now marching out of the city, and, as was customary, he repaired to the great cathedral for public worship—that being the last place the emperor visits when about to leave the capital to be absent any considerable time. At the services there the minister read the same psalm.

and, when afterward asked by the emperor how he came to select that part of the Scriptures, he answered that the Lord so directed him. Late that evening feeling very serious, the czar sent for his chaplain to read the Bible to him in his tent, and the latter selected and read the same passage, saying that, while on his knees before God, He had clearly pointed out to him that portion of His holy Word. The emperor was very solemnly and tenderly impressed, and he realized the truth of the passage as a message from the Lord to himself. Napoleon's army was utterly routed and only 80,000 returned to France. The czar took Golitzin's Bible, and himself said, "I devoured it, finding in it words so suitable to and descriptive of the state of my own mind. The Lord, by His Divine Spirit, was also pleased to give me an understanding of what I read therein; it is to this inward teaching alone that I am indebted; therefore I consider the teachings of the Spirit of God the sure foundation of saving knowledge." Seven years afterwards, in 1819, Stephen Grellet and William Allen, two humble Protestant ministers, preached in St. Petersburg, and visited the czar, and found him a man of tender heart, and, at repeated interviews, he bowed the knee and united with them in fervent prayer. Grellet records these facts in his journal, and says that he received the most of them from the lips of Golitzin himself. Not many, *but still a few*, wise, mighty, and noble after the flesh are called by the Lord to a knowledge of His salvation (1 Cor. i. 26-31). S. H.

I COULD NEVER FORGIVE MYSELF.

If I had a poor, old, feeble, and afflicted servant working for me day and night from year's end to year's end, laboring to benefit me, to glorify God, and to support himself and family, and if I should get mad with him and abuse him for occasionally begging me for a little money to buy tools needed in his work or bread for himself and his dependent children, I feel that I could never forgive myself. This certainly would not be loving my neighbor as I loved myself—it would not be doing unto others as I would have them do to me.

If paper and ink and printing and freight and postage did not cost anything, and if I and my family could live without eating, I could send THE GOSPEL MESSENGER, without charge, to every one that wished it, and I would be glad to do so; but as publishing a periodical and as living in the most economical manner costs something, I am not able to do as I would like to do in this matter. I, therefore, beg the kind indulgence of all our humane and especially of all our Christian subscribers for occasionally appealing to those who are in arrears to pay me the small amounts that they are owing. It is far more unpleasant to me than it can be to any of our subscribers, and I would never do so if I were not compelled. These appeals are never made to those who pay, in advance, their little subscription of one dollar a year.

S. H.

MISSING NUMBERS.

I am always glad to supply, without charge, missing numbers of THE GOSPEL MESSENGER to any subscriber who will inform me by a postal card that the number has not been received. Every number is carefully mailed to every subscriber during the last week of the month preceding its date, and should reach even the most distant subscriber during the first week of the month whose name it bears. If it does not, write me at once and I will send another copy.

S. H.

ACCOUNTS CORRECTED.

If any dates put upon the MESSENGERS are wrong, please inform me and I will take pleasure in correcting them at once. I always take the word of my subscribers as to their accounts. If the remittance is received after THE MESSENGER for the next month has been prepared for mailing, the credit may not appear till the following month.

S. H.

Character is indeed everything; but we are not saved by character. A godly character is the fruit of regeneration, and this fact must not be lost sight of.—*Selected.*

STATEMENTS.

Elder George W. Meece, of Empora, Miss., claims that he is in good standing with the sound and orderly Primitive Baptists in his section, and says that he is still preaching among them, and that he is recognized by the Primitive Baptists wherever he goes; and he requests all persons interested in regard to his church relations to write for information to J. L. Hardy, Clerk of Elbethel church, Walthall, Miss.; E. M. Meece, Clerk of Sarepta church, Stewart, Miss.; and J. H. Benson, Clerk of Friendship church, Poplar Creek, Miss.

Also Elder John M. Renfroe, of Dixie, Ga., writes me that his part of the Ochlochnee Association (including Elders A. P. Tucker, Moultrie, Ga.; M. J. Alderman, Hempstead, Ga.; D. N. Williams, Moultrie, Ga.; R. M. Gilbert, Monticello, Fla.; and J. F. McCann, Barwick, Ga.) are anxious that brethren at a distance should investigate the soundness and order of their position. On the first page of their last Associational Minute, a copy of which has been sent me, they call "ministerial support, the independent sovereignty of the churches to do away with organized Associations, and to do away with the formal correspondence of the churches," "new things," and they seem to declare non-fellowship for all who hold to these principles. As to voluntary ministerial support or assistance, it is plainly taught by the Apostle Paul in 1 Cor. ix. And organized Associations are unknown in the Scriptures and among the apostolic churches and among the Baptists until A. D. 1651. And only in a small section of Eastern North Carolina and a small section of Southern Georgia do Primitive Baptist churches carry on a formal correspondence with each other. *None of these things should ever be made a test of fellowship or a cause of division among Primitive Baptists.* The Scriptures are the only standard of faith and practice; and in regard to the understanding of many of their teachings, and especially in regard to unessential matters not mentioned in the Scriptures, the children of God should learn from the Scriptures to be humble, loving, gentle, and forbearing toward one another.

S. H.

EXTRACTS.

Springville, Ala., October 19, 1899.

Elder S. Hassell—

DEAR SIR: Enclosed find Money Order for \$1.00, in full payment for another year's subscription to the GOSPEL MESSENGER. I admire your periodical very much, and enjoy reading it greatly

Yours truly,

J. G. WILLIAMS.

Mystic, Ga., December 6, 1899.

Elder S. Hassell—

MUCH ESTEEMED BROTHER: Enclosed please find one dollar for the MESSENGER for next year. Nothing gives me more pleasure than to send my remittance when due. The older I get the more devoted I am to my religious papers. I am too illiterate to write any for them, like some of the brethren and sisters, but I do appreciate reading their writings—they so often tell my feelings.

I remain an unworthy sister,

MRS. JACK FLETCHER.

Danville, Ind., December 3, 1899.

Elder S. Hassell—

DEAR AND ESTEEMED BROTHER IN A PRECIOUS HOPE THROUGH CHRIST JESUS: You will find enclosed two dollars to subscription for myself and Bro. E. F. Christie, of North Salem, Ind.

We are all well and the churches are moving along reasonably well. We are not troubled with either the "Absolute Predestination of all things" or differences about Associations. Our people think there is as much Scripture for "Articles of Faith," and "Rules of Decorum," and "Moderator," and "Clerk," of a yearly meeting, of a *number* of churches as there is of a monthly meeting of *one* church. And in my judgment, there has been too much said and published already upon this subject to profit.

Praying you may have abundant success in your labor in the Master's vineyard, and that your brethren may deal honestly with you in sending their subscription to the MESSENGER, that you may be able to still publish gospel truth in these days of idolatry and deception, I am your brother in hope of eternal life through Christ Jesus,

E. W. THOMAS.

Toledo, Huntington Co., Ind., December 7, 1899.

DEAR BROTHER HASSELL: Find \$2.00 enclosed, which continues the MESSENGER to my address above and to Elder David Fawly, Warsaw, Ind., R. D. W. (rural deliver west).

My dear brother, I want to tell you how much good the MESSENGER has done me. Your position on "predestination" I think is reasonable, experimental, and biblical. May the dear Lord continue to make you useful to the scattered flock. Wolves, "grievous wolves," are around us, and sometimes enter in among us, but God is greater than Satan.

Your brother,

GEO. A. BRETZ.

Jewett, Leon County, Texas, September 20, 1899.

Elder S. Hassell—

DEAR BROTHER: I receive the GOSPEL MESSENGER regularly every month, and to me it is laden with the pure, sweet language of Canaan. I would not be without it for five times its cost.

W. B. YARBOROUGH.

Whitesboro, Tex., September 29, 1899.

Elder Sylvester Hassell—

DEAR BROTHER: I want to say to you, my dear brother, that I have never seen anything from your pen or from the pen of either of your associate editors, that I do not endorse either in doctrine or practice, if I have in my weakness understood you, and I think I have. Pray for me and mine. The Lord bless you and yours.

L. M. GORDON.

Stanleyton, Va., November 29, 1899.

Elder Sylvester Hassell—

MY PRECIOUS BROTHER IN THE LORD: I am just now thinking about you, and have just finished reading the second time the December GOSPEL MESSENGER, and I feel that I must say a few words to you. While I know that you are under arduous duties, and have but little time to read after poor, old sinners like me, yet my love for you and the cause you so ably represent, is such that I feel like I would love to encourage you if I could. My dear brother, your paper is such a comfort to me, and such a source of instruction, that I feel that too much can't be said about it. I never read it but I feel that I have been benefited. I always learn something, and therefore feel that my time spent in perusing its pages is not in vain. May God long spare you to wield the "Sword of the Lord and of Gideon."

I was truly sorry that I could not meet with you while I was in your State this fall. I enjoyed my visit among the dear brethren of North Carolina very much, and shall hope to meet them again at some not far distant day. I shall hope to have you with us in this country ere long, my brother. Our people will ever be glad to have you with us, that we may enjoy your able sermons. Come whenever you can.

With best wishes for your prosperity and happiness in life, and with the hope of meeting you in the sweet beyond, I am, I trust,

Your brother in Jesus,

T. S. DALTON.

SELECTIONS.

JOSHUA AS A TYPE OF CHRIST.

The names of Joshua and Jesus are scarcely more alike than their achievements. This captain, so famous in the sacred history, was nominated to be the successor of Moses, and ordained by God's command, to this high post, in the presence of all the congregation of Israel. He received the name of Joshua before, when sent to spy out the land, his former name being Oshea; and he is the first of

the typical persons who was called by the very name, by which, in future ages, a greater Saviour than he was commonly known. Perhaps it was not without its meaning, that he was a servant before he was the successor of Moses; for it might signify, that our Jesus was first to become the servant of the law, before he should abolish it. But passing this, let us take a more particular notice of the most memorable passages of that marvellous campaign.

And the first thing that presents itself to our view is his passing the Jordan, which was miraculously driven back, to afford a safe passage to the chosen people. In this river God was pleased, for the first time, to magnify His servant Joshua in the sight of all the tribes of Israel; and in this river it pleased God to give the first most public testimony to Jesus Christ, when the heavens seemed to open at His baptism, and the Holy Ghost descended in the likeness of a dove and a voice from the excellent glory proclaimed His high character. But the chief thing to be observed here, is the resemblance between the passage of Israel over Jordan into the promised land, under the conduct of Joshua, and the passage of all the redeemed, through death, into the heavenly inheritance. Long had they traversed the vast and howling wilderness, the haunt of ravenous beasts and poisonous serpents, where their hearts many a time were like to faint for thirst and hunger; but now the land flowing with milk and honey receives them, and their wanderings in the pathless desert are forever ended. Though Jordan overflows its banks, their march is not obstructed. O powerful presence of Jehovah! "The sea saw it and fled, and Jordan was driven back." And now they have taken their farewell of the weary wilderness; we hear no more of the miraculous cloud that conducted them, nor of the manna that fed them forty years. Such is the safety of all true Israelites when marching to their promised rest, under the conduct of the Captain of their salvation. Death is the Jordan through which they pass, from the wilderness of this world into the blissful regions of immortality. But when they pass through these waters they shall not overflow them; for He who dries up the waters of the sea by His rebuke, will be graciously present with them till they gain the safe shore of Immanuel's land. Then shall the ordinances be discontinued, and the Bible superseded, which are so necessary in their wandering state to support their lives and guide their paths; as the cloud vanished and the manna ceased to fall, when the fine wheat of Canaan supplied the Israelites with food, according to the promise. It is not Moses, but Joshua who leads through Jordan. Jesus, Thou art the only conqueror of death. What will they do when they come to the swellings of Jordan, who are not under Thy auspicious conduct? Thanks be to God who gives us this victory over death, not through Moses, or the law, but through Jesus Christ our Lord. Twelve stones were left by the Hebrew captain, as a memorial of this great deliverance; and twelve apostles were appointed by the Captain of our salvation, to be witnesses of all things which He did, both in the land of the Jews and in Jerusalem.

From the banks of Jordan, let us now come to the walls of Jericho, the accursed city. Never was town or garrison besieged in such a manner before or since. No mounts are raised, no battering rams are applied to the walls, no attempts are made to sap the foundation; but by the direction of the Lord of Hosts, the army marches in silent parade round the walls. Their martial music is not the sound of their silver trumpets, but of rams' horns blown

by the priests. Ridiculous, weak, and foolish as this new method of assault might seem to the unbelieving sinners of Jericho, they soon found that the weakness of God is stronger than men, and that the most contemptible means, when God ordains them, shall gain their end, in spite of all opposition.

"What ailed thee, O thou sea, that thou fleddest? Jordan that thou wast driven back?" And ye walls of Jericho, that ye fell flat to the ground, when compassed seven days? It was not owing to the sword of Israel, nor even to the sound of the trumpets, but to the power of Israel's God, accompanying this feeble means, prescribed for the trial of their faith, and proof of their obedience. For, O the power of faith! had their walls threatened the clouds, and had been harder than adamant, firmer than brass, down must they tumble on the evening of the seventh day. Thus are the strongholds of sin, and every high thing that exalts itself against the New Testament Joshua, cast down by the mighty weapons of the Christian warfare, which are not carnal. The feeble voice of the gospel, when faithfully preached, though not with a silver sound, or with excellency of speech, shall be mighty through God, to triumph over all opposition. So it was in the days of the apostles; so it has been in every distant age; and so it shall be till the victory is complete. Thus Babylon, shall thy proud towers be levelled with the ground, though seemingly fearless of assault. "For the day of the Lord shall be on every high wall, and on everyone that is proud and lifted up." Though the kings of the earth should give their strength to the beast, our Joshua shall prevail by the foolishness of preaching, and the sound of the gospel trumpet, and at the appointed time the strong-lunged angel shall cry, "Babylon the great is fallen."

The saving of Rahab and her household is the next remarkable occurrence. Who would have expected to find, in this city of destruction, even a strong believer whose faith should be celebrated by one apostle and her works by another? And who should also have the honor to make one of the illustrious line from whence the Messiah should arise? But so it was. Though once a notorious sinner, and called Rahab the harlot to this day, yet she was a believer of the promise that God made to Israel, and proved by her works that her faith was genuine; for protecting the messengers of Joshua, at the hazard of her life, she preferred the interests of the church of God to those of her country, which she knew very well was impossible to be saved. Though we can by no means justify the dissimulation by which she saved the spies from the pursuivants of the king of Jericho, yet as God has forgiven her for being once a harlot and a liar, so must we forgive those blameable parts of her conduct, of which she has long since truly repented. Well does Joshua answer his name, in saving not the race of Israel only, but Rahab though a cursed Canaanite, with all her household, though sinners of the Gentiles. Was it not a dark prelude of Jesus Christ our better Joshua, His saving the Gentile world from the wrath to come, as well as the preserved of Jacob? Might it not portend that publicans and harlots, and such notorious sinners, should be received among the first into His heavenly kingdom? and that the harlot Gentiles, who formerly were serving divers lusts, and living in the most abandoned idolatries, should be incorporated into the holy society of the church, and espoused as a chaste bride to Jesus Christ, as Rahab became a proselyte to the Jewish religion, and the wife of Naasson, an illustrious prince in the chief of their tribes? Perhaps the scarlet thread which, at the direction of the spies, she hung forth of her window, as a discriminating signal, by which all

under her roof were exempted from the dismal desolation, perhaps, I say, it might be an intimation, though a very obscure one, that the shedding of Christ's blood should prove the means of salvation to the Gentile world, and of making peace between the Jews and them, who were formerly at variance, and harbored mutual hatred. Red was the color of salvation to Israel in Egypt, when the sprinkling their doors with blood protected them from the destroying angel's sword; and red is the color of salvation to Rahab in Canaan, when the hanging a scarlet thread over her window was her security from the destroying sword of Israel. Happy they who have the blood of Christ upon them, not *for destruction* (as the Jews who murdered Him, and imprecated this dreadful vengeance on themselves and their posterity), but *for salvation* (as all of them who believe). Rahab's safety was confirmed by the oath of men; but theirs by the oath of God, for whom it is impossible to lie. Destruction approaches not these doors; death enters not these windows where the blood of Christ is found.

In vain did the kings of Canaan conspire to oppose the victorious Joshua after the destruction of Jericho; for at last he bids his captains set their feet upon the necks of the hostile princes, in token of full conquest. Nor was it strange he should be able to do this, when the very heavens befriended them by casting down prodigious hailstones to kill his flying enemies; and their most glorious luminaries, the sun and moon, were obedient to his voice, and stood still in their habitation, till the vengeance written was executed upon the devoted nations. Such is that complete victory over all the enemies of God and His people, which He shall gain who goes forth conquering and to conquer. It is the distinguished honor of all His faithful soldiers to tread upon the Devil, the world, and the lusts of the flesh. These are the dragons and the lions which they trample under their feet; these are the kings they bind with chains; these are the nations they shall dash in shivers, as a potter's vessel with a rod of iron. And a time is coming, when the upright shall have dominion over the wicked; for so is His will, whom not only the sun and moon, but all the numerous hosts of heaven and earth obey.

At last the favored nation of the Jews are brought into their promised rest, under the conduct of their valiant general. He puts them in quiet possession of that happy country which he had before spied out for them. This Moses could not do; so Jesus Christ hath introduced us, not into a temporal rest like thine, O Joshua, but into a spiritual and eternal rest, an incorruptible and undefiled inheritance, which the law could not do, having become weak through the flesh.—*Grace and Trust*, by WM. McEWEN, of Scotland, 1735-1762.

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.

THE LATE DUNCAN T. McCOLL.

Having read in the columns of your well conducted paper a few days ago an account of a trip made recently by Dr. McKay, Presbyterian minister, of your city, to a communion service at Wallacetown, in West Elgin, and his description of the customs and manners of

the early Highland settlers of that district, I beg your kind indulgence in reporting the family history and death of one of the best-known and most highly respected farmers of that locality, Duncan T. McColl.

This subject of our notice was the only surviving member of a most exemplary family of four brothers and five sisters, and his recent removal by death almost marks an era in the history of that section of country where the name McColl has for so many years been synonymous with true greatness of character and strict uprightness of conduct. His father, Elder Thomas McColl, who descended from a long line of Scottish chiefs of the Clan McColl, emigrated to this country from Argyleshire in 1818, and endured all the hardships and privations incident to the then new northern country where in after years he immortalized his fair name as a minister of the gospel and public benefactor generally. Being a successful farmer himself, as well as Superintendent of public schools and Clerk and Treasurer of his municipal district, many an emigrant family found shelter under his hospitable roof and were helped by him in selecting their future places of abode in the then almost unbroken wilderness of West Elgin and surrounding townships. His religious communion in those early days was with the regular Baptists, who at that time were by him considered "sound in the faith," but subsequently upon the introduction among them of the Fullerite doctrine of "a universal atonement and a limited application," followed by Arminian schemes and human inventions unknown to the Apostles, for saving sinners, many of whom, it was alleged, "were sinking into the everlasting fire of hell for want of funds in the treasury of the Lord as a means to save them," he and another minister, Elder Dugald Campbell, withdrew from their connection and organized on original Baptist principles what is now known in that western section of the Province as the Covenanted Particular or Predestinarian Baptist Church, to whom he preached the gospel in its purity, free of charge, until the close of his eventful life in 1870, deeply regretted by a large community of hearers and admirers in the counties of Kent, Elgin, and Middlesex.

Duncan T. McColl, like his honored father, was a man of genuine integrity; a successful farmer, and "one who used the office of a deacon well," filling the place with fidelity and abundant satisfaction until called to his final reward in the seventy-second year of his age. Two sons and one daughter survive him. One of the former mentioned is Inspector of Schools in the Calgary District, the other on the homstead, and the daughter, Mrs. Young, a few miles distant. His remains were interred in the historic Brock's Creek Cemetery, in Aldboro Township, to which last resting place over two hundred carriages formed the funeral cortege on the 3rd inst.

The worthy pioneers to whom we of later times owe a debt of gratitude are speedily passing away, but they can not easily be forgotten by thoughtful minds.

JOHN A. LEITCH.

Brantford, Canada, October 31, 1899.

From the *Toronto* (Canada) *Globe*, of November 11, 1899.

See accompanying letter.

DEACON JOHN W. SPRADLEY.

Deacon John W. Spradley, husband of Nancy Spradley, was born in South Carolina, October 24, 1820; and departed this life at his daughter's, Sister M. E. Goodwin's, October 3, 1899, aged 78 years, 11 months, and 9 days.

He, when 14 years old, moved with his father from South Carolina to Georgia, lived there one year, then moved to Alabama.

He was married to Nancy Blackmon, daughter of Solomon and Sarah Blackmon, in September, 1839, and to this union eleven children were born, seven girls and four boys—four girls and two boys still living to mourn their loss.

Brother Spradley united with the Primitive Baptist church at Mt. Zion, Shelby County, Ala., in the summer of 1861, was baptized by Elder Ebenezer Nelson.

He was chosen clerk of the church in 1862, and served till 1868, when he drew his letter from Mt. Zion to go into the constitution of the church at Ebenezer, Shelby County, Ala., which was constituted February 22, 1868. Brother Spradley gave the name "Ebenezer" to this church—it being the given name of the Elder who baptized him. Brother Spradley was ordained to the high office of Deacon in 1862, by R. Carlisle, B. Jowers, and E. Nelson, Presbytery.

He was chosen clerk of Ebenezer church in October, 1878, and served till January, 1881.

Brother Spradley was a useful member of the church, and his doors stood hospitably open to the Baptists, and his many friends. He was a great lover of truth, and was a good defender of the same, though he seldom said anything publicly.

Brother Spradley's last illness was one of great suffering. He was taken sick at his son's, Jas. B. Spradley, Talladega County, Ala., August 6, 1899, and said to his son: "Bryant, I can't live long this way—I am hurting so badly." After a short time he got a little better, and he got into his buggy and crossed Coosa River to his son's, J. W. Spradley, Jr., J. B. Spradley accompanying him part of the way. His son, J. W. Spradley, carried him to his daughter's, Sister M. E. Goodwin, August 16th, where he remained till he died.

The evening before he died, he said to his daughter, and to Mr. Taylor Champion, "I want you to sing a few verses of the hymn

'Dark and thorny is the desert
Through which pilgrims make their way;
But beyond this vale of sorrows
Lie the fields of endless day.'

They sang a few verses of the above hymn, No. 691, Lloyd's selection, and he said, "That will do."

He was laid away in the cemetery at Ebenezer church, to rest till the morn of the resurrection. A short service was held by the writer at the cemetery; but three of his children were present, J. B. and J. W. Spradley, Jr., and M. E. Goodwin.

May heaven's sweet blessings rest upon the bereaved children. Dear children, may God give you strength to do every duty you may feel resting upon you, and may you meet an unbroken family in heaven.

J. B. SPRADLEY, Childersburg, Ala.
S. S. CRUMPTON, Lewis, Ala.

NOTE.—I tender my sincere thanks to Mr. Taylor Champion for his kindness and care to my father during his last illness.

J. B. SPRADLEY.

MRS. NANCY SPRADLEY.

Mrs. Nancy Spradley, wife of John W. Spradley, and daughter of Solomon and Sarah Blackmon, was born December, 1821, in Butler County, Ala.; was married to J. W. Spradley, September, 1839.

She united with the Primitive Baptist church at New Hope, Montgomery County, Ala., in 1847, and was baptized by Elder W. J. Pouncil.

She drew her letter, and with her husband, moved to Shelby County, Ala., in February, 1857. She put her letter in the church at Mt. Zion, in 18—. She drew her letter from this church and was with her husband in the constitution of Ebenezer church, in 1868. Sister Spradley was afflicted badly for several years, could not attend her meetings regularly. She has often said, "I want to go to meeting, but I am not able." It was our pleasure to engage in divine service several times with her and the family during her last illness. She was a consistent member of the church until her death, June 25, 1895.

Sister and Brother Spradley had broken up house-keeping on account of her bad health, and were living with their son, J. B. Spradley; but, a short time before she died, she was carried to her daughter's, Sister E. M. White, to her old home place, as it was thought that changing water would do her good, but the Father called her and she had to go. She was 73 years, 6 months, and about 25 days old.

She leaves four daughters and two sons, many grandchildren, and great grandchildren, to mourn their loss.

Dear children your ma is sleeping in the arms of Jesus.

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

The writer was at the burial of Sister Spradley, and tried to engage in a short service, after which she was laid to rest in the cemetery at Ebenezer church.

S. S. CRUMPTON, Lewis, Ala.

J. B. SPRADLEY, Childersburg, Ala.

K. P. SPRADLEY

was the darling babe of H. E. and G. A. Spradley, grandchild of J. B. and H. L. Spradley, and great grandchild of J. W. and Nancy Spradley.

Kelly Pledger Spradley was born May 21, 1898, and died August 21, 1898, aged 3 months, and was buried in the cemetery at Ebenezer church, Shelby County, Ala., August 22nd, (its parents and grandparents are of Childersburg, Talladega County, Ala.), after divine service by Elder J. J. Moore, and hymn No. 644, in Lloyd's selection.

"The little babe is gone to rest.
To reign with God forever blest;
Its little tongue will always praise
A Savior's love, redeeming grace."

J. B. SPRADLEY, Childersburg, Ala.

S. S. CRUMPTON, Lewis, Ala.

EDGAR KENNETH THIGPEN.

Edgar Kenneth, third son of Kenneth Thigpen and Ann L., his wife, was born December 24, 1858, and died December 24, 1899, making his stay on earth 41 years. He was married to Mollie Hodges, daughter of Bro. Wm. Hodges, beloved deacon of Lawrence's

church, in February, 1883, if my memory serves me right. By this union they were blessed with two children, a boy and girl, Roland and Mary, little orphans left to mourn the loss of mother and father in this cold and heartless world, but God will be a Father to the orphans. They are with their kind grandmother, and may she live to shield them till they are grown, if 'tis God's will. He loved the Primitive Baptists, and I heard him confess a hope, and he said to me that people who thought they could work themselves to heaven ought to be compelled to try. I believe he is safely housed from all the storms and billows of this trying world, and now basking in the glorious light of the Son of God.

His affectionate sister,

BETTIE Z. WHITLEY.

THE SACRED HARP.

Can anyone inform me where the old note-book, "The Sacred Harp," is published, and the cost of the same?

W. M. LITTLE,
Beene, Freestone County, Texas.

CHANGES OF ADDRESS.

Elder Harvey Wright's address is changed from Sexton, Ind., to Rushville, Route 3, Ind.

Elder J. C. Williams has removed from Avant, Ga., to Patterson, Peirce County, Ga.

Elder B. H. Pierson has removed from Walden, Ga., to Wellston, Houston County, Ga.

Elder W. W. Riner has removed from Statesboro, Ga., to Butler, Georgia.

Miss Maggie Green has removed from Laston, Ga., to Statesboro, Georgia.

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LOCATION DESIRED.

DEAR BRETHREN: I desire to form a law partnership with an attorney of the Primitive Baptist faith, at some place reasonably accessible to weekly or monthly meetings of the church. I am thirty-three years old, married, and have been at the bar eleven years. During this time I have, also, written and published the following law-works: A "Guide and Manual for Magistrates and Attorneys," (816 pages); an "Annotated Pocket Code of Virginia," (513 pages minion type), lawyers' edition; and an "Annotated Digest of the Supreme Court Decisions of Virginia" (to be complete in seven volumes of 875 pages each); which books are in general use among the profession of the two Virginias (except the Code, which is limited to this State). My membership is with the brethren at Bethel church, Radford Furnace or Allsonia, Va.), to whom (and the attorneys and business men at my address below) I refer. Or, I would be pleased to correspond with some brethren as to locating among them as an attorney regardless of partnership. I fervently desire the sweet fellowship of the saints.

With gospel greetings,

SAM N. HURST,

Pulaski City, Va.

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—S. F. CAYCE. "It treats on subjects that our people have paid but little attention to, greatly to our injury."—R. A. OLIPHANT. "When I read it, I said, I wish every Primitive Baptist in the United States had a copy."—G. E. MAYFIELD. "I am glad to say that I can recommend your book to Primitive Baptists."—S. H. DURAND. "I am highly pleased with your work."—J. A. CONLEE. "I feel much benefited by reading it myself, and propose to re-read it and study it."

JOHN R. DAILY. "I feel proud of the book and predict that it will accomplish great good for our blessed cause."—J. V. KIRKLAND. "I am compelled to say that it more than met my expectations."—ISAAC SAWIN. "In harmony with the scriptures."—W. T. BROWN. "I endorse it and hope that it may prove a blessing to us."—J. H. OLIPHANT. "I feel to thank God that you have courage to write on these subjects, and to insist on Primitive Baptists observing them."—B. F. QUERRY. "Will certainly commend itself favorably to any Primitive Baptist who desires scriptural information on that important subject."—W. M. MITCHELL.

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Vol. 22.

No. 4.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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The Gospel Messenger.

APRIL, 1900.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 22. WILLIAMSTON, N. C., APRIL, 1900. No. 4.

LORD, THOU ART MINE!

Lord, Thou art mine, send help to me!
Christ I am Thine, deliver me!
Then shall I praise and sing,
"My soul, bless thou thy God and King!"

Mercies are Thine, remember me!
Sad sins are mine, oh, pardon me!
Then shall I praise and sing,
"My soul, bless thou thy God and King."

Goodness is Thine, Lord pity me!
Evil is mine, forsake not me!
Then shall I praise and sing,
"My soul, bless thou thy God and King!"

All light is Thine, oh, shine on me!
Darkness is mine, enlighten me!
Then shall I praise and sing,
"My soul, bless thou thy God and King!"

True life is Thine, breathe it on me!
All death is mine, oh, quicken me!
Then shall I praise and sing,
"My soul, bless thou thy God and King!"

H. BONAR. (1808-1889.)

SALVATION BY GRACE.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32.)

All admit that the Father did actually deliver up His Son, for so the text affirms.

If it be admitted that the Father was in justice bound to the world, or by His own law, to make this delivery, then it is clear that He owed the world a debt, and the delivery of His Son was not a gift to the world, nor an act of mercy, but was the payment of a debt, and was

an act of justice. And if there were any redemption in it, it was the Son redeeming His Father from His obligations to the world or to His own law.

Again, if God is bound to allow every man a chance to be saved, as the world say He is, then that allowance is not a gift of grace and mercy, but is the result of the bond that obliges Him so to do. Moreover, if the delivery of His Son was made in consideration of the sinner's obedience, or works of righteousness which he had, or might do, then it could not be "for his offences," as the Scriptures declare it was. Furthermore, if the Father delivered up His Son, and with Him gives all things else freely, in order to induce the sinner to ground his arms of rebellion and be at peace with God, it is clear that such a peace is not of conquest, but is of compromise and purchase, and leaves the rebel sinner less humiliated than God Himself. "He that spared not His own Son." Human nature would have given up all things else; but when the only son was called for, no delivery would have been made. But the Father of mercy first "spares not His own Son"; but to show His abhorrence of sin, and His love to the sinner, He "delivers Him up freely," that is, of His own will and choice, not of compulsion of law, nor of any obligation that the Father or his Son was under to the world so to do. "But of His own will begat He us." "How shall He not with Him also freely give us all things?" Having first given the jewel of heaven, the joy of the Father, the attraction of angels, the brightness of His glory, and the express image of His person. All this was freely given by the Father to magnify His law and save the transgressor thereof from its curse. Then will He not give us all things else freely? because all things on earth, under the earth, and in heaven, are minor things compared to His Son. Then if we be "dead in trespasses and sin," will He not "quicken us by His Spirit"? If we need to repent of our sins, has not the Father highly exalted His Son to give it to us? If we need faith to enable us to believe in the Lord Jesus Christ, will He not reveal faith to us? "Before faith came we were kept under the law, shut up unto the faith that afterwards should be revealed." If we need forgiveness

of our sins, will not the Father freely give us forgiveness for His Son's sake, seeing it is a less matter to forgive than to "deliver up an only Son"? The text assures us that inasmuch as the Father has delivered up His only Son for us all, nothing needful to our salvation will be withheld. If we are poor in spirit, He will give us riches. If we have no righteousness to commend us to God, Jesus is "The Lord our Righteousness."

Thus we have the assurance that all things needful to our salvation are and will be given us freely of God, no matter how poor, unfit, vile, and rebellious our hearts are. A few words in conclusion upon our obedience. If we are born of God, we in the spirit "partake of His divine nature." To illustrate my thought—a fish is elemented to the water, and delights to be in water; a dove is elemented to the air, and delights to be in air. Put the fish in the air, and the dove in water, and neither can live. So place the natural man (fish) in a spiritual atmosphere, and he can not live; then place the Christian (dove) in sin (water) and he can not live. "How can we that are dead to sin live any longer therein?" If you could make a dove of a fish, then it could no longer live in water, but would strive to shun the water, and live up in the air; and this change of element would be all the evidence you need to prove there was a change in the nature of the fish.

So the element in which we move, and the life we live, tells the story—as to whether we are a fish or a dove, a saint or a sinner, a natural or a spiritual man; for "by their fruit ye shall know them." We may "speak with the tongues of men and angels, and understand all mysteries," etc., and then be nothing. Yes, we may be great doctrinal exponents of the Word, and tell a wonderful experience, and a powerful call to the ministry, and live lives of debauchery, and thereby prove that we are a fish instead of a dove, a goat instead of a sheep, and are only a wolf in sheep's clothing made of words, in place of wool. I have seen what is called Christmas trees artificially laden with oranges, apples, candies, raisins, nuts, etc., which were delightful to the eye, and tantalizing to the appetite, yet the tree on

which the delicious fruit was hanging was a crab tree. In like manner, many professed Christians are only "crab-trees," and all the visible good fruit they bear is put on, in place of grown on. This tree, and the one that is sound in doctrine, fluent in experience, and understands all mysteries, etc., and lives a life of debauchery, alike are corrupt trees; for "a good tree can not bring forth corrupt fruit," "neither can a corrupt tree bring forth good fruit." The word "bring forth" means for the fruit to proceed from the nature of the tree. "Make the tree good, and his fruit will be good."

Thus I have given a short comment on the text at the head of this article. I have had to write a few lines at a time, and then rest, having been confined to my room for nearly two months from deep cold contracted while at work in Virginia, producing obstruction of my lungs, causing weakness and irregularity of my heart, causing dropsical swelling, so that I could not lie down to rest or sleep for four weeks. I have been and yet am under the treatment of two doctors, and confined to my room. All my family have been unable to work from vaccination—everything stopped but expenses—small-pox in our town. With all those afflictions, and my necessities pressing heavily on my mind, not seeing how we are to meet our current demands, the reader will have to make all due allowances for the imperfections of this article. And I ask of God's people to pray for me and mine, that we may be restored to health and to His service.

L. I. BODENHEIMER.

BROTHER HASSELL:—"The Messenger" comes regularly to me, although you get nothing in return for it. I am receiving several of our periodicals. I suppose they are sent complimentary—on account of nearly half a century's service in the ministry, or on account of my age, or poverty, or all of them. However, I get them, and learn something from all of them. It seems that God has planted the learned, the doctrinal, the experimental, and the practical gifts on our editorial staff, as "bulwarks" around Zion. Every paper has its peculiarly gifted editor, for the profit of the body. May God prosper them all, as "the writer with the ink-horn," to do His service, in their several callings, and may the

Baptists become more interested in Divine literature and less interested in the literature of the world, that we may be more spiritually minded, more watchful, more careful, and more prayerful, as we see the day approaching—"Looking and hastening to that great day of God Almighty, when the heavens shall be on fire, and the elements shall melt with fervent heat, and this poor world shall pass away with a great noise." Then editors and subscribers will cease from their labors, and sit down in His Kingdom. L. I. B.

THE TROUBLE IN SOUTHERN GEORGIA.

Culloden, Ga., January 29, 1900.

BELOVED BROTHER:—Enclosed please find money order for \$1 for renewal of "The Messenger."

I was one of the investigators of Elder Barwick's church. Knowing that the Baptists everywhere would want nothing but the truth, we gave the matter a full investigation and whitewashed nothing, and I earnestly hope that the dear brethren who are in opposition will soon see their mistake, and thereby settle the confusion.

It is remarkably strange why any of our beloved people should ever suffer Satan to make a lodgment in their bosoms against such gifted and consecrated men as Elders Hanks, Simms, and Barwick are. Were they in any other denomination, they would be loved and cared for by all, instead of any trying to kill them. There is nothing this side of conviction to put such laborers in our vineyard.

What other motive can Elder Barwick have but that of sincerity? Who that knows him would believe a preacher so humble would preach for a church in disorder? The bare fact of his pastorate ought to teach our people that the order of the gospel is maintained as well as righteousness contended for.

I have met poor brother McCann (the objective force of the opposition), and I hopefully trust that he will soon see the error of his way. As a minister he ought to know that his present rebellion to Harmony church is but rebellion to the Lord, and however numerically

strong he may be to-day, he is compelled to know that his arms are too short to measure strength with his Master; and sooner or later he and his following must take the lowest seat at the table, and there in sorrow regret his present position. I fully believe that the church had sufficient cause for his exclusion, and indorse her act in doing so; but if she had no cause, he is legally excluded, and his duty should have been to have labored with her in humility and pointed out her wrong, without rising up in rebellion; and in the event she would not have heard him, appeal to other sister churches to come and show her wrong, and then if she refused wantonly to have restored him, the sister churches could have recognized him as a gospel minister in gospel order; in fact, by their recognition, he and his following would have been Harmony church; but he has drawn the sword, and Christ says he shall perish with the sword. Now, while I hold to the sovereignty of a church, it is the sovereignty of right I hold to. I again repeat that Elder McCann was righteously as well as legally excluded from the church, together with everyone that went out with him, and not only will all Baptists, who understand it, indorse his exclusion, but will justify it also. Our God has opened a door of repentance to His dear people, and oh, how gladly I would love to know that these erring brethren (good and true as they are) had prayerfully repented of this evil.

Brotherly,

WILDE C. CLEVELAND.

COMFORT IN TRIBULATION.

Kirkwood, Ga., February 7, 1900.

BELOVED BROTHER HASSELL:—I desire to acknowledge the receipt of the many letters that I have received from the dear brethren, tendering me and my family sympathy, and praying that we may be comforted of God in our sad bereavement. I would be glad if I could write to each one of these dear brethren separately and tell them how precious their tender and comforting words have been to us, but, as I can not well do this, I

will ask you to insert this in your excellent magazine, that they may know that I received their letters and appreciated them.

I have been deeply impressed with the precious truth that there is a bond of love and sympathy and fellowship in the Spirit of Jesus that dwells in all the children of God, and that unites them, causing them to be one in suffering, in rejoicing, in hope, in this world of sin, sorrow, and death. This bond, uniting the members of the body of Christ, calls forth loving service. The precious letters of the dear brethren to me in this, the greatest bereavement I have ever had, has encouraged me to hope that I am one of the heavenly family or I would not have been thus remembered and served, and also that my dear boy is one of that happy and blessed family.

We feel very sad because of this sore bereavement, but the sorrow is somewhat mitigated because of the blessed hope that our dear one is in heaven, and that when we are done with our sufferings here we shall meet him in "the sweet by-and-by," where there will be no more sorrow.

Your poor, afflicted brother,

T. J. BAZEMORE.

GOD THE AUTHOR OF PEACE AND NOT OF CONFUSION.

Mahon, Miss. January 28, 1900.

Elder S. Hassell—

HIGHLY ESTEEMED BROTHER: As my time expired with this number of the MESSENGER, I will try to write you a few lines to let you know that I am more than pleased with the MESSENGER. I am always anxious to get it. Oh that all of our Baptist periodicals had the same tone, and that all of our writers would write in that sweet Christ-like spirit with which they write (only) when they were governed by the spirit of meekness. I am sure that all of this harangue and cavil are uncalled for; I am sure that it is not of the Lord. God is not the author of confusion, but of peace. I some times read a communication that makes me feel sad (not in the MESSENGER), and I had much rather that it had not been there; yet I do not think that we ought to condemn a brother editor because he makes a mistake; I am sure that we do not expect perfection in the flesh. We ought to have forbearance, yea, we should look over each other's faults. I find in the Bible where Paul and Peter differed (Gal ii. 11); yet I do not find where they (afterwards) were back-biting or calling each other hard names. No, this is wrong (Rom. i. 30). Dear

brother, I believe that all bitterness, evil speaking, strife, confusion, and indeed everything that is not to the upbuilding of Zion, and the comfort of God's people, is of the Devil, and we know that we can't all see just alike on everything, yet we ought to have forbearance, and if we can't agree, and walk together, that we should agree to disagree, and not be devouring each other.

Paul says that some, indeed, preach Christ, even of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add afflictions to my bonds (Phil. i. 15, 16). I believe that those dear brethren were honest in what they were preaching, but it was wrong. I believe that our brethren are honest in what they do teach, but it is wrong to be caviling. O, that we all could think before we speak (and think right, and speak right)! Paul and Barnabas had sharp contention, but I do not see where they continued to contend (Acts xv. 39). No, but they parted. I believe that, if we can not agree on minor points, we should not be angry, and constantly talking about each other. Let us talk about Jesus. Oh, how sweet it is to think on the name of Jesus, sweet Jesus!

Dear brother, I did not intend to write this when I sat down. I hope you will excuse this imperfect scribble. I intended to tell you that I am so thankful to know that we have such a periodical as the MESSENGER, and I do hope that the dear brethren, and friends, may all pay up what they owe, and renew for another year. I am very poor in this world's goods, but as long as I am able to pay for the MESSENGER I expect to take it.

May God, out of His unwaning fulness, bless you, with all your co-editors. Yea, and all your correspondents.

Remember me and mine in your prayers. Find \$1 to pay for the MESSENGER for 1900.

Writing you a happy and successful new year, I close.

Yours in hope,

JAMES DUNCAN.

FORBEARANCE AND PURIFICATION.

Luling, Texas, February 9, 1900.

DEAR BROTHER HASSELL: Since reading the short article of Bro. J. T. Oliphant, on "Forbearance and Long-suffering," published in January MESSENGER, 1900, my mind has been deeply impressed at times to write a few lines for publication, not to add to or improve upon Brother Oliphant's article, but to indorse it just as it is. I feel to commend it to the Baptists everywhere as a most worthy subject of their prayerful consideration. Forbearance and long-suffering are among the wonderful graces of the Spirit. Paul tells us that "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." (Gal. v. 22, 23.)

Among all the graces given to the church, perhaps none are of more importance to the church than the graces of forbearance and long-suffering, and especially in these days in which we live I think they should be called into requisition. I was a little struck the other day when I read the utterances of W. J. Bryan, in his speech at Concord, N. H. He said: "When a person has been a candidate for high office—after he has been overlauded by his friends and

over-abused by his enemies, it is necessary he should go among his people to restore the parity between flattery and censure." He then says: "I am flesh and blood, liable to err, guided by the same ambitions which actuate the human race. Go where you will, you will find man is only trying to better his condition." The words, "I am flesh and blood, and liable to err," fell with great weight upon my mind. God's people, in a sense, are flesh and blood, and are all liable to err, and do err. The church militant is liable to err. Even wars among the saints have been in the past, and will continue to be in the future, while the church is here below; yes, "wars and rumors of wars, and earthquakes in divers places," our Saviour says, "For the powers of heaven shall be shaken." Luke xxi. 26. Paul says: "Whose voice then shook the earth, but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven." And this word, yet once more, signifieth the removing of those things that are shaken as of things that are made, that those things which can not be shaken may remain."—Heb. xii. 26, 27. My own opinion is that heavy judgments are now upon the church for her departures, both in doctrine and practice, and the process of purification will continue so as that there will always be some—a sufficient number—as witnesses to the truth. There are a great many among God's people that are not whole witnesses to the truth. Many of them really do not know what the Scriptures teach, and hence are led astray by customs and traditions. Heresies have always existed in the church, and thereby God's people have been approved and made manifest.

The fiery trials which are upon us at this time are no strange things that are happening. I will not undertake to speak of the questions over which our people are disputing. All reading Baptists know what the issues are. I will close by saying I endorse the GOSPEL MESSENGER. Its editors fully express my sentiments on all the mooted questions now among our people, so far as I know.

Dear brethren, may the Lord bless you in your work and labor of love among His people, is my humble prayer, for Jesus' sake. Amen.

J. M. BAKER.

[From the *Signs of the Times*.]

Southampton, Pa., January 12, 1900.

DEAR BRETHREN: I left Southampton Sunday afternoon, December 10th, and on Monday evening a little after 8 o'clock was at the pleasant home of dear brother Elder William M. Mitchell, in the town of Opelika, Ala., over nine hundred miles from here. Elder Mitchell visited some of our Associations about thirty years ago, and spent a few weeks with the church at Warwick. Those who met him then and heard him preach could not easily forget him. Many of them are gone, but those who remain have him in warm and loving remembrance. I heard him only twice at that time, and each time he spoke but briefly on account of weakness, but the preaching was with wonderful power. I had long been familiar with his name.

The journey I am now writing about was undertaken in response to a very kind and cordial invitation extended to me by the church in Macon, Ga., and the Sardis church, a few miles from Macon, through Sister R. Anna Phillips, now residing in that city, and also

a warm invitation of brethren in and about Covington, Ga., extended to me by Brother Robert L. Cook, of that town. I had long desired to see Elder Mitchell at his home, having never met Sister Mitchell or any of their children, and when I was given liberty in my mind to arrange a ten days' list of appointments, Opelika came first. My train being late, I reached the house somewhat later than I was expected, and it was past Brother Mitchell's bedtime. They are both feeble, he being in the eighty-first year of his age, and she in her seventy-fourth. Her health has been such that she has been unable to be at meeting for a year. Late as it was, Brother Mitchell said I must read some Scripture, and talk for them a little. His sons had been inquiring about that preaching of the gospel "of envy and strife, not sincerely," of which the apostle speaks in the first chapter of Philippians, so I read that chapter, and it furnished a sweet and profitable subject of conversation, in meditating upon which we felt the blessing of our covenant-keeping God and weakness and weariness of body were for a little while forgotten.

On Tuesday I met Elder Lively, now well and favorably known among our churches as a good gospel preacher, who lives in Opelika, and serves three or four churches, and also Elder Satterwhite, who is Elder Mitchell's assistant pastor of Mt. Olive church, and who serves two or three other churches, and I enjoyed the company of these two brethren during the day. The meeting in the morning was at Mt. Olive church, four miles out, where brother Mitchell's membership has been since its organization, considerably more than fifty years ago. In the afternoon I spoke in his house, and he spoke a little while very clearly and feelingly, and it was a real comfort to me to hear him once more. He could not be at the night meeting, which was in their chapel in town. His health does not allow him to go out except when the weather is pleasant, and it is not often that he can speak at any great length. Whenever he can speak there appears the same glad interest in hearing him that has always been felt by the brethren whom he has served so long. Those of the brethren who were his companions in early life, of whom few remain, still hold him in dear esteem and love, as a clear and able and experimental preacher, a faithful and tender pastor, and a firm and steadfast friend; and the younger members, his children in the gospel, evidently have no lack of that warm and high regard for him. He is dearly loved and venerated by all, and that high regard for him extends throughout the community. He has been long in the field, and is evidently near the end of his useful labor here below, and is manifest as one of those followers of the Lamb who are "called and chosen and faithful." In the short time that I was in the company of sister Mitchell, I was drawn to her very warmly in love and fellowship. I bade them good-bye, hoping to see them again, but realizing how uncertain it is that such a meeting shall ever be enjoyed on earth. In a letter just received from him I learn that he is hardly able to sit up to write, and that his dear wife has been seriously injured by a fall. May the Lord give them healing mercies, according to His righteous will, and show them during the remainder of their days on earth that His grace is sufficient for them.

I have now written what I especially designed to write when I began this article. It was not my intention to give a particular account of my journey, of my appointments, and of the dear brethren whom I met, for I can not do that kind of writing in a manner satis-

factory to myself, and however well I may succeed in writing such accounts, I still regard them as of doubtful benefit to the brethren. But I must say that while at Opelika, and at all my other places of appointment, my meetings with the brethren were very pleasant indeed, and profitable to me. I felt a good degree of liberty in preaching and in conversation, and was welcomed most kindly and cordially by all I met, and received warm expressions of fellowship for my preaching at every meeting. The churches I visited were Mt. Olive and Phenix City, in Alabama, and Mt. Moriah, Fellowship, Sardis, Macon, Holly Springs, Harris Springs and East Atlanta, churches in Georgia. The ministers I met were Elders Mitchell, Lively, Satterwhite, Bussy, Garrett, Reynolds, Childs, Moss, Hurst, West, S. H. Whatley and Matthews and one at Phenix City whose name I do not recall just now. I would love to have heard them all preach but it was my privilege to hear but very little from any of them. But I am thankful to say that not only did none of them find any fault with the doctrine I preached, but all expressed their fellowship for it, and for me, most kindly. I spent Friday night and Sunday night with the church in Macon, and Saturday and Sunday with the Sardis church, eight miles from there, at their regular meeting, their faithful pastor, Elder J. T. Reynolds, being present, and followed very briefly.

During this time, and until Monday afternoon, I was in company with our dear sister, R. Anna Phillips.

But I must stop right here or I shall find myself trying to name all the kind brethren and friends I met, and telling all their kindnesses to me, and all my precious visits with them, and recounting the many pleasant incidents of my journey, which I must not, can not do. I left Atlanta Friday noon on my return, and was at home Saturday evening before the fourth Sunday in December, well in body and thankful to the Lord, I hope, for his kind care over my wife and family during my absence, and over myself in all my journey.

SILAS H. DURAND.

The presence of loving friends is a great help in time of trouble. While the Christian knows the help of God in the time of trouble, he craves also the touch of a human hand. The Master took His three disciples when He went to His Father in prayer in Gethsemane. Human sympathy is wondrous help in trouble. If Paul could sing in the Philippian prison, yet he craved for the presence and sympathy of Titus and Timothy at other times. Christianity is not Stoicism, that counts the craving for sympathy a weakness. The heart that knows most of the Saviour's presence, in the hour of trouble, appreciates most the loving sympathy of Christian friends.—Selected.

The *Outlook* was asked, "Kindly tell me whether there is any possible agreement between the doctrine of the 'Fall of Man' and 'Evolution.'" It answers: "There is no possible compatibility." The *Outlook* is right, and as we believe without the shadow of a doubt in the infallibility of Genesis, we cannot accept evolution. May be some day a theory will be advanced entirely compatible with Genesis, but none such as yet has been heard of.—Selected.

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.

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.

ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD.

(Rom. viii. 28.)

From the language of the Apostle Paul before and after this verse (in verses 16 to 27, and 29 to 39), it is evident that by “all things” in the 28th verse he means all the sufferings, trials, tribulation, distress, persecution, famine, peril, or death which the child of God endures here on earth, that is, all the afflictive providences of God which seem to be for his injury, but which conform him by Divine grace to the humble and watchful and prayerful and patient and heavenly and holy image of Christ, and thus really work together for his spiritual and eternal good, according to God’s purposes of infinite love toward him from eternity, so that, instead of desponding and murmuring under earthly trials, he ought rather to resignedly and even thankfully receive them as sure evidences of his Heavenly Father’s love. The inspired Apostle says that “we know” this truth; he knew it from his own many and severe afflictions,

imprisonment, scourging, stoning, hunger, thirst, cold, and even the opposition, slander, and reproaches of false brethren; and all the children of God know it, not only from His Word and His infinite love for them in giving them His Son and Spirit, but also from their own spiritual experience, and from that of their brethren and sisters. Paul expresses the same precious truth in Rom. v. 1-5, and in 2 Cor. iv. 15-18, and in Heb. xii.; and so does James in his Epistle, i. 2-4; and Peter in his 1st Epistle, iv. 12-16. It is certain that by the expression "all things," which Paul uses many times, he seldom, if ever, means all things universally or unlimitedly, but "all things" in a special or limited sense, as explained by the context, his preceding and following words (see especially Rom. xiv. 20; 1 Cor. ix. 22; x. 23, 33; xiii. 7; Eph. i. 10; Philip. iv. 13; Col. iii. 22; and 1 Tim. vi. 17). The idea that he included a believer's own sins in the "all things" is not only foreign to the connection in which this passage occurs, but it seems utterly forbidden by his language in Rom. ii. 1-16; iii. 8; vi., and by all the remainder of the word of God which proclaims His infinite holiness and infinite hatred and punishment of sin. To be sure—God can and does bring life out of death, light out of darkness, order out of confusion, and salvation out of ruin, but God alone does it, and sin is not to be praised, nor is the sinner to be thanked for it at all; and there is not one letter in the Holy Scriptures to encourage any creature in sin, which is rebellion against God, who is, to sin in every form and in every being, a consuming fire (Deut. iv. 24; Heb. xii. 29).

S. H.

THE WIDE GATE AND BROAD WAY AND THE STRAIT GATE AND NARROW WAY.

(Matt. vii. 13, 14.)

In these two verses our Lord says: "Enter ye in at the strait (or narrow) gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait (or narrow) is the gate, and narrow (or close-pressed or afflicted) is the way, which leadeth unto life, and few there be that find it."

There are only two roads that lead from time into eternity, and all the human race are either in one or in the other. One is a smooth, easy, broad road, that leads downward to hell, and the great majority of mankind are in that road. The other is a rough, difficult, narrow road, that leads upward to heaven, and only a small minority of mankind are in this road.

We know, from the general teaching of the Scriptures, and from experience and observation, that the gate by which the broad road is entered is the gate of spiritual death, death in trespasses and sins, or unregeneracy; and that the smooth, easy, broad, and downward road is the way of ungodliness, falsehood, unbelief, impenitence, carnality, selfishness, worldliness, self-righteousness, and self-indulgence; and the Scriptures teach us that this way ends in destruction, in the second or eternal death, in everlasting punishment, everlasting fire prepared for the Devil and his angels. And we know, from the general teaching of the Scriptures, and from experience and observation, that the gate by which the narrow road is entered is the gate of spiritual life, or regeneration, the new or second birth, the being born from above, or born of the Holy Spirit or of God; and that the rough, difficult, narrow, and upward road is the way of godliness, truth, faith, repentance, spirituality, unselfishness, unworldliness, self-abasement, and self-denial; and the Scriptures teach us that this way ends in full salvation, in the fulness of eternal life, in perfect conformity to the holy character of Christ, and everlasting blessedness in glory with God and all the holy angels and perfected saints.

It is highly interesting and instructive to notice the light thrown, by the remainder of Christ's Sermon on the Mount, upon His language in regard to the Two Gates and Ways. The one is set over against the other, and is contrasted, either directly or indirectly, with the other. As taught by this wonderful Sermon, the broad way of death is the way of pride, hilarity, resentment, worldly-mindedness, unkindness, impurity, violence, persecution, slander, darkness, fornication, anger, uncleanness, profanity, revenge, litigation, hatred, vanity, hypocrisy, self-will, unforgiveness, mammonism, censo-

riousness, selfishness, corruption, self-righteousness, folly, and disobedience; while the narrow way of life is the way of humility, contrition, meekness, hungering and thirsting after righteousness, kindness, purity, peace-making, being slandered and persecuted for righteousness' sake, light, spirituality, brotherliness, self-denial, reverence, forbearance, gentleness, love, unostentatiousness, sincerity, prayerfulness, forgiveness, heavenly-mindedness, charitableness, unselfishness, fruitfulness in good works, self-abasement, wisdom, and obedience. Those in the broad way are building their hopes upon the sandy foundation of their own righteousness, and, under the final storm of God's wrath, their hopes will perish forever, while those in the narrow way are building their hopes upon the Rock of Ages, the enduring foundation of Christ's righteousness, and, in the Judgment of the Great Day, they will be safe in Jesus, accepted in His active and passive obedience, and their hopes of salvation from sin and death will be gloriously and eternally realized.

Christ is both the door or gate and the way to heaven; and those who are, by His indwelling Spirit, in living union with Him, will not merely, from selfish motives (Luke xiii. 24) *seek*, in a natural or superficial or legal manner, to enter into the holy and peaceful presence of God, and not be able to do so, but they will, from a hatred of sin and a love of holiness, *strive* (Philip. ii. 12, 13; Col. i. 29; Rom. viii. 26), by the mighty inworking of the Divine Spirit in them, to realize acceptance with God in the atoning death and justifying righteousness of His dear Son, and they will find this holy rest, and, from a principle of heavenly love, they will delight to walk in the footsteps of their Saviour, bearing their cross after Him, and, when they finally meet Him in glory, they will joyfully cast their crowns at His dear feet, and lovingly adore Him as the God of their salvation.

All the human race, by natural generation, enter the wide gate and travel the broad way; and it is only by Divine grace that the chosen people of God, by His Son and Spirit, enter the strait or narrow gate, and travel the narrow or close-pressed or afflicted way that leads to the fulness of eternal life (Rom. iii., viii.; Eph. i., ii., iii.).

S. H.

SECRET SOCIETIES.

Elder Chick, in the Signs for November 15, 1899, has an able editorial on the "Evil of Secret Societies, and of Baptists Becoming Connected with Them."

But while it is in the main a strong article against such, there is, I think, one inconsistency. In speaking of those few church members who have become members of some secret society, Elder Chick says, "We have not been willing to say to them that they could not be retained in the church because of this." It is presumed that he speaks of his individual feelings when he says, "In the few cases that have come to our knowledge where brethren were members of some secret lodges, we have felt like bearing with them, while at the same time faithfully speaking of what seemed right to us, until they should be shown by the Spirit of God their error and the inconsistency of their cause in the matter." He insists, and correctly so, I think, that where brethren are members of any of these secret societies, even though they do not take an active part in the many unholy observances, "the fact that their names are with such society makes them responsible for all that goes on in the society as much as though they took an active part in such things."

This, we think, is good argument, but would not the same reasoning apply to a church or any of its members when they fail to execute the law of Christ in putting away that evil from the church? For though they may not take any active part, nor approve of a brother's course who belongs to such societies, yet the fact that they are connected with him in church relation makes them responsible for him and "for all that goes on in the society" so long as they continue to bear with him in the church. And it does not appear in Elder Chick's article that he would favor any cutting off from fellowship in the church, but continue to bear with them, "until they should be shown by the Spirit of God their error and the inconsistency of their course in the matter."

I heartily agree with brother Chick when he says, "The Scriptures condemn some things in believers which

yet do not call for discipline or exclusion from the church." This is true, but the question very naturally comes up, is this connection of church members with serecet lodges one of those bearable things? Would it be good gospel order to do so? "He that is joined to a harlot is one body." And upon this point the apostle, with great force, asks the question, "Shall I then take the members of Christ and make them the members of a harlot? God forbid." 1 Cor. vi. 15, 16.

And in another part of this same epistle to the church, the apostle clearly condemns the idea of church members having *fellowship* in the church or bearing with these unfruitful works of darkness, when he says, "Ye can not be partaker of the Lord's table and the table of devils." "I would not that ye should have fellowship with devils." 1 Cor. x. 20.

W. M. M.

DIOTREPES.

"I wrote unto the church; but Diotrepes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." (3 John, 9th and 10th verses.)

This third epistle of John was addressed to Gaius, whom the apostle commends for his kindness and generous disposition manifested toward certain brethren who, it seems, were on an evangelistic tour, and passing through his neighborhood. Those travelling preachers, although they bore letters of commendation from the apostle, had been refused the right-hand of fellowship by the local ecclesiastical authorities through the instigation of Diotrepes, who is censured as having acted through ambitious, unfriendly motives. He loved to have the preeminence among the brethren of the local church, and therefore used his influence to prevent others from a distance coming among them, lest some of them might possess more excellent gifts than he, and outreach him, and eclipse his glory. He just wanted to be considered the best and ablest preacher in his section of the country, and could not so appear if abler preachers were allowed to travel and preach among the churches.

So, he would not receive and fellowship those preachers himself, and made it a bar of fellowship for any other member of the church to receive them. Well, there are just such men—men of just the same evil, ambitious, jealous, and envious disposition still in the world, and among the people of God. And while they may, for aught we know, be children of God, or even ministers of the gospel, God knoweth, yet they fail to be like the noble, generous Gaius, “fellow-helpers to the truth”; (verse 8). And in several instances, if I am correctly informed, the same work of rejection, non-fellowship, and expulsion has recently been wrought in southeast Alabama and southwest Georgia. Diotrephes still liveth.

Now we all know that this is but the works of the flesh, and there is as much propriety now in reproof and rebuking such men as there was in the days of the apostles; and this is my only reason for writing this article. I am glad to note the fact that such men as Diotrephes are in the minority, and there are many others like the truly pious and faithful Gaius who receive the brethren that come amongst us with open hearts, open doors and pulpits, and thereby signify that they desire to help all they can to further the cause of truth and extend its influence to the children of God in every nook and corner of the earth. And in order to “let their rivers be dispersed abroad” (Prov. v. 16), they cordially receive, entertain, and encourage those who bear the tidings of joy and peace to those who need instruction and comfort. Every pastor of local churches who has the good of his flock at heart, and does not “love to have the preeminence among them,” is glad to have preachers from any and every quarter of the earth, who are well recommended, to come and preach to the churches of their charge. They feel that although they themselves are teachers in their limited capacity, they have need of instruction and cooperation in the work of the ministry.

I sincerely hope that all such men as Diotrephes will read this short epistle of John carefully, and become ashamed of themselves, and try to make due reparation for the evil work they have already done; and that they

will cease to "prate against us with malicious words." For, while it is not meet that I should count them as my personal enemies, yet I would entreat them as brethren, and beg them to spare the flock of God. (2 Thess. iii. 15; Acts xx. 29.) Remember that the vengeance of the Almighty was poured out upon the Israelites for the innocent blood which was shed by them in the city of Jerusalem; and we need not hope to escape the judgment of God if we, without just cause, cast the children of God out of the church, as did Diotrophes of old.

With love to all the household of faith, and with fervent desire for the peace of Jerusalem, the above is submitted.

J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. What is "Higher Criticism"? A. Criticism is the professed science of judging of the beauty and truth of the productions of literature or art. Lower Criticism is a judgment of the form or meaning of any particular text or passage in a literary document; while Higher Criticism is a judgment of a literary document in its entirety, as to its age, authorship, truthfulness, and consistency with itself and with other documents or monuments of the same period. The so-called "Higher Criticism" of the Old and New Testament Scriptures originated with Jean Astruc, a profligate French physician who was born in 1684 and died in 1766, and who in 1753 published, in Brussels, Belgium, an anonymous book entitled "Conjectures upon the Original Writings which it Appeared Moses used to Compose the Book of Genesis." The first word ("*Conjectures*") in the title of this first book of "Higher Criticism" shows plainly the entire character of this recent pretentious and pretended "science"—it is a series of *conjectures* or *guesses* or *speculations* from beginning to end, inconsistent with each other and with the well-known facts of history and the constantly developing records of ancient monuments, and evidently inspired by an ungodly desire and determination to thrust everything supernatural—every miracle and every prophecy—out of the Scriptures,

so as to reduce them to a level with all the uninspired productions in human literature. The latest and highest achievement of so-called "Higher Criticism" is "The Polychrome (or Many-Colored) Bible," of which I have three volumes thus far issued, Judges, the Psalms, and Isaiah, and, so far as their peculiarities are concerned, they are not worth the blank paper upon which they are printed. By different colors the translators and editors claim to show the different times when they suppose each sentence or part of a sentence was written; and they have also, in many places, conjecturally changed not only the translation but the original text itself; and made numerous conjectures in their Notes at the end of each book; and all their guesses are as worthless as they are uncertain. I am glad to see that they had sense enough to leave all their rain-bow colors out of the Psalms, thus honestly confessing that they did not know exactly when the Psalms were written. They would have acted more wisely to have left all the other books of the Scriptures in the same uncolored condition. No book was ever composed in the fragmentary and heterogenous way in which they profess to believe the Scriptures were written; and the utter fallacy of the pretensions of these modern critics to be able to analyze other documents and assign different parts to different times and authors has been repeatedly demonstrated. The Lord Jesus Christ and the Holy Spirit are the "*Highest Critics*," infinitely above all so-called "*Higher Critics*"; and these Divine Authorities assure the people of God of the divine and infallible inspiration of all the Old and New Testament Scriptures, no matter at all what guesses are made by all the ungodly professors in all the Theological Seminaries, Colleges, and Universities of the world. The hypocrisy of these theological sappers and miners, if ever equalled, has certainly never been excelled, for they profess to be the only real, sincere believers in the divine inspiration of the Scriptures! I am glad to say that the ablest and most honest of these scholars are returning from the quagmires, where they have been floundering, to the solid rock of the full divine inspiration of the Scriptures.

2—Q. What is the object of predestination, that is,

what is accomplished by it? A. The manifestation of the glorious perfections of God, His infinite wisdom, power, truth, justice, mercy, and grace, in the creation, government, and destination of the universe, especially in the final and full salvation, both in soul and body, of all His chosen people. In all the best English Dictionaries, the word "predestination" has both a *wider* and a *narrower* meaning. In its *wider* meaning, it signifies God's foreordination of all events, and, in this sense, it is believed by some Presbyterians and a few Primitive Baptists; all the Presbyterians, but only a very few of the Primitive Baptists, who believe it, are exceedingly careful to distinguish between God's active, positive, and efficient foreordination of holiness, on the one hand, and His passive, negative, and permissive foreordination of sin, on the other hand, as the holy character of God and the exact words of the Scriptures demand. In its *narrower* meaning, predestination signifies God's foreordination of all His chosen people to eternal salvation; and in this special and most important sense, predestination is professedly believed by the most of Presbyterians, and is really believed by all Primitive Baptists. In this *narrower* sense, there is no controversy among Primitive Baptists in regard to predestination; and there also would be no controversy among them in regard to predestination in its *wider* sense if the distinction were always made between God's *efficient* foreordination of *holiness* and His *permissive* foreordination of *sin*. The failure to make this vital and all-important distinction, which is absolutely necessitated by the holy character of God and by the plainest teachings of His Written Word, and which has been made by all the ablest predestinarian writers of the present and all former centuries, is the sole responsible cause of the bitter, unprofitable, divisive, and interminable controversy among Primitive Baptists on this subject.

3—Q. What is the scriptural meaning of "conversation"? A. This word occurs twenty times in the King James Version of the Bible, and it always means "conduct," "behavior," or "manner of life," except in Philip. iii. 20, where the original is a different word, and means "citizenship," "city," "commonwealth,"

“country,” or “home,” and the proper rendering is—
 “For our citizenship, country, or home is in heaven” (as
 in Heb. xi. 16, and Rev. xxi. 2).

4—Q. What is the meaning of Heb. i. 7—“Who maketh His angels spirits, and His ministers a flame of fire”? A. The Apostle is here quoting from Psalm civ. 4, rendered in the King James Version, “Who maketh His angels spirits, His ministers a flaming fire.” The words rendered “angels” mean “messengers”; those rendered “spirits” mean also “winds”; and those rendered “ministers” mean “servants.” The Revised Version renders the passage in the Psalm, “Who maketh winds His messengers” (but in the margin “His angels winds”), “His ministers a flaming fire”; and renders the passage in Hebrews, “Who maketh His angels winds” (in the margin “spirits”), and His ministers a flame of fire. The Baptist Version renders the passage in Hebrews, “Who makes His angels winds, and His ministers a flame of fire.” It would seem from the third verse of the 104th Psalm, “Who maketh the clouds His chariot, who walketh upon the wings of the wind,” that the first or literal meaning of the Psalmist, in the fourth verse, is that God makes the winds that bear along the clouds His messengers, and the lightnings that flash from the clouds His servants; but the language may also mean, and the author of the Epistle to the Hebrews evidently explains it as meaning, that God made His angels spiritual beings, invisible and swift as the winds, and those servants of His pure and bright as a flame of fire, active and zealous to do His holy will. In Psalm xviii. 10, it is said that God “rode upon a cherub and did fly, yea He did fly upon the wings of the wind”; and in Isa. vi. 1-7, the prophet says that he saw standing near the throne of God six-winged seraphim (or burning ones), worshipping God, and that one of them flew unto himself, having in his hand a live coal of fire which he had taken with the tongues from off the altar, and laid it upon his (the prophet’s) mouth. The writer to the Hebrews is showing the infinite superiority of Christ to the angels—He is the Creator and Master, and they are His creatures and servants. If there is any allusion in the language of the Psalmist and Apostle to

human ministers of Christ, the meaning may be that He, by His indwelling Spirit, makes them spiritual and abounding in heavenly light and love and zeal for His service.

5—Q. Is it legal, orderly, or proper for a minister to baptize a person who has not been received into the fellowship of a gospel church? A. I think not, unless it is in a country where there is no church, and where “the arm of a church,” or members sent by a church for that purpose, can not well go. The minister is not the church, nor the lord of the church, but the very term “minister” means “servant,” showing that he is the servant of Christ and of the church, in preaching for the church, in administering the ordinances, and in receiving, disciplining, excluding, and restoring members. In the time of John the Baptist, and during the personal ministry of Christ on earth, there was no local, settled, gospel church; so that John the Baptist and the apostles and disciples of Christ properly baptized suitable subjects of baptism wherever they found them, and yet Christ carefully sent out His apostles and disciples, *two by two*, for preaching and baptizing, that there might be at least two witnesses of each person’s conversion and baptism. But after the ascension of Christ, and the establishment of local churches, it would seem, from the Acts of the Apostles, and from the Epistles of the New Testament, that persons were received to baptism by apostles or ministers able to work miracles, or by either the direct or indirect authority of the churches, that is, by either the churches themselves being present or by members sent out by the churches for that purpose.

6—Q. What is the scriptural duty of a deacon? A. “To serve tables” (Acts vi. 1–6), that is, as plainly shown by this passage, to look after the temporal support of the poor and destitute members of the church; and Baptists have generally thought that “serving tables” applies also to waiting upon the table of the Lord at communion, and looking after the temporal support of the minister. While neither of these last two services is directly declared, in the Scriptures, to be a part of the duty or business of a deacon, yet it is per-

haps implied by the facts that the word "deacon" means "servant" (just as the word "minister" means "servant"), and that some one should wait upon the table of the Lord, and that our ministers are usually poor and have to leave the business of supporting their families, many of them a week or two every month, and at their own expense, in order to serve their churches. Of course it is as the servant of the church, as the dispenser of its funds, that a deacon is to "serve tables."

7—Q. If a church requires a deacon to do work that he does not feel to be his duty, ought he to do it? A. Both the churches and deacons should be guided by the Scriptures in regard to the duties of deacons; and, if they are taught by the same Divine Spirit, the Spirit of Christ, the Spirit of humility and love, they will not differ on this subject.

8—Q. If a church has, among her members, both a preacher and a deacon, has not the deacon the same right as the preacher to resign and refuse to serve her? A. Both of them should resign if they are satisfied that they are not divinely called and qualified for their work; but, if they are thus called and qualified, neither of them should resign his office or refuse to serve his church if the church needs and requests such service and if he is reasonably able to render it. I can not see that the preacher has any more right than the deacon to refuse to serve his own church that desires his services.

9—Q. Ought a preacher to serve other churches as pastor and at the same time refuse to serve the church of his membership as pastor when that church wishes his services and has not any other preacher, and ought his own church to allow him thus to act? A. According to the Scriptures, "elders" are to "feed the flock of God which is *among them*, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock, and when the Chief Shepherd shall appear, they will receive a crown of glory that fadeth not away" (1 Pet. v. 1-4; Acts xx. 17-35). If an elder is under the influence of the Spirit of Christ, and is able to get to his own church and to

“speak to them, I can not understand how he can refuse to endeavor to serve them if they desire him to do so; but I do not think that it would be in accordance with the Scriptures or with the spirit of Christian love and liberty for a church to rigidly exact such service from a preaching member. S. H.

REMARKABLE PROVIDENCES.

“Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” “Whoso is wise, and will observe these things, even they understand the loving kindness of the Lord.” (Psalm cvii. 8, 43.)

THE PRISONER OF GLATZ.

Mr. W. F. Besser, pastor of Waldenburg, in Upper Silesia, Prussia, relates the following incident which occurred not far from the place where he resides:

In a cleft of a mountain range in Upper Silesia, through which the wild and raging river Neisse forces its passage down to the Oder, stands the impregnable Prussian fortress of Glatz, a natural fortress, almost unequalled in the world, begirt by mountain peaks, like walls, and fortified yet more by human skill. The valley itself is shut out from the rest of the world; and one who is enclosed by the massive walls and gratings of the castle is an exile from the world, as if buried alive. Woe to the man imprisoned in Glatz! Everything calls out to him, “No hope remains for thee! no hope!”

Here, in the second decade of this century, lay the Count of M——, hitherto petted and thronged, now hopelessly immured behind bolts and bars. By treason against the realm, and especially by personal violence offered to Frederic William III of Prussia (born 1770, died 1840), he had drawn down the rage of that monarch on his head, and was condemned to solitary imprisonment for life. For a whole year he lay in his frightful, lonely cell, without one star of hope in either his outer or inner sky, for he was an unbeliever. They had left him only one book, a Bible; and this for a long time he would not read, or if forced to take it up to kill time and relieve his consuming weariness, it was only read

with anger and gnashing of teeth against the God it reveals.

But sore affliction, that dreadful and yet blessed minister of God, that has been divinely blessed to bring to the Good Shepherd many a wandering sheep, was effectual with the Count of M——. The more he read his Bible, the more he felt the pressure of the gentle hand of God on his forlorn and hopeless heart.

On a rough and stormy November night, when the mountain gales howled round the fortress, the rain fell in torrents, and the swollen and foaming Neisse rushed roaring down the valley, the Count lay sleepless on his cot. The tempest in his breast was as fearful as that without. His whole past life rose before him; he was convicted of his manifold shortcomings and sins; he felt that the source of all his misery lay in his *forgetfulness of God*. For the first time in his life his heart was soft, and his eyes wet with tears of genuine repentance. He rises from his cot, opens his Bible, and his eye falls on Psalm l. 15—"Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." This word of God reaches the depths of his soul; he falls on his knees for the first time since he was a child, and cries to God for mercy, and that gracious and compassionate God who turns not away from any true and heart-felt supplication to Him, heard the cry of the miserable prisoner in the storm-beaten dungeon of Glatz, and gave him not only spiritual but also temporal deliverance.

The same night, in his castle at Berlin, King Frederic William III lay sleepless in his bed. Severe bodily pains tormented him, and in his utter exhaustion he begged of God to grant him a single hour of refreshing sleep. The favor was granted; and when he awoke again he said to his wife, the gracious Louise, "God has looked upon me very graciously, and I may well be thankful to Him. Who in my kingdom has wronged me most? I will forgive him." "The Count of M——," replied Louise, "who is imprisoned in Glatz." "You are right," said the sick king; "let him be pardoned." Before day dawned over Berlin a courier was dispatched to Silesia bearing to the prisoner in Glatz pardon and release.

The prayer of penitent faith had been heard, and deliverance was granted by the providence of God.

And the God of our fathers still lives; He hears the cry of His children, and many times He answers before we rightly call upon Him. Now, as in ages past, the Lord looks down from heaven to behold the sighing of the prisoner, and to loose his bonds; and still, as of old, the heart of the king is in the hands of the Lord, and He turneth it whithersoever He will, as the rivers of water are turned. Let us make Him our refuge, and confide in His power with an abiding and unshaken trust. (See Esther vi.; Psalm cvii. 10-15; Prov. xxi. 1.)

S. H.

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.

ELDER CEPHAS NANCE

Peacefully fell asleep in the blessed Lord, June 6, 1899, near Brookville, Noxubee County, Miss. He was born September 30, 1830, near Raleigh, N. C., the sixth child of James and Nancy Lee Nance. He was grandson of Lunda Lee, on his mother's side, and George Nance, who was a Primitive Baptist preacher long years ago in North Carolina. C. Nance professed religion at a M. E. camp-meeting, near Crawford, Miss., August 19, 1850. He joined the Primitive Baptist church, "Pilgrim Rest," in the Pilgrim Rest Association, July 1, 1851, and married Miss Josephine Ingram, March 18, 1857. He was liberated to exercise his gift of public speaking second Saturday of March, 1872—Bros. Jno. H. Oden, Moderator, and R. B. Petty, Clerk. He was true to his convictions, surmounting almost insuperable obstacles that he might be found where duty called. In the summer of 1861, he enlisted in Captain Rogers' Company, Walthal's Brigade, Forty-first Mississippi Volunteers, Company D, and made a good and noble soldier until taken prisoner in one of the battles around Atlanta, Ga., and carried to Camp Chase, Ohio, where he was kept till the war was over. On the field of carnage, inside the prison walls, at home in the quiet hours of peaceful meditation, his Bible was his solace and guide. He was the last of twelve brothers and sisters to cross over the mystic sea. He leaves a broken-hearted wife, two sons, one daughter, and three grand-children, with a host of relatives, and friends, to mourn for him, but not as those without hope. Four children preceded him to the grave. He was a miller by trade. Three times was his mill-house burned down; three times high water swept most of his earthly possessions away. Being afflicted with sore legs from his earliest youth, his trials seemed more than human nature could bear. But in all he thanked God for counting him worthy of washing his robes by faith, and being one of those who come out of great tribulation, saying, God's grace was

sufficient at all times. Thus it was, that, as the wheels of time rolled on and the weight of years increased, his faith grew brighter and his hopes stronger until it seemed in talking with him you dwelled in a beautiful heaven of love, instead of a fleeting earth below. His remains were interred in the family grave-yard at the old Nance homestead, two miles above Pickensville, Ala. Surely he heard the welcome plaudit—"Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

"Farewell, father, thou art resting
 In the Shepherd's peaceful fold.
 By God's grace we all shall meet you
 When we cross death's river cold.
 Blessed Jesus, in our sorrow
 Let him still our guardian be
 May we reach the shores eternal,
 Guided by his prayers to Thee."

His daughter,

Mrs. A. McDONALD.

DEACON G. W. HEAD.

A prince in Israel has fallen. Deacon G. W. Head was born in Jasper County, Georgia, June 15, 1812, and departed this life, January 19, 1900, being at the time of his death at his son's, Dr. J. M. Head, at Zebulon, Ga. We could not speak too highly of his character as a man, citizen, father, and devoted member of the Primitive Baptist church; as his long life of usefulness has proven. He joined the church before the split among the Baptists, and continued firm in the faith until death took him. While he was conservative in his views on all questions of church policy, yet he was unyielding as to principle. He was widely known and beloved by the Baptists in this country.

His beloved wife died a few years ago, and he seemed to feel his bereavement sorely, and spent the most of his time visiting his children and the churches. He married and lived in Monroe County, Ga., a number of years; and in 1859 he moved to Merriweather County, where he had and maintained a comfortable home for himself and brethren up to about a month before he died, when he decided to break up and make his home with his only son. Five daughters and a goodly number of grand and great-grand-children are left, with a host of brethren and sisters in the church, to mourn their loss, but it is his eternal gain.

The writer, assisted by Elder J. D. O'Neal, his pastor, preached his funeral, at his home in Merriweather County, to a large congregation of his brethren and sisters in his church, and neighbors, who, by their presence, manifested how well he was beloved by them. I thought of the words of David, when the coffin was being lowered in the grave by the grave of his wife—she could not come to him, but he could go to her. I believe they are both realizing the fruition of that hope which was their stay so long in this world of suffering.

I would say to their children and relatives to sorrow not; but try and imitate their example, and may the Lord in His mercy grant them the same joy of a glorious immortality, is the prayer of one that loves you all.

Griffin, Ga., Jan. 30, 1900.

T. J. HEAD.

Pilgrims' Banner please copy.

MISS PATTIE CRAWFORD.

Miss Martha Cotten (generally called Pattie) Crawford, daughter of William T. and Cottie Crawford, and grand-daughter, on her mother's side, of Asa Biggs, United States Senator and District Judge of North Carolina, was born in Williamston, N. C., May 11, 1878, was taken with her last illness, neuritis, a painful inflammation of the nerves with a distressing affection of the heart, March 12, 1899, and died June 24, 1899. She was educated partly in Williamston and partly in Norfolk, Va. She was gentle and pleasing in her manners, and greatly esteemed and beloved by her acquaintances. She served, at various times, as organist for the Methodists, Missionary Baptists, and Episcopalians of her native town. She was a great sufferer in her last protracted illness of three months and twelve days, but was wonderfully patient, making no complaint or murmur. On account of the condition of her nerves and heart, she was not able to bear company outside of her family and physicians and nurses. Three of the best physicians in Eastern North Carolina attended her, and the most skillful physicians in Baltimore were consulted about her case, and she had the tenderest and most unwearied nursing by day and night; but no creature's skill or love could hold back her spirit from its Creator's call. A short time before she passed away, her mother asked her if she felt that she could trust the Lord, and she answered that she did; and, in the extremity of her sufferings, raising up both her wasted hands, she looked up and cried: "Take me, Lord!" On Sunday afternoon, June 25, 1899, her remains were, in the presence of a large concourse of relatives and friends, inetrred in the New Cemetery, at Williamston.

"One precious to our hearts has gone,
The voice we loved is stilled,
The place made vacant in our home
Can never more be filled.
Our Father in His wisdom called
The boon His love had given;
And though on earth the body lies,
We feel her soul's in Heaven."

A FRIEND.

MRS. MARY BOSTICK.

Born in DeKalb County, Ga., October 13, 1814. Died in Bartow County, Ga., December 18, 1899. On the eighteenth of December quietly she closed her eyes. Pain had gone. The threads of ebbing life simply remained. Slowly, like a tired child, she slipped into that "peaceful sleep" which her tired little body craved. Deeper and deeper she slept, slower and slower came the breath of this life, until noon, she breathed a soft, gentle breath; and she slept a sleep that knows no wakening.

She was a pure Christian, a devoted mother, a dear grandma, and a true friend. All who knew her were her friends. She loved little children, and they enjoyed being with her.

She has been a member of the Primitive Baptist church since childhood. At her death she was a member of the Primitive Baptist church at Adairsville, Ga., called the New Hope church. In her the church loses a loving, faithful, and devoted member, whose mem-

ory will long be cherished by those who knew her sweet, charitable disposition. It was her delight to converse about the Scriptures; and but few surpassed her in scriptural information. The Bible, and her GOSPEL MESSENGER, she read daily. She enjoyed talking about Paul's writings.

She derived so much comfort from the eighth chapter of Romans. She has been an invalid for years, and has borne her sufferings so patiently.

As feeble as she was, she never lost interest in her home. She always made home happy. It was a pleasure to be with her. She was a dear lover of flowers, and her yard was never without them.

She had a host of friends, and she delighted to have them visit her. Always bright, ever cheerful, invariably full of vivacity, people delighted to come to her. Her pleasure was greatest as the hostess of a cheery little dinner party in her cozy home. Nothing was too much for her to do for one of whom she was fond. She thought nothing of sacrificing herself for another. A friend never found her wanting in time of trouble. She was always there. She bore up bravely. A few days before her death, she repeated such sweet prayers about her home above.

Warmhearted and tender in her nature, she was universally loved and esteemed, and her death falls as a severe blow to her many friends.

The long watches of the night are over, and she is gone; gone from her earthly home; gone from the society of those she loved; gone to live with the dear ones "over yonder," and with the angels.

She was happiest when surrounded by her family and friends, but death called and she went away willingly. Part of her family had long since gone over, and were "waiting and watching" for her; and when the message came she was ready to go.

Death halted not in his onward march, but with ruthless tread crushed our hearts, and laid hold on the mother that we loved; and with a whispered goodnight, she fell asleep.

She was laid to rest in Cross Roads cemetery, beside her companion, who passed away five years ago. Two better people have never lived, and now they have passed through the pearly gates. They are sweetly resting on the arms of Jesus.

"She sleeps, she sleeps! And never more
Will her footsteps fall by the old home door,
Nor her voice be heard with its loving tone
By the lone ones left round her own hearthstone.
She has gone, she has gone to her home afar—
To the beautiful land where the angels are."

L. B. R.

JOHN C. AND WILLIE E. PAULK.

John C. was the oldest and Willie E. the youngest sons of William Paulk and his wife, Elizabeth, whose maiden name was Merrit. They lived in Irwin County, Ga. John was born December 11, 1868, and died April 29, 1890; and Willie was born December 3, 1874, and died January 23, 1897, having been sick 29 days with typhoid fever. Neither was a member of any church, but they were quiet, well-behaved boys; and both of them seemed to receive a hope in Christ a few days before their deaths, and thus to give evidence that they have been taken to a better world.

WILLIAM PAULK.

MICAJAH PAULK AND JEHU BURNS.

Micajah Paulk, son of J. J. Paulk, and his wife, Sarah Ann, whose maiden name was Lott, was born April 22, 1882, and died of typhoid fever, December 11, 1896. Jehu Burns, son of S. A. Burns, was born May 6, 1882, and died of lock-jaw from a nail in his foot, March 5, 1897; he lived more than two weeks after the injury.

WILLIAM PAULK.

MRS. MALINDA PARHAM.

Died at her home in Macon, Ga., August 16, 1899, Sister Malinda Parham. She was born in Crawford County, May 30, 1834, and was married to Bro. Henry Parham, November, 1859. She was baptized into Mt. Carmel church by my father, Elder W. C. Cleveland, I think in 1868. Sister Parham was a daughter of Deacon Tolbert Hammock. When I received the news of her death there was a painful sadness came over me. I began to garner up the great past, and thought how few were left of childhood's hour. One by one they have lain down the burden of life. With some, life has been a burden, while few have reaped its joys.

She and I were raised in the same neighborhood, nearly of the same age, and went for years together to the same school-room, and we joined the same church, where she remained an humble member till death came. I now am pastor of the church, and while it is ever painful to say "good-bye" to any, it is more so to stand by the grave of those of youth's hour. Yet it is sweet to know, that though their faith is often tested, it passes every trial un tarnished.

Such was the life of this dear sister. Many were her afflictions; a painful bodily sufferer; for long years a widow, with only a tender daughter to battle with the waves of life, and through the bitter struggle she passed without murmuring or grumbling.

Such Christians as these Paul says the world is not worthy of, it is true her life was spared (doubtless at the expense of long and hopeful prayers), to see this only daughter blush into womanhood, easily circumstanced in life and blessed (though unrelated), with a good hope in grace. What more could she ask of her God? And now to this daughter, I, as pastor, would say, Come home to mother's and father's church, and tell what great things the Lord has done for you. May the Lord be with you.

WILDE C. CLEVELAND.

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DEAR BRETHREN: I desire to form a law partnership with an attorney of the Primitive Baptist faith, at some place reasonably accessible to weekly or monthly meetings of the church. I am thirty-three years old, married, and have been at the bar eleven years. During this time I have, also, written and published the following law-works: A "Guide and Manual for Magistrates and Attorneys," (816 pages); an "Annotated Pocket Code of Virginia," (513 pages minion type), lawyers' edition; and an "Annotated Digest of the Supreme Court Decisions of Virginia" (to be complete in seven volumes of 875 pages each); which books are in general use among the profession of the two Virginias (except the Code, which is limited to this State). My membership is with the brethren at Bethel church, Radford Furnace or Allisonia, Va.), to whom (and the attorneys and business men at my address below) I refer. Or, I would be pleased to correspond with some brethren as to locating among them as an attorney regardless of partnership. I fervently desire the sweet fellowship of the saints.

With gospel greetings,

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Vol. 22.

No. 5.

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THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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The Gospel Messenger.

MAY, 1900.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 22.

WILLIAMSTON, N. C., MAY, 1900.

No. 5.

HE GIVETH SONGS IN THE NIGHT.

We praise Thee oft for hours of bliss,
For days of quiet rest;
But, oh, how seldom do we feel
That pain and tears are best!

We praise Thee for the shining sun,
For kind and gladsome ways;
When shall we learn, O Lord, to sing
Through weary nights and days.

We praise Thee when our path is plain
And smooth beneath our feet;
But fain would learn to welcome pain,
And call the bitter sweet.

When rises first the blush of hope,
Our hearts begin to sing;
But surely not for this alone
Should we our gladness bring.

Are there no hours of conflict fierce,
No weary toils and pains,
No watchings, and no bitterness,
That bring their blessed gains?

Teach Thou our weak and wandering hearts
Aright to read Thy way—
That Thou with loving hand dost trace
Our history every day.

—John Page Hopps.

Graham, Tex., March 8, 1900.

Elder Sylvester Hassell—

VERY DEAR BROTHER: "The Gospel Messenger" is a welcome messenger to my table. I commenced taking it before I joined the Primitive Baptists, and have loved and read its pages ever since. I have of late felt some impressions and desires to write a little for its pages. I am to start on a tour to middle Texas soon, and I intend

to make a special effort to get you some subscribers. You have no doubt convinced thousands who read after you and your able associates that you have no axe to grind or hobby to drive, but to teach the clean, clear truth, without fawning or pandering to certain local whims. I have been greatly distressed in my mind, at times, at seeing some of our leading and influential brethren trying to prove that some new expression on doctrine was the regular Primitive Baptist doctrine, and that no one were Primitive Baptists that did not hold and use this late local expression. I have found that such doing has nearly always created fiery strife.

But you have been willing to stand by the old-fashioned doctrine, both in sentiment and expression. Your views on predestination have been a kind, brotherly rebuke to both sides of the extremes. Your position seems to me to be such as never can be overturned. Your position on the Associational question is, to my mind, exactly in harmony with the Bible.

Now, one thing more I love "The Messenger" for, and that is that you have not held that ordinary differences among brethren should be made a test of fellowship. You, my dear, precious brother, have been a peace maker, and therefore I call you a child of God. I feel the same way toward dear Elders Mitchell and Henderson. I wanted to say these plain things to you in faithfulness, while you are yet alive. The plain truth is not flattery.

The heated contentions over the "common salvation," or "conditional time salvation," have not found so much chance to help divide the Baptists through "The Gospel Messenger." The same may be said of other unprofitable issues. May the Lord deliver us from all these "unlearned" questions.

I was preaching at an Association once, and saying that God was not the author of sin nor hath union or fellowship with any therein. Whereupon, a certain preacher who had made his expressions on limited predestination a test in the churches said he was so glad that I had come out at last on the right side; when the truth of the matter was that my expressions had nothing to do with any of the extreme expressions that had been made a test of fellowship in his locality.

So, also, I have found both sides claiming that Sylvester Hassell was on their side, while if I know anything at all about this matter, you have urged that brethren should not make their slight difference of expression on this subject a test of fellowship.

Why is it so hard for brethren to understand each other?

I do love to see people open-hearted, candid and fair, and not overbearing and demanding. Papers can easily be used to separate good people. Slight differences have been enlarged and increased and advertised by Primitive Baptist papers, in some instances, unnecessarily. The Lord help all our dear editors to prevent their papers from being used for such an unholy purpose.

I get every Primitive Baptist paper that I know of in the United States, and while I can not read all in each one, yet there are a few names in each one that bind my heart to them by their candor and intelligence so intensely that I can not skip them. These good, humble writers help me and often feed me with good, rich things. Our papers may do good or they may do much harm.

Now, I do hope that all your subscribers will show their appreciation of such a paper as yours now in this time of darkness and pride. No doubt your expenses are heavy, and the income not as large as it ought to be, and could so easily be. You ought to have 20,000 paid-up subscribers in the United States. If more people knew about it they would take it.

Enclosed I send you a list of names that agree to pay for one copy of your forthcoming history of the Baptists; also a few names that might take "The Messenger" if they could see it.

Yours, in the sweetest bonds of love and fellowship,
J. H. FISHER

157 D. Street S. E., Washington, D. C.,
March 6, 1900.

Elder Sylvester Hassell—

MUCH ESTEEMED BROTHER: Enclosed find \$1 for renewal of my subscription to "The Messenger." It is not necessary for me to repeat my appreciation of your

highly-valued paper, as I have frequently done this. But I want to say that I do admire and appreciate your carefulness to keep out unkind controversy, and all things that are hurtful to the cause. I continue to admire and appreciate your unselfish labors, and to esteem you as one of the noble and "excellent of the earth." Your aim still seems to be, as in days gone by, to bring the Lord's people nearer together, rather than drive them apart by magnifying little differences, and thus stirring up confusion among the Lord's little ones. Yes, we do esteem you as, indeed, a "peace maker in Zion."

O, that we could have more such unselfish laborers in the Master's vineyard. May the Lord continue to bless your labors of love, and continue to use you to the upbuilding of His church here below.

I have been grieved to learn that your health is failing. Do hope it may please the Lord to again restore unto you your health, and long spare you upon the walls of Zion.

When I heard the news, a few years ago, that Elder Respass had been called home, I felt that a great man indeed had been taken from our midst, and I felt it keenly; and now I greatly fear you will not be left with us much longer. I do want to be submissive to the Lord in all things, but I come so far short of what I would like to be. Hope you can, in the near future, visit our churches again in Virginia and in Washington City. The few times I have had the pleasure of hearing you, your soul-cheering sermons were of much help to me.

We now have preaching here in the city regularly, twice a month, by the pastor, Elder J. T. Rowe, formerly of North Carolina, but now he resides in Baltimore City, and is also pastor of the Baltimore church. We all esteem him very highly. Elder Archie Brown, of Indiana, visits our churches in Virginia and Maryland once in a while, and also preaches for us here in the city. We esteem him very highly as a very able reasoner and defender of Bible doctrine.

You may put my name on your subscription list for the "Church History." I am very anxious to obtain one. Do hope you may be able to get the desired num-

ber of names (and many more) to enable you to get out the new edition. With Christian fellowship and best of wishes,

Your sister in tribulation,

ARAH ALDERTON.

Crawfordsville, Ind.

MY DEAR SISTER:—Your letter, so full of spiritual comfort, came promptly, and was as cold water to the thirsty soul. How much sweet comfort sometimes goes with these silent messengers between friends! How many ways has our Heavenly Father opened up to bring blessings to His children! If we would count them up we can not tell the sum of them.

Saturday and Sunday were our meeting days, and company has been with us so that we could not write sooner. And now that I have opportunity to write, I am able to tell you of our delightful meetings, though, at the best, I can never describe them. To say that our dear brother Oliphant comes to the pulpit in the fulness of the blessing of the gospel of Christ is but a brief description of each one of our meetings. He never fails to instruct his congregations with deep, rich explanations of the Word of God, and I am sometimes amazed at the comforting experimental truths even from Scriptures that promise the least. We have the most convincing evidence that he is a sent servant of the Lord. We feel not only the power with which he clothes the Lord's holy truths, but when this is done with humble, fervent spirit, no shadow of ground remains to question that it is the truth. I feel sure that every experienced child of God would be compelled to say, I know this is true; I have felt it deep down in my heart.

My dear sister, this is to me a living gospel, for I have the witness of it in my own soul. I could not feel the truth of it more sensibly if I could have gone out each morning in the wilderness and gathered of the manna that had fallen in the night. This gospel of mercy is so suited to my needs in every respect. Not only is it the Lord's message of love, but He prepares me to receive it. I have passed through the conflicts of

despairing days and sleepless nights; I have resolved, and re-resolved that I would do better henceforward, only to find my vows broken and my plans come to naught. The waymarks of that wilderness road I will never forget. Neither can I ever forget when the dear Master bade me look from myself and look to Him as my Deliverer. O what joy came to me then as I realized that Jehovah was my Friend, my Deliverer, my God! When my thoughts lead back to that peaceful, happy hour, my tears flow afresh, and I could wish that I, too, might bathe the feet of my Redeemer with grateful tears, and feel the entrancing of His visible presence. Long, long years have gone by only to bring me new assurances of His loving-kindness, His unceasing care. I can say now, in the time of old age, that I have tasted both the wormwood and the gall, and tasted that the Lord is gracious. The sands of the wilderness were mine to tread, and, blessed be His name, I have journeyed, as I believe, in the highway cast up for the people of God. All these experiences are written in my heart and the long journey is closing. And now what wait I for? Only the dear Master's call, and it can not be far distant when that call shall come. O to be found at last not depending on that poor righteousness, faded and torn and worthless, that righteousness that is of the law, but that costly robe that shall make me acceptable in the Father's sight. I want to leave myself in His hands, knowing I am but a poor, stumbling, trembling mortal.

I feel sure that, if He has indeed bidden me to trust in Him, He will not disappoint me. This is my hope and my rest, and I ask for no other. Come storm or sun, the dark valley or the mountain top, I only ask his indwelling Spirit, the remembrance of what He has done, the abiding hope of what He has promised, and all will be well.

"Give joy or grief, give ease or pain,
Take life or friends away:
But let me find them all again
At the great rising day."

Come when you can, dear sister, and share in our precious meetings, our hearts and earthly homes. I know

we have travelled the same wilderness, the same highway, and are pressing on to the same expected end. The loving Saviour ever be with you and lead you softly the few remaining days yet in store.

Your sister in that blessed hope,

MARY J. LUCKETT.

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.

A CLEAR CONSCIENCE.

In his defense before the covetous, licentious, cruel, and unprincipled Roman governor Felix, the Apostle Paul, after confessing that "after the way which they (his Jewish enemies and persecutors) call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust," he adds: "And herein do I exercise myself to have always a conscience void of offence toward God and toward men" (Acts xxiv. 14-16). That is, "in my way of worshipping God, in my faith

and practice, I earnestly strive, in all matters, to maintain and do what I sincerely think is right towards God and towards men." He was influenced, in his conduct and conversation, not by the low and degrading motives of selfishness and worldliness, but by the high and ennobling principles of truth and righteousness. He lived not for himself, but he lived for the glory of God and the good of man. The word of God (which he calls "the law and the prophets") was for him the infallible standard of faith and practice; and, no matter what might be the consequences to himself, he would boldly and uncompromisingly maintain its pure and eternal truth against all the ruinous speculations of the Sadducees, all the ceremonial traditions of the Pharisees, and all the lying religions of the heathen world. He lived as in the immediate presence of God and eternity, himself by an eye of faith seeing the invisible God, and realizing that God was looking at him. And thus he desired, above all things else, both to know and to do his whole duty to God and to man. The law of God, requiring him to love God above all other beings, and to love his neighbor as himself, had been written by the Holy Spirit in the fleshly tables of his heart. The former blasphemer and persecutor of all that bore the Christian name had been almightily and instantly changed in the spirit of his mind by the grace of God, and from that moment he had been made willing to give up fame and wealth and country and liberty and mortal life itself in the beloved and blessed service of the dear Divine Saviour who had loved and died for him; and he could truthfully say that with him to "live was Christ, and to die was gain," that, while he felt that for himself personally it was "far better to depart and be with Christ," yet that it was "more needful for the church for him to abide a while longer in the flesh" (Philip. i. 21-24). In all this, Paul was a follower of Christ; and he desired and exhorted the other ministers and members of the church to follow him as he followed his Lord

O that we all, by the grace of God, would thus earnestly strive to "have always a conscience void of offence toward God and toward men"—to reverence, believe, love, obey, and be submissive to God in all His

word and providence, and to be considerate, pure, truthful, honest, and kind in all our dealings with our fellow-men, always doing unto them as we would have them do unto us! Not only would we ourselves be far happier in such obedience to God, but we would thus bear more fruit unto Him, more glorify Him, and more benefit our fellow-men. Instead of such confusion, division, and bitterness, as are now seen among us, harmony and union and love would abound in and among all the churches of the saints. And, if every human being had a clear conscience, cleansed by the blood of Christ, and enlightened by His Spirit of holiness and love, the barren desert of this world would be transformed into the blooming garden of the Lord. Instead of the diabolical principles of idolatry, irreverence, cruelty, impurity, dishonesty, falsehood, and covetousness, there would be a universal prevalence of the divine principles of the heart-felt spiritual worship of the only true and living God, reverence, kindness, purity, honesty, truthfulness, and unselfishness. S. H.

KNOWN AND READ OF ALL MEN.

I wish at this time to present to the reader a few thoughts on the following very important text: "Ye are our epistle written in our hearts, known and read of all men; for as much as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but by the Spirit of the living God; not in the tables of stone, but in fleshy tables of the heart." 2 Cor. iii. 2, 3.

The nature and character of the gospel of Christ is determined by the outside world, not by the Word of God, but by the general character and conduct of those who profess a knowledge of the truth of Christ. The Christians at Corinth professedly united together as one household of faith and visibly organized into a church relation under the gospel ministry of the apostles of Christ, according to the divine principle which the Lord had written in their hearts, were, in their everyday life, an open epistle and illustration of the gospel as

taught them by the gospel ministry. The doctrine held by the church and the effect of that doctrine upon the character and conduct of their members, would be regarded as an open letter, "known and read of all men." And so clearly does the character and everyday life of a church and its members set forth the kind of teaching they have had, and the kind of watchful care that their pastor and undershepherd has taken of them, that the apostle says to the church, "Ye are our epistle, written in our hearts." How solemn and how sacred should churches regard their position as the epistle of Christ! Do we as churches, or as members of churches, faithfully and clearly exhibit this epistle? Are our doctrine and practice in all the relations of life such as would clearly set forth the Spirit of Christ? Would we be willing that our manifestations of love for each other, of faith in Christ, of hope, forgiveness, and godliness should be regarded as a faithful and true copy of the epistle of Christ as ministered to us by the apostles of Christ?

Our true principles will be determined by our conduct—our faith by our works; and we will be the epistle of Christ as ministered by the apostles only so far as we set forth in our life the pure and heavenly doctrine and order of the gospel as taught by them, thus showing by works of faith and labors of love the effect of the heavenly principle within by corresponding works without, and thereby shall manifestly be declared to be the epistle of Christ as ministered doctrinally and practically by the chosen apostles and ministers of the gospel of Christ.

What a sad thing it is to any faithful gospel minister and pastor of a church to see the church where he has long served get in disorder! What a distress of mind to see his brethren, whom he loves for Christ's sake, unfaithful, unkind, and unruly—backbiting and consuming each other's peace, and bringing shame upon their profession and reproach and confusion in the church! Under these circumstances the poor pastor and undershepherd is led sometimes to write bitter things against himself. He concludes, if he really was the "right man in the right place," and had faithfully discharged his

duty to the church, such bitter fruits of the flesh would not appear. He feels that the conduct of the church and its members manifests what kind of teaching and what kind of example they have had from their home pastor and teacher. Indeed he knows it to be an important trait in the character of a good pastor that he shall "show himself a pattern of good works," as well as showing uncorruptness in doctrine. Titus ii. 8.

But it is proper to say here that if occasional disorders of some of the members of churches be an evidence against the soundness and faithfulness of an under-shepherd and pastor in all cases, then we might charge even the apostles themselves with unfaithfulness. The church at Corinth, though manifestly declared by her doctrine and order to be the epistle of Christ ministered by His apostles in His name, had, nevertheless, some unruly and disorderly members, which called forth reproof, rebuke, and exhortation to repentance, by which the church was stirred up to execute gospel discipline by putting away that wicked person from church fellowship; but even in this act of the church they did manifest themselves to be the epistle of Christ—an active, living epistle ministered by the special teaching of the apostle—"known and read of all men."

Thus in all things the church at Corinth, in obeying the teaching of the Lord's faithful servant, to put away the disorderly member, had proved herself to be clear of the disorders that had attached to some of her members.

A church is just as fully and clearly manifesting that she is a living epistle of Christ as ministered by the teaching of the apostles of Christ, when she is faithfully laboring with an offending brother and executing the laws of the kingdom to correct and remove disorders, as when she is walking in peace and love in all the commandments of the Lord. A whole church is not to be regarded as criminal or to be chargeable with the disorderly conduct of a few of her members so long as she is faithfully laboring to remove it, and does not neglect her duty as a church. 2 Cor. ii. 5.

The church at Corinth, which was declared by her doctrine and practice to be the epistle of Christ, or a

true copy of the gospel principles as taught them by the apostles. had, nevertheless, some gross disorders attached to some of her members; and the first letter of the apostle to them produced in them a godly sorrow unto repentance, so that the apostle could say, "I rejoice that I have confidence in you in all things." 2 Cor. vii. 16.

And now, in conclusion, suffer me to say that if the conduct of those professing godliness is to be taken as a copy of the holy principles of the gospel we profess to believe, how careful and prayerful should all lovers of Jesus be to set forth in word and deed this living epistle of Christ! "As the body without the spirit is dead, so faith without works is dead also." James ii. 26.

Let each Christian remember that "If we have not the Spirit of Christ, we are none of His." That Spirit is not manifested by drunkenness, deception, or fraud, but by works of faith, love, joy, peace, long-suffering, gentleness, goodness, meekness, and temperance.

W. M. M.

MORE ABOUT PREACHERS AND PREACHING.

"As ye go, preach." Matt. x. 7.

These four words are a part of our dear Saviour's command to His disciples; and although they were spoken by Him in the long, long ago, they have lost none of their force and meaning, and may with strict propriety be observed by the gospel ministers in all subsequent time till their work is done. In the first place, they are commanded to go. The words, go and come, are very important words in Scripture, and especially so as employed by the Lord in His commandments. He says to the weary, heavy laden soul, "Come unto me, and I will give you rest"; and when this is fulfilled that happy soul desires to remain right with Jesus and be happy all the time; but the blessed Master will have them do something, now that they are healed and made able to see and hear, and walk and talk; and so He tells them what they ought to do. And what He does not tell them Himself, personally, He sends some messenger

to tell them in His name, and that is all the same. When Jesus called Saul of Tarsus from his wild career of persecution, He sent him to school, just a little while, and sent a man to teach him what he should do; and when Saul's eyes were opened to the field of labor assigned him, he entered in and went right to work; he now understood what the word go meant, and it meant a heap in his case. He did not stop to parley with the flesh, nor to confer with men as to the salary he should receive. No; that rule was unknown to the gospel ministers then; it has been adopted by those who take the gospel ministry as a profession, when, in fact, it is no such thing; but it is a high and holy vocation, the honor of which no man taketh to himself but "those which are called of God, as was Aaron."

Well, Paul obeyed the word go, and also the word preach; and it is a notable fact that preaching the gospel of Christ was the sole object of his going; and this should be the object of all men who are entrusted with this heavenly gift. And it occurs to my mind that the going should always be in accord with the preaching; for one is certainly in better shape to preach right who goes right, and if otherwise he goes wrong there will appear a lack somehow in his preaching; there will be a hindrance to the desired end or effect of his labor as a preacher. Crooked going and straight preaching are not agreeable and harmonious companions, and are not apt to continue together very long. "As ye go, preach." If every man who tries to preach should preach just as he goes, or acts in his daily life, would there not be some very crooked and perverse preaching?

Now, dear brethren in the ministry, if we would do good, clean, wholesome preaching, such as would honor our Master and edify His flock, let us endeavor to live clean lives, and let the children have the sincere milk of the gospel from a clean vessel—clean inside and outside.

Jesus said to His disciples, "Now ye are clean through the word which I have spoken unto you." They were clean through the quickening, soul-cleansing power of regenerating grace; and as such He said again, "He that is washed needeth not, save to wash his feet, but

is clean every whit; and ye are clean, but not all." Not all were thus cleansed; there was one among them on whose soul remained the foul stain of sin, whose heart was full of covetousness; one whose profession was just like that of his companions; but alas for him! his greedy lust for money so dwarfed and biassed his judgment that he betrayed the Lord, and was forced by the burning conviction of his guilt to testify to one awful truth against himself, saying, "I have betrayed the innocent blood."

Let those who are truly impressed with the duty of preaching the gospel go, and that with a single aim to honor Him who has called him into the gospel field, nor once presume that he can at the same time serve both God and mammon. "As ye go, preach"; Judas will look after the money pouch, and as Jesus trusted that part to him, we may rest assured he will cling to his job until, with shame, disgrace, and desperation he will unfold his real character, and "go to his own place."

J. E. W. H.

RELIGIOUS DESPOTISM.

The heathen governments of ancient times were religious despotisms, compelling conformity to their false religions; so are those of modern times, whether Catholic or Protestant. The Roman Catholic so-called "Church" has, for fifteen hundred years, been such an unscriptural and ungodly despotism; and the so-called Protestant churches, daughters of Rome, have, ever since their formation, exercised more or less despotic authority over their members and over others whom they could control. But the grand Bible principle of religious liberty was, until a few years ago, a distinguishing mark of the Baptists—especially the Primitive Baptists. It is, therefore, particularly to be deplored that during recent years, in some sections of the United States, this great scriptural principle has been violated among our people, and brethren, mostly in the ministry, have arisen, who are using their utmost exertions to lord it over God's heritage, and rule the churches with a rod of iron, and who are, by such selfish, extreme, and

unrighteous conduct, imitating the heathenish methods of ancient and modern governments and so-called churches, and confusing and dividing many of our churches and Associations. Forms of words and matters of practice not found in the Scriptures nor even in our Articles of Faith, are set up as infallible standards and tests of fellowship, and are authoritatively and persistently used to distress and scatter the elect, redeemed, and regenerated people of God, who scarcely dare to say that their souls are their own, or indeed that they have any souls. Without joining other denominations, even the true churches of the saints may thus get into Babylon, or confusion and bondage; and they ought, according to the commandment of God, and by the power of His indwelling Spirit, to come out of such a condition (Rev. xviii. 4; Philip. iv. 13).

Primitive Baptists, who accept the Scriptures as the only standard of faith and practice, and who profess to be born of the Spirit of God and to be dwelt in and enlightened by Him, ought to be the last people in the world to have a human pope or popes among them. If they are what they profess to be, they are all of them children and heirs of God, and joint heirs with Christ, branches of the same heavenly vine, members of the same mystical body, made by Christ kings and priests unto God, a royal priesthood, a chosen generation, a holy nation, a peculiar people, living stones built up into the same spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. And Christ is their only Prophet, Priest, and King, their only Head, their only Master; and their acknowledgment of any other master is treason to Him. If Christ has proclaimed liberty to them, and opened their prison (Isa. lxi. 1-3; Luke iv. 14-21), they are His, and not another's. If the Son of God has made them free by the saving knowledge of His truth, they are free indeed (John viii. 31-36). Where the Spirit of the Lord is, there is liberty (2 Cor. iii. 17). The redeemed of the Lord should forever stand fast in the liberty wherewith Christ has made them free, and never be entangled again with the yoke of bondage (Gal. v. 1). If they believe in the great fundamental principles of a gracious

and holy and complete and almighty and everlasting salvation by the Divine Father, Son, and Spirit, as set forth in the Scriptures and in the Primitive Baptist Articles of Faith (which are but a brief summary of the teaching of the Scriptures on the subject), they have a clear and inalienable right to exercise their own judgment, in the light of the Holy Spirit as given to them, as to the meaning of any particular Scripture, and as to the scripturalness of phrases and forms of human invention.

One of our most venerable and able ministers wrote, not long before his death: "We would by no means encourage a morbid spirit of jealousy, suspicion, or unreasonable criticism, for we are to cherish a confidence in those who labor among us in word and doctrine, and esteem them highly for their works' sake. Still, we should regard them as men in the flesh, liable to err; and therefore the saints, who are to judge angels, are to carefully compare what they hear with their own experience, and both their experience and what they hear or read with the Holy Scriptures. No minister of Christ at the present day, unless swayed by carnal ambition, would willingly be regarded as a standard writer or preacher; but would rather admonish the brethren to accept his views only so far as they are sustained by the testimony of God as contained in the inspired word." "Much trouble," he well says, "has resulted to the household of the saints from those who have attempted to explain to others what they do not themselves understand, especially when such expositors insist that their speculations shall be accepted as infallibly correct. It is not well for us to be wise above what is written by divine inspiration. When men attempt to teach us what they do not know themselves, and when they forge out a theory satisfactory to themselves, if they attempt to palm it off as infallibly correct, and brand such of their brethren as can not subscribe to their theories as heretics or fools, and particularly if they also misrepresent the views of other brethren to raise a prejudice against them, mischief and confusion must follow. Would it not be better for us all to observe the admonition of James (i. 19), 'Wherefore, my

beloved brethren, let every man be swift to hear, slow to speak, slow to wrath?" Another esteemed minister writes: "While it is profitable for the saints to interchange views, and talk of their individual experiences, it should never be forgotten that the most devoted Christian is liable to be deceived by the devices of the tempter; so that it is possible that even those whom we regard as reliable instructors in the doctrine of Christ, may sincerely hold views which are not authorized by the direct and clear teaching of the Scriptures." And a wise and lovely brother, who is not a minister, writes: "Let us beware of those that would lord it over God's heritage; that would judge our liberty by their conscience, who count us as heathens or heretics for not seeing and walking in their light, regardless of the light of inspiration; thereby creating confusion, and breaking peace among the saints. We know that such is not of God, for He is not the author of confusion, but of peace."

Moses, the most useful servant of God in the Old Testament, was very meek, above all the men that were upon the face of the earth. Job's three friends, who thought that wisdom would die with them, were pronounced by him "physicians of no value, forgers of lies," and "miserable comforters." David, the royal psalmist and sweet singer of Israel, did not exercise himself in great matters, or in things too high for him. The wise Solomon says that there is more hope of a fool than of a man wise in his own conceit. Isaiah confessed that he was a man of unclean lips. Jeremiah realized that he was only a child, not able to speak. Peter exhorts his fellow-elders not to be lords over God's heritage, but to be ensamples to the flock, and to be clothed with humility. Paul, the most useful servant of God in the New Testament, felt himself not worthy to be called an apostle, less than the least of all saints, and even the chief of sinners; and he cautions the bishop (or elder) lest being lifted up with pride he fall into the condemnation of the Devil; and Paul himself disclaimed dominion over the faith of the church, and claimed to know only in part and to see through a glass darkly, and says, "If any man think that he

knoweth anything, he knoweth nothing yet as he ought to know"; and he declares that charity or love, which is more important than knowledge or prophecy or faith or hope, "suffereth long, and is kind, envieth not, vaunteth not itself, and is not puffed up." And the Lord Jesus Christ, the incarnate, glorious, and adorable Son of God, the highest perfection of human wisdom and holiness, did not, in His humanity, profess to know all things, but was the very meekest and lowliest of all men, and calls all His people to come unto Him, and learn of Him to be meek and lowly in heart. And He says: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister (or servant), and whosoever will be chief among you, let him be your servant (or bond-servant), even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." And again He says: "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." The wisest, greatest, and most Christ-like men are the humblest, regarding themselves as less than the least of all saints, and esteeming others as better than themselves, subjecting their views in all things to the inspired Scriptures, searching them daily, like the noble Bereans, to see whether these things are so or not, and carefully avoiding the slightest approach to that Pharisaic and Satanic pride which is the chief cause of all religious quarrels and divisions. Let the free-born children of God keep from under the dominion of human masters, and then they will be united in the humble and loving and peaceful service of Christ, their only Lord and King. S. H.

SELF-IMPORTANCE.

Selfishness has been analyzed in its several forms as follows: Self-trust; Self-will; Self-seeking; Self-indulgence; Self-defence; Self-glory; and SELF-IMPORTANCE. And it has been well said that "the last is so subtle a

hiding-place of Self that it is not often recognized and mentioned. It is the last retreat of Self, after Self-will, Self-seeking, Self-indulgence, Self-glory, and the rest, have each in turn been renounced in the progress of the soul towards Christ's example, 'following' Him. Although hiding from observation, praise, and honor, one still would fain be of some secret importance, would have the satisfaction of doing and achieving something out of the common, anonymously. But it is most remarkable of Jesus that, while bearing witness to the truth, He cherished no personal aspirations, but on the contrary resigned Himself to the most shameful and painful death—to what seemed to be the most complete and ignominious extinction or nothingness. No other man ever made such a perfect abandonment of self. All creatures are nothing but dry bones—bones for the Spirit of the Lord alone to clothe with flesh, with life, and with power—things that are not which God chooses to bring to naught things that are, that no flesh should glory in His presence. He alone will have all the glory of man's salvation." S. H.

ELDER L. I. BODENHEIMER.

I learn from this gifted and esteemed brother that his condition is slowly improving, so that he can lie down to sleep; and that his physicians think that his heart is gaining strength and regularity, and they hope that he will be able to work again in a month or two; and that some brethren have been helping him along, and that if others, who have not, feel to assist him a little, it will be a favor to him. I hope that those who have been comforted under his ministry and who are able and disposed to render him any material assistance will do so. S. H.

QUESTIONS AND ANSWERS.

1. Q. What are the relations and obligations of unregenerate human beings to Christ? A. Not only do the Scriptures represent that Christ is the only Mediator between God and man, but they also represent that Christ is the Creator, Preserver, Benefactor, and Judge of both angels and men, and that God has given Him all power in heaven and earth, and made all creatures subject unto Him, and that only he who honors the Son honors the Father. Therefore, while unregenerate human beings can not render spiritual reverence and obedience unto Christ, they can and should

render natural or moral reverence and obedience unto Him, from Whom their very existence and all their blessings proceed, and Who will righteously judge every one of them at the last day according to their character and their works. Human nature, above all other created nature, even above angelic nature, has been honored by Christ in His everlasting assumption of that nature; and therefore human nature, above all other created nature, ought to honor Him.

2. Q. Who was Jeshurun, that waxed fat and kicked (Deut. xxxii. 15)? A. Jeshurun means *upright* or *righteous*, and is the name applied to Israel in Deut. xxxii. 15; xxxiii. 5, 26; and Isa. xli. 2. It denotes the character to which Israel was chosen and called, and to which, by Divine grace, the true Israel of God will finally and fully attain. In only the first of these passages (Deut. xxxii. 15), is the term used as a reproach to Israel, who, instead of deep thankfulness and reverence and obedience to God for His distinguishing mercies, murmured and rebelled against Him, and worshipped the abominable idols of their heathen neighbors.

3. Q. Was Jonah sent to a heathen city? A. He was. Nineveh, to which Jonah was sent, was about five hundred miles northeast of Canaan, and was not only a Gentile or heathen city (the same original words in both the Old and the New Testaments are rendered "Gentile" or "heathens," and mean non-Jewish), but Nineveh, the capital of Assyria, was also a very idolatrous, proud, corrupt, cruel, and wicked city, of about six hundred thousand inhabitants, and was the appointed executioner of God's righteous judgments upon unbelieving, impenitent, and apostate Israel. It was God, and not man, who sent Jonah to preach the preaching that He bade him to Nineveh; and it was God, and not man, who prepared and made Jonah willing to go to Nineveh for that purpose; and it was God, and not man, who prepared the people of Nineveh, from the greatest to the least, to believe the preaching of Jonah, and to repent of and turn from their wickedness (Matt. xii. 41), and to receive the pardoning and sparing mercies of the Lord, who has compassion upon the Gentiles as well as the Jews, the Heathen as well as the Christian, the infant and adult, and even upon cattle (Jonah iv. 11), and who is "good to all, and whose tender mercies are over all His works." (Psalm cxiv. 9.)

4. Q. Did the Saviour ever use violence toward His creatures, except when he drove them from the temple for their religious traffic? A. As predicted by Isaiah (xlii. 1—8), Christ was, during His ministry on earth, compassionate and gentle, not even breaking a bruised reed, nor quenching smoking flax (Matt. xii. 15—21); but, as Malachi predicted (iii. iv.), Christ, as the incarnate God, was to manifest His holiness also—to be like a refiner's fire, to purify His people as gold and silver, that they might offer unto the Lord an offering in righteousness, and to judge and rebuke and destroy the proud and wicked and covetous who selfishly pretended to worship Him. His violent casting-out of demons, or evil spirits, from the minds and bodies of human beings was a great mercy to the latter, while a righteous judgment on the enemies of God and man. And His only other violence to any others of His creatures during His earthly ministry, was, at both the beginning and close of that ministry, to cleanse the court of the Gentiles, in the outer temple, from all who sold oxen and sheep and doves for sacrifice, and who exchanged Jewish for Roman money for contri-

bution to the treasury of the temple, thus pretending to serve the Lord while they were really serving themselves (John ii.; Matt. xxi.; Mark xi.; Luke xix.), using at the beginning of His ministry a whip of small cords for this purpose, but at the end of His ministry only the majesty of His presence and word; and also, in close connection with the cleansing of the temple at the close of His ministry, to miraculously wither the leafy but fruitless fig tree, an emblem of the destruction of the self-righteous but wicked Jewish nation (Matt. xxi.; Mark xi.); and, as their righteous Judge, to denounce, in the most awful terms, the hypocritical Scribes and Pharisees for their pride, covetousness, pretentiousness, proselytizing, ceremonialism, corruption, and cruelty. (Matt. xxiii.; Luke xi.).

5. Q. What is Christ's meaning when He says: "Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." (Matt. xiii. 12.)? A. A similar expression was often used by Christ, (Matt. xxv. 29; Mark iv. 25; Luke viii. 18; xix. 26). Considering all these passages together, our Lord herein evidently sets forth the universal truth, that gifts and opportunities, both natural and spiritual, if properly used, will be increased; but, if disused or neglected, they will be decreased and disappear. The fact is true of plants, of inferior animals, and also of men, physically, financially, intellectually, morally, and spiritually. The more our graces are exercised, the stronger they become; and the less they are exercised, the weaker they become. In Luke viii. 18, the language of the last clause is—"whosoever hath not, from him shall be taken even that which he seemeth to have;" and this may refer to the nominal professor of religion, who will show his graceless character either in this world or the next (as in Matt. vii., 15-27). Of course, as Christ plainly declares, eternal life is imperishable (John vi. 37-40, 51, 54, 58; x. 28-30; xvii.).

S. H.

REMARKABLE PROVIDENCES.

' Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men," " Whoso is wise, and will observe these things, even they shall understand the loving-kindness of our Lord " Psalm cvii. 8, 43

ANN YOUNG'S TEXT.

" Every beast of the forest is Mine, and the catt e upon a thousand hills." Psalm l. 10.

About the middle of the eighteenth century a poor, worthy, and hard-working couple lived in a thinly-settled part of Scotland, remote from town or village and several miles from any other habitation, and they found it very difficult at times to procure even the barest necessities of life for themselves and their four little children. The Lord many times proved to them, by unexpected interpositions of His providence, that He is to His chosen ones who trust in Him "a very present help in trouble." At some miles distance from their humble cottage lived a wealthy and benevolent Christian woman, Lady Kilmarnock, who delighted to minister of her substance to the poor and needy. But though Ann Young (for that was the maiden name of the cottager's wife, and by it she was

still known in that section) had formerly been a servant in her family, yet she preferred to suffer want rather than to appeal to her or others for relief. On one occasion the provisions of the poor family gradually diminished until they were exhausted. Ann Young had given her children the last morsel of food, but having learned by her experience to trust in the loving-kindness of her God, she did not despond. The day passed slowly by, and no prospect of succor appeared. Night came at last, and still no relief came. The children cried for their supper, but there was none to give them, and their mother undressed them and put them to bed, where they soon cried themselves to sleep. Their father, much dejected, also went to bed, leaving the poor, sorrowing mother alone, and yet not alone, for the Lord was with her. Many sweet hours had she spent in that little cottage apart from the world, with her Bible and her God. Precious had these opportunities been to her of pouring out her soul to God—of spreading all her trials before Him, and giving vent to a full and now, alas! a heavy heart. Having replenished the peat fire on the hearth and trimmed and lighted the little iron lamp on the wall, she moved the clean oaken table near it, and from among the six or seven well-read, well-worn volumes on the book-shelf, she took a large Family Bible, and placed it upon the table. As she paused, before opening the sacred volume, to implore the Divine blessing on what she should read, the following text came involuntarily into her mind—"Every beast of the forest is Mine, and the cattle upon a thousand hills." The text, she thought, is not very suitable to my present condition, and, opening her Bible, she proceeded to look out for some of her favorite passages of Scripture. But "Every beast of the forest is Mine, and the cattle upon a thousand hills," was uppermost in her thoughts. She knelt down and tried to pray, and tried to recall former experiences, and to think of the promises of God which used to come with power to her heart, but they brought no satisfaction now. The text "Every beast of the forest is Mine, and the cattle upon a thousand hills," seemed to abide with her and to fill her mind. Yet, thought she, it is God's own word, and she then read the fiftieth Psalm in which the text is contained. It seemed to her a beautiful Psalm, but many other verses in it appeared to her more suited to her condition than the tenth verse, which she could not banish from her mind. She tried to pray again, and she read the Bible again, and kept thus praying and reading until midnight, and then thus continued until early dawn. When daylight appeared, she heard a loud, impatient rap at the door. "Who's there?" said Ann. "A friend," answered a voice outside. "But who is a friend?" she replied. "What are you?" "I'm a drover; and quick, mistress, and open the door, and come out and help me. And if there's a man in the house, tell him also to come out with all speed, for one of my cattle has fallen down a precipice and broken its leg, and is lying at *your door*." On opening the door, Ann was astonished to see a large drove of cattle from the Highlands of Scotland, being driven to the market in the south. The black moving mass filled the road in each direction as far as the eye could reach; and there at Ann's door lay a disabled beast, with its leg broken. After a few moments' thought and effort it was found that nothing could be done to relieve the animal, and the drover, whose time was precious, made a present of it to the poor family. The father gathered his little family around him, and

gave thanks to the Lord for this new proof of His loving-kindness to them. They had *meat* sufficient for many months to come, and in their first joy they totally forgot that they had no *bread*. But He who "commanded the ravens" to bring to the prophet "bread and flesh," did *not* forget it. God does not work by halves. About 6 o'clock in the morning another knock was heard at the door, which was quickly opened, when the steward of Lady Kilmarnock presented himself with a large sack of meal from his mistress, who he said had been incessantly thinking of Ann Young for a few days, and could not get her out of her mind, and who was satisfied that she was in want, though she would not make it known. The steward said that he fully intended to bring the meal the previous day, but, from having been unusually busy, he did not find leisure to come, and therefore made it his first business that morning. Thus were the poor and trusting cottagers, by a wonderful interposition of Providence, amply provided for, and Ann Young found out *why* that passage of Scripture had been so impressed upon her mind, and learned to understand more fully than she did before the meaning of that old and yet new and true and faithful word of God, "Every beast of the forest is Mine, and the cattle upon a thousand hills."

S. H.

 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. *The Kinsman* is an able magazine published monthly against Mormonism, at one dollar a year.

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 had separately for five cents each. Send to this Association for a circular of their Anti-Secret-Society Publications. *The Christian Cynosure* is published monthly at the above address, at one dollar a year, against Secret Societies.

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.

The statement is made that all anarchists are "unbelievers in the Bible and scoffers at the name of God." This is not surprising. Even an honest belief in Jupiter would guard a man from anarchism, one would think. Religion is the only thing that can restrain the beast in man—fear of a higher power and a sense of responsibility to that power.—*Selected*.

EXTRACTS.

Snake Creek, Carroll County, Va., February 23, 1900.

Elder S. Hassell—

DEAR BROTHER: Elder W. M. Mitchell's stress on forbearance, in the February MESSENGER, is much to my notion; and his second piece in it is quite commendable. I do not desire that our people live in ignorance of facts concerning us, but I dislike too much discussion of such things as would or might rend us asunder. Some kind of assembly would tend to unify us throughout the land. I have not, and do not, accuse you of penning anything repugnant to my feelings on the subject. I believe your labors untrammelled, and according to knowledge and good desire to be of inestimable value to our people, and will be long after your voice is hushed in death, and your pen ceases to move. If churches or Associations dispense with thus assembling themselves together, let them do so without reflection on others. Had I an argument to make, I am not able to make it with you. I am void of scholarship as most of my rustic countrymen are here in the Alleghanies. It is true, that some of the old Philadelphia and probably the Welsh Tract Baptists found their way along the valley of Virginia to near these parts, and mixed up with Separates, Regulars, and all the first Baptists of our State. We pattern after our ancestors in many things, scarcely question their customs. I believe that many of them were a little Arminian, which we now know is a mistake. Christ said: "Ye must be born again," and we know that which has no existence, is not able to beget itself to be born, neither in the flesh nor in the spirit.

I send herewith one dollar to pay for the MESSENGER for 1900. We generally want things for as little as we can purchase them, but this money for your paper is astonishingly small, for its amount of edification and instruction.

In fellowship,

ISAAC WEBB.

Pine Level, Ala., December 15, 1899.

DEAR BROTHER HASSELL: My subscription will expire next month. I send one dollar to renew. I have taken the MESSENGER twenty years, and paid for them, and read every one. I often feel that they are a blessing to my hungry, thirsty, soul. I wish I had language to express my thankfulness to God for guarding and guiding you to keep all strife and error out of our precious paper. There is no Primitive Baptist living near me. Our church is seven miles from here, and, I can't go often in winter, as my health is not good, and I am growing old—in my 60th year. I often think if I am a child of God, I am like one lone stalk of corn standing in a large cotton field.

May the good Lord put it in your heart to pray for your least little sister, if one at all.

M. J. HADEN.

Wayside, Ga., December 15, 1899.

DEAR BROTHER HASSELL: Enclosed you will find one dollar to pay my subscription for 1900. I enjoy reading the dear old MESSENGER

so much, and hope that I can take it as long as I live, as I can't get to hear preaching, and don't feel like I will have the pleasure of reading the dear paper much longer, for I am so feeble that I can't get up and walk alone. I hope that the dear Lord will give me strength to bear my sufferings while on this earth. I am now eighty-five, and have buried all my children, and live with my granddaughter, who is very kind and sweet to me, with her husband's help. I want all the dear Christians to remember me in their prayers. I am your unworthy sister,

ELIZABETH M. CONNER.

Falmouth, Ind., February 7, 1900.

Elder Sylvester Hassell—

DEAR BROTHER: I have received the February MESSENGER; and was so overjoyed with the contents of your pen, and those of Elder Mitchell and Elder Henderson, that I must acknowledge the truth. I felt, while reading it, you are all gifts from the Lord—ministers to teach and feed the children of God. The divine wisdom and knowledge that God has given you to rightly divide the word of truth is a great blessing to God's children. They ought not to cease blessing Him while they live for such great gifts. My heart went out to God in prayer for Brother Bazemore in his dark hours of sorrow; the tears ran while reading of his tribulation.

Disappointments, sorrows, and tribulations seem a part of our lives in this world. But, when we know that our Master was a man of sorrows and acquainted with grief, sorrowful even unto death, but prayed "O, My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt," what a pattern for us all, to drink the cup, saying, "Thy will be done, not mine!"

Dear brother, the contributors of the South for the MESSENGER have made them very dear to me. I have been made to rejoice when reading from their pens, though I never saw their faces.

May the Lord bless them all, is my prayer; for we read He will never leave them nor forsake them that trust in His name, which is above every name. Bless His holy name for what He has done for us poor worms of the dust! We ought never to cease to praise Him night or day, while we live upon the earth.

Dear Brother, our church is in peace. Elder Harvey Wright is pastor at the present. One to beat him is hard to find in defending the truth. May the Lord bless you all, is my prayer.

ELIZABETH CUMMINS.

Pleasantville, Ohio, January 31, 1900.

Elder Hassell—

VERY DEAR BROTHER: I send you one dollar to pay for the MESSENGER for the present year. This evening while reading the February number, I thought the spirit and brotherly love manifest came as near the teachings of the Scriptures as anything I ever read—

"Speaking the Truth in Love."

You have a good motto, and you cling to it.

What good, fatherly advice Brother Mitchell has given us.

May the Lord be with us all.

BERTIE L. BRETZ.

Stanberry, Mo., December 16, 1899.

Elder Sylvester Hassell—

DEAR BROTHER: I think the MESSENGER second to no paper now published. May God bless you.

R. A. OLIPHANT.

Bishopville, S. C., January 9, 1900.

Elder S. Hassell—

DEAR BROTHER: Enclosed find one dollar to pay my subscription to GOSPEL MESSENGER for this year. I esteem the MESSENGER very highly for the truth's sake. I have been reading the MESSENGER for about eight years, and must say the more I read it the better I like it. I look forward to the coming of your paper with great delight. It is so cheering and comforting to me. May God, in His great love and mercy, guide and keep you in all truth.

Yours in hope of life eternal,

W. J. BRAMLETT.

Salado, Texas, February 6, 1900.

Elder S. Hassell—

BELOVED BROTHER IN CHRIST: Enclosed find one dollar for the present year. I have been a subscriber to the GOSPEL MESSENGER since 1881. May God, in His mercy, enable you and dear old Brothers Mitchell and Henderson to keep its pages as bright and pure with gospel truth and comfort to the dear people of God this year as you have in the past, is the desire of my poor sinful heart. I am in my eighty-fifth year, since September 15th.

As ever your brother in Christ,

CYRUS EASTLAND.

Malmaison, Va., January 2, 1900.

DEAR BROTHER HASSELL: Enclosed please find one dollar to aid you in publishing the MESSENGER, which comes to me laden with rich food for a hungry soul like mine. I will be 80 years old in a few months. My health is very poor—can't get out to hear preaching. Your editorials, and the articles written by the other brethren and sisters, are very comforting to me. I hope the Lord may spare you long to contend for the truth as it is in Jesus, for He is the truth.

Brother Hassell, when it goes well with you, remember a poor old, vile sinner, such as I feel myself to be.

As ever your brother, I hope,

W. H. GILES.

Stinson, Va., January 30, 1900.

Elder S. Hassell—

MY DEAR BROTHER: Find one dollar enclosed for my subscription to the MESSENGER for 1900. I have just received and read the February number, and the silent tears have often flowed as I have read your editorials, and the communications from the dear brethren. It has been to my soul a feast of fat things. The correspondents, as well as the editors, write to instruct, cultivate peace, and brotherly love. Although I have never seen you, Brothers Mitchell or Hen-

person, in the flesh, I can not express my love for you and your many able correspondents.

When I see your able and persistent efforts put forth in the interests of peace and brotherly love, I realize you are making the GOSPEL MESSENGER what its name indicates—a medium for sending messages of love and peace. May God bless you all in your labors of love, in wisdom, power, and grace by His spirit, to fill the important places you occupy. I fully endorse your course in the management of your paper, and hope it will soon attain that wide circulation among the brethren that it so well deserves. My health is improving, for which I desire to feel thankful.

Your loving, but unworthy brother.

J. T. STINSON.

SELECTIONS.

MEDITATIONS No. 3.

HARMONY IN GOD'S PROCEDURE WITH THE CHURCH, BOTH IN THE OLD AND NEW TESTAMENTS.

Wonderful art Thou, O Lord! stupendous are Thy ways. The harmony that prevails, and the glory that shines in all Thy government, fill every pious soul with adoration and wonder. All Thy subjects approve of whatever the King does, and are surprised and pleased at once. Let me cast together the first and last ages of the world, and compare His conduct with the church under the law, and under the gospel, and I shall find a beautiful correspondence and agreement in all His ways.

When God would have a church to Himself, He calls Abraham, and blesses him; so our Saviour, when He founded the New Testament church, called whom He chose, and blessed them with spiritual gifts and heavenly graces. When God made promise to Abraham that Messiah should spring from his posterity, circumcision was instituted; and when the promised SEED came into the world baptism was introduced.

At one great occurrence, when Israel was delivered from tyrannical Egypt, the Passover was appointed; and at another greater event, when Jesus was to deliver the true Israel from the bondage of sin, was to suffer, the Supper was instituted. The Old Testament church had an Egypt to leave, and land of bondage: and we have the kingdom of darkness to come out of, a land of cruel slavery. The church of old was composed of twelve tribes; the Christian church is founded on the twelve apostles of the Lamb. The one, though few at their beginning, grew into a great nation; the other, though small at their commencement, spread through many nations. By miracles *that* was delivered, fed and defended; by miracles the doctrines of *this* were disseminated and confirmed. *That* had a sea to pass through at its first escape, *this* had a flood of afflictions at its first appearance. The former was guided by the cloud and pillar of His presence: the latter by His Word and Spirit. The one had to go through a vast and howling desert; the other to struggle through a world of sin, vanity, and vexation. *That* tabernacled in the wilder-

ness forty years, and lacked nothing; *this* has a place given her in the wilderness, where she is fed for many days. Manna was the bodily or natural food of the first; the true manna is the spiritual food of the last. A refreshful river out of the rock followed them all the way; and to us "that rock is Christ." To them the typical serpent was suspended on a pole, that whosoever was bitten by the fiery serpents might look and live; and we have the glorious Antitype lifted up on the loftier pole of the gospel, that we may behold and be healed of all the wounds given by Satan, the old serpent. They had their feasts and solemnities; we have ours. The Jews, after all their toils and pilgrimages, subdued the heathen nations; the first founders of Christianity, after all their trials and persecutions, subdued by the power of God, Paganism itself, and made idolatrous nations submit to the truths of the gospel. When the Jews were settled, and in a flourishing condition, Jeshurun waxed fat, and kicked, yea, did worse than the heathen that were around them; so, after the nominal Christian church enjoyed rest and tranquility, they turned to do worse than the unconverted nations around them. When Israel fell from the worship of the true God into idolatry, Babylon was the scourge that brought the church into captivity and bondage; so when idolatry sprang up in the professing church of Christ, an apostatizing Rome, bloody Babylon, that great city, which reigneth over the kings of the earth, became the cruel oppressor of the church of the faithful. And as the destruction of ancient Babylon preceded the church's delivery; so the destruction of spiritual or mystical Babylon (for the time approaches when she shall be cast into the sea to arise no more), shall precede and promote the church's enlargement. As the Jewish deliverance was by a temporal Messiah, a Cyrus, so the Christian liberation is by the heavenly Messiah the Saviour of the world, who shall destroy the man of sin by the breath of His mouth, and by the brightness of His coming. As our Saviour's first coming was the fulfillment of the prophecies, and finished the Old Testament dispensation; so the second coming of our incarnate God shall be the fulfillment of the promises, and finish the New Testament dispensation. His first coming was as a Saviour, to take away the sin of the world [the church out of every kindred and tongue and people;] but His second appearance shall be as a Judge, to condemn the sinners, acquit the saints, and carry them to heaven. Hasten, then, this day of glory, when all things shall be accomplished, to the entire satisfaction of every saint, and to the bright display of every divine, every adorable perfection.

JAMES MEIKLE, of Scotland. .

From *Solitude Sweetened*, 1760.

A CUT BIBLE.

The Jehoiakims still live. In all ages this Scripture mutilator has had successors, men with pen-knives ready to cut the sacred roll; and sometimes it seems as though there never were so many of this class as in our own day. Not many are there who want no Bible at all, but a very large number want a mutilated Bible. And, of course, every man who wants a cut Bible proposes to do the cutting to suit himself. One cuts out everything that relates to hell, because that is undeniably an unpleasantly suggestive word, even

when made into the sheol of the revision. Another cuts out eternal punishment, and pastes in probation after death. A third cuts out all reference to God's righteous anger and threatened punishments, such as the message of Jeremiah, and leaves only love as the divine attribute. He who thinks more of convenience than obedience cuts out this ordinance or that command of Christ, putting custom above conscience. So bold do men become in this process that one class cuts out the divinity of Christ, or the very centre and fastening of the Book, which falls in pieces in consequence. It is monstrous how men have mutilated this Book of books. Sad enough is it to see professed believers in this Bible, religious teachers and preachers, cutting away at it with their pen-knives of rationalism and scepticism and every other ism. Sad, but not so dangerous, were this all. You have a Bible—what kind of a Bible is yours? Is it a cut Bible? Are you treating this word as Josiah did, or as Jehoiakim did? Have you resisted every temptation to cut this Bible, and held to it in its entirety as the message of God to you, the Word of Life, the Word of Salvation through its revelation of the Lord Jesus Christ? Christians can consider no more important questions than these. The teaching of the Bible that we do not earnestly seek to follow, as God enables us, we practically cut out. Test your Bible by this, and what kind of a Bible is yours?—*Grose.*

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. LULA HENDERSON.

Died at her home in Troy, Ala., February 22, 1900, sister Lula Henderson, wife of Elder J. E. W. Henderson, in the 64th year of her age. Her history presents to us one of the most remarkable cases of long and patient suffering that I have ever known. For about thirty-five years before death came to her final relief, she endured untold agonies and suffering in various ways, beyond all power of human language to express. But amidst it all the power of God's sustaining grace and the meekness of the Spirit of Jesus were clearly seen. Her dreadful sufferings, specially for twelve months previous to death, caused her to crave to die as the only hope of relief. She and Elder J. E. W. Henderson were married December 7, 1856. She was baptized into the fellowship of the church at Hopeful, Russell County, Ala., September, 1866, by Elder L. B. Porter.

Elder Henderson writes me that brethren and friends have been constant, faithful, and liberal throughout the time of the sad afflictions of his family and, are still ready to give their aid and sympathy, so that they had lacked for nothing that kind and willing friends could supply.

Three children are yet at home with Brother Henderson, while, I think, one or more of his sons are away busily engaged in some honorable occupation to make an honest living.

Elder Henderson and surviving family have the sympathy of many friends and of our entire denomination who have known anything of the peculiar trials and conflicts of life that have been measured out to him and his family.

May Heaven's richest blessings of mercy, grace, and peace from God the Father, and from our Lord Jesus Christ, rest upon them all.

W. M. MITCHELL.

DEACON SAMUEL McARTHUR AND WIFE.

Deacon Samuel McArthur died at the residence of his daughter, Mrs. Hattie Wadsworth, in Rome, Ga., on the 2nd of March, 1900; he was very near his eighty-fourth birthday. To take up this grand old man's life and Christian experience and do it justice would fill many pages of comforting reading matter for those who did not know him even, and for those who knew him, it would seem that words were not sufficient to express his true merit.

"Uncle McArthur," as he was familiarly called by many who knew him, has been preaching for many years, to the benefit and comfort of his Primitive Baptist brethren, and others; he was not an ordained minister, but was set at liberty to exercise in public, and has filled the place of deacon many years. He died in full fellowship with the church.

Sister Matilda McArthur, wife of Samuel McArthur, died December 24, 1899, at the age of eighty-one or two, at their residence in Rome, Ga.

"Aunt McArthur," as we who knew her loved to call her, was a consistent member of the Primitive Baptist church, and well beloved by all who knew her. These dear old people were devoted and loving to each other—more like young lovers than old settled people in their thoughtful and loving attention to each other.

The writer of this has often felt to be in spiritual darkness, when by a special providence Uncle McArthur would come on, sometimes, a mere passing call, and from his storehouse of Biblical knowledge, and his rich experience, he would utter such words of comfort that by the grace of God the doubts would vanish, and all would be peace again. I feel honored to have known these dear ones; they moved to Rome from southwest Georgia, about twenty-six years ago.

Sleep, dear ones, till Christ shall come, when we hope to meet again.

Mrs. J. H. KING.

Rome, Ga.

MRS. S. W. DEES.

Sister Sidney W. Dees, wife of Elder Charles H. Dees, departed this life about 8 o'clock p. m., February 13, 1900, surrounded by her heartbroken husband and children, and a number of relatives and friends, and was buried at Magnolia cemetery, in the city of Greenville, Ala., in the evening of the day following.

She was born December 31, 1851, and was therefore 48 years, 1 month, and 12 days old.

She was married to Charles H. Dees, February 27, 1867.

Sister Dees received a hope in Christ soon after her marriage, and was received into the fellowship of the Primitive Baptist church at

Moriah, Butler County, Ala., and was baptized by the writer of this notice. She continued steadfastly in the faith, and died in the full triumph, as we believe, of that blessed hope of immortality beyond this life. At the time of her death she held membership with the church at New Providence, in the city of Greenville, Ala.

We feel that we have suffered a great loss in the death of this estimable Christian woman.

Sister Dees bore her sickness with great Christian fortitude, never complaining, but quietly submitting without a murmur to the treatment, during her entire sickness. Her conduct was indeed peculiar. She had enjoyed good health, and was of a most cheerful and happy disposition, and tried to make everyone about her happy. But when she was taken sick, a deep gloom seemed to have settled over her, as though she realized that she had run her course, and that the end was near, to which she quietly and submissively resigned herself,—giving abundant evidence of the force of the divine law written in her heart.

Sister Dees assuredly loved her brethren and sisters with a pure heart, and was loved by them in return.

Her greatest pleasure seemed to be to meet with them, whether at home or at church. Oh how sad the thought that we shall see her smiling face, and hear her pleasant salutation no more, as we gather at our meetings where she was so prompt and so regular to attend.

Kind and charitable to a fault, her house was always open to the unfortunate and the needy, and as a home to her brethren. While yet young in years, she was truly a mother in Israel. We should thank God for such a gift, and for His goodness in His holy purpose to spare her so long as a bright example of a true follower of the Lamb. May it be our great aim and desire to emulate her Christian walk and to profit by her example for good, that we may adorn our profession, and evidence the divine law written in our hearts.

We are happy even in the midst of sorrow in meditating upon the glorious works of God, and are enabled to connect even His sad dispensations with His divine purpose and eternal glory, when we think of our departed loved ones in connection with the glory of God, to the praise of His glorious grace. It is then that emotions of praise well up in our souls, and we become perfectly reconciled to His will in all things. 'Tis then, we can feelingly say: "Not my will, but Thine, O Lord, be done."

To the bereaved husband, our brother, and colaborer in the gospel, and the grief-stricken, sorrowing children, we would say—Look up! The Lord is there. He is full of compassion and tender mercies—our refuge and present help in every time of trouble. He worketh, and none can hinder. He is the Eternal Sovereign, and worketh all things after the counsel of His own will, and whatsoever He doeth is right.

'The Lord gave; the Lord hath taken away; blessed be the name of the Lord.' Let us pray the Lord for the spirit of resignation to His holy will.

E. L. NORRIS.

CHANGE OF RESIDENCE.

Elder J. M. Williams has removed from Kirley, Ark., to DeQueen, Sevier County, Ark.

NOTICE.

Sacred Literature supplied cheap. Bibles, Hymn Books, Concordances, Testaments, Bible Dictionaries, Commentaries, Encyclopedias, Church Histories, Biographical, Expositional, and Experimental works, and Sheet Music supplied. Also periodicals of both English and American editions. Information furnished, prices quoted, and orders promptly filled. We can send these books, postpaid, to your address cheaper by far than you can buy them from book-stores.

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H. D. BROWN,
MRS. D. G. GILLESPIE,
Principals.

LOCATION DESIRED.

DEAR BRETHREN: I desire to form a law partnership with an attorney of the Primitive Baptist faith, at some place reasonably accessible to weekly or monthly meetings of the church. I am thirty-three years old, married, and have been at the bar eleven years. During this time I have, also, written and published the following law-works: A "Guide and Manual for Magistrates and Attorneys," (816 pages; an "Annotated Pocket Code of Virginia," (513 pages minion type), lawyers' edition; and an "Annotated Digest of the Supreme Court Decisions of Virginia" (to be complete in seven volumes of 875 pages each); which books are in general use among the profession of the two Virginias except the Code, which is limited to this State). My membership is with the brethren at Bethel church, Radford Furnace or Allisonia, Va.), to whom (and the attorneys and business men at my address below) I refer. Or, I would be pleased to correspond with some brethren as to locating among them as an attorney regardless of partnership. I fervently desire the sweet fellowship of the saints.

With gospel greetings,

SAM. N. HURST,
Pulaski City, Va.

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Vol. 22.

No. 6.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



PUBLISHED MONTHLY.

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JUNE, 1900.



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The Gospel Messenger.

JUNE, 1900.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 22.

WILLIAMSTON, N. C., JUNE, 1900.

No 6.

FRAGMENTS FROM PSALMS.

I go mourning all the day long,
I am feeble and sore broken;
My heart panteth, my strength faileth,
But Thy words, they comfort me.

O, Lord, give ear unto my cry;
Thou hast made my days a handbreath.
O, Lord, make me to know mine end,
Stand by me in the hour of death.

The Lord established my goings,
Hath put a new song in my mouth,
Even praises unto our God,
Yea, Thy law is within my heart.

But I am so poor and needy,
Yet the Lord thinketh upon me;
Make no tarrying, O my God,
And haste, for Thou art my Deliverer.

Barrow, Ill.

—A. Barrow.

Opelika, Ala., April 9, 1900.

DEAR BROTHER HASSELL:—Since reading the cheering words of Elders Fisher, Webb, Stinson, and others, whose articles appear in the May number of "The Messenger," I feel to thank God and take courage concerning the usefulness and future prospects of "The Gospel Messenger." Though it struggles hard with poverty and want, I trust, so long as it can be useful in a gospel sense to the Lord's poor and afflicted people, that it will continue to live as a worthy expounder of the faith once delivered to the saints.

But, dear brethren and sisters, it is useless to conceal the fact that it must have prompt-paying subscribers, else its usefulness will be greatly impaired and its very existence in doubtful suspense.

It will be easy to kill it by neglect, or build it up by a little promptness.

W. M. MITCHELL.

Statesboro, Ga., April 3, 1900.

WORTHY AND MUCH-BELOVED ELDER HASSELL:—I reached home Monday night and found all moderately well. I most assuredly did feel grateful beyond expression. How unbounded God's liberality and manifold His grace! I wish I had language to tell of the King's riches.

After renewing my thanks, I wish to tell of my vision while at brother Slade's. I woke in the night and was thinking of your unselfishness and what a self-sacrificing life you had lived—really how you had spent and been spent for the cause and the dear kindred in Christ, and I felt such a depth of prayer as can not be uttered for you, that the dear Lord nor the friends would ever let you suffer for the things spiritual or temporal; and also for your dear sweet children. God came to me and showed me you and them in His beautiful purpose as jewels to His holy and glorious name, and I felt to rejoice with joy altogether ineffable. I saw it in the Spirit on the Lord's Day. My brother, it is so. I know it by faith.

I also saw you as a prophet greater than any earthly king, and yet I felt that was my sweet dear servant. Oh! I wish I could tell it to you in the tongue of the learned. I saw the dear baby boy, Calvin, at Tarboro, and tried to bless him as did Jacob the sons of Joseph. I felt like taking him in my arms and to my bosom. I was very sorry that I did not get to tell Charlie good-bye. It was at your kind and gracious invitation that I made the tour to your section and churches. It was the trip of my life. Two months in winter, and cold, and yet all the appointments reached and filled. I feel this morning that I want to join in with the great multitude that followed the Lamb of God, and shout Hosannah to the Son of David and to the King invisible, immortal, eternal. I wish I was with you this morning, so that I could tell these glorious things, and let you write them; you see my inability to do it. Tell our worthy brother Slade that I have him in my mind and deep affection, and intend to write him later. I never can forget his kind entertainment and sweet love manifest to me. God bless his home and his dear, sainted

wife. My good wife and Christian daughter join me in much love to you and yours. Pray for poor unworthy me.

With deep solicitude, and in the dear Christian tie,
A. W. PATTERSON.

TO THE GOSPEL MESSENGER:—I beg to say that after near two months' absence on appointments in Georgia and North Carolina, I am again at home, and all well. Hosannah to the glorious conquering King!

I shall never be able to tell the love and gratitude I feel to the Redeemer and to my dear people in the Lord for goodness and kind love to me on my recent tour. Bless the Lord, oh my soul, and all that is within, bless His holy name! My dear kindred, how I do prize your kind and tender love! Go bless us now and forevermore.

Unworthily, A. W. PATTERSON.

LOVE.

Opelika, Ala., April 2, 1900.

Elder S. H. Hassell—

DEAR BROTHER: It has occurred to me to drop a few lines to "The Gospel Messenger." The subject upon which I would write is one in which I have been able to take great delight and pleasure from some cause. It is the subject of love—one in which I hope all the readers and correspondents of "The Messenger" feel an interest. It is surely one on which we can not write too often, if we really feel the springs in our own souls. I am satisfied that the cohesive power of the Kingdom of God is love. The moving cause of salvation is love. The moving power in the kingdom here is love. I do not mean a passion or an emotion, but I mean that heaven-born principle which is bestowed on the sons of God here in time. This is a distinguishing feature which marks God's children, and by which they are to be known in the world and to one another—"By this shall all men know ye are My disciples if ye have love one to another." "By this ye shall know that ye have passed from death unto life, because ye love the brethren." How vain is our profession of religion or grace if we are destitute of this principle! Without it, Paul says, we

are nothing, and I do verily believe it. We may have great and extensive knowledge, and reason well; we may understand great mysteries, and have faith to move mountains, and yet be nothing. This is a wonderful truth, and we might do well to look into it, and the poor, lowly saint may exceed the brightest and the most learned. "God, who is rich in mercy, for His great love wherewith He loved us even when we were dead in sins." This love is of God; and he that knoweth not love knoweth not God, for God is love. Then we might judge the great high bombastic religions of the world as being nothing, for they seem to be all show and fashion and high things. God rebukes the professor who claims love to God and does not love his brother. If a man love God, he will love his brother also. And if God loved us when we were dead in sins, should we hate a brother because he is overtaken in a sin? Some excuse themselves because they say the brother don't act lovely. Then, surely, their love has not the quality of the love of God. Nay, I often fear the love is not there; if so, it has been buried under all their rubbish of Pharisaical self-righteousness, which, in a measure, is the worst kind of sin.

If we ever needed to bring these things to light, I think it is high time. May God rebuke us for our seeming indifference and carelessness about this, the most important of all our concerns here in time. We need that manifestation right now in the place of so much declaration of non-fellowship. How shall we obtain it? Talk about it, write about it, walk it, pray God for its manifestation among the saints. The grand golden rule then becomes ours in every practice, and we are willing to do unto others as we would have them do unto us.

This love constrains us, enables us to make sacrifices as God requires. This is the love that led Jesus to die for us, and this is the same heavenly principle which should be in the bosoms of saints. If we never made a profession and manifestation of it, it would be far better for us than to profess and yet never exhibit it. God save us from the hypocrisies of this present day, and fill our hearts with this heavenly treasure, is the prayer of one who desires the peace and prosperity of Zion.

Yours in hope,

W. LIVELY.

CHURCH CONSTITUTION.

Bishopville, S. C., April 14, 1900.

In compliance with the request of brethren of the Primitive Baptist faith living in and near Bishopville, brethren and sisters from other churches met in the newly-erected house of worship for the purpose of constituting them into a regular Primitive Baptist church.

Elder A. J. Moore, (of Whitakers, N. C.), preached a discourse suitable to the occasion from The Song of Solomon i. 7, 8; after which conference was organized by choosing Elder A. J. Moore, Moderator, and R. H. Pittman, Clerk.

1. Names of brethren and sisters who met as a conference were enrolled as follows: Elder A. J. Moore, from Toisnot church, Wilson County, N. C.; Deacon Elias Brown, brethren, J. W. Brown, Harmon H. Brown, J. C. Atkinson, Baker Brown, Henry H. Brown, W. I. Brown, and sisters Kasiah Brown, Callie Tidwell, and Elizabeth Atkinson, from Mt. Pleasant church, Sumter County, S. C.

2. Church letters held by the following brethren and sister read, and their names as constituent members recorded, viz, R. H. Pittman, Eunice E. Pittman, W. J. Bramlett, and R. L. Brown.

3. Articles of faith, as prepared by above members, were read, and found entirely satisfactory to the council, being in accord with the doctrine of our Lord Jesus Christ.

4. The Moderator proceeded to extend the right hand of fellowship, and in behalf of the council pronounced them a church in gospel order, closing his remarks with kind and wise words of exhortation.

5. A hymn (No. 546, Lloyd's Collection) was now sung, during which all members of the council extended the right hand of fellowship and welcome to the newly-constituted church.

6. The work of the council now being finished, after singing hymn No. 548, conference adjourned.

R. H. PITTMAN,

A. J. MOORE,

*Moderator.**Clerk.*

The church proceeded at once to organize, by choosing Elder A. J. Moore, Moderator, and R. H. Pittman, Clerk.

1. Adopted a series of rules as their guide to business, and a covenant as to church relations.

2. Fixed the days of church meeting fourth Sunday and Saturday before, in each month, and its first quarterly meeting fourth Sunday and Saturday before in August.

3. Adopted name of Bishopville Primitive Baptist church.

4. Door of church opened for reception of members.

5. The church believing Bro. W. J. Bramlett possesses the qualifications of a deacon, he was set apart for ordination at some future day when a presbytery of ministers can be obtained.

6. By unanimous vote Bro. R. H. Pittman was requested to prepare a statement of the constitution and proceedings of the church at this meeting, and forward to *Landmark*, and GOSPEL MESSENGER, for publication, with request that other Baptist publications copy.

7. Adjourned to meet 11 o'clock to-morrow morning, for preaching and communion service.

A. J. MOORE, *Moderator.*R. H. PITTMAN, *Clerk.*

SUNDAY.—Morning Service.

Elder A. J. Moore preached an able and comforting discourse from Mark v. 19, 20; after which the emblems of the broken body and shed blood of our Great High Priest were taken by the church and visiting brethren.

EVENING SERVICE.

Preaching 7.30 by Elder Moore to a crowded house of attentive hearers. Text, Matt. xiii. 3-9.

Truly the preaching at all the services, and especially at this, our last service, seemed to be in spirit of the Great Seed-Sower, and in demonstration of His power. The little flock was comforted, edified, and built up in the most holy faith, while others, not in the sheepfold, were, we feel, enabled to rejoice in, and take comfort from, that doctrine that represents God as a sovereign indeed, who does all of His will, and none can hinder—Christ as a Shepherd in truth, who goeth before His sheep, gathereth the lambs in His bosom, and none shall ever perish—the Holy Ghost as a Spirit that takes the things of God, and reveals them unto the children to their good, comfort, and consolation. Truly this is a precious doctrine to them that have eyes to see, ears to hear, and a heart to understand, and may the seed sown fall upon good ground, and bring forth fruit to the honor and glory of God.

And since God has blessed us to sufficiently complete a house of worship as to hold service therein, and to organize a church of Jesus Christ in this town, we desire to feel humbled under His gracious dealings with us, and to return heartfelt thanks to Him who blesses and none can curse, and to our brethren and friends everywhere who have by deed, word, or prayer aided us in our feeble efforts, may He who has said, "Inasmuch as you have done it unto the least of these My brethren you have done it unto Me," reward you. Our hearts are open and our doors stand ajar to receive all—not only our ministering brethren who bring glad tidings of peace—but any who love our Lord Jesus, and follow Him in the way.

R. H. PITTMAN,

Every transgression of divine law has its sting: "Whoso breaketh through a fence, a serpent shall bite him." (Ex. x. 8, R. V.) And God's commandments are hedges or walls to keep us back from self-destruction. No one can dislodge a single stone in this wall but out darts the serpent.—*Selected.*

Those who have overcome strong temptation, and have come up out of great tribulations will often bear witness that it requires greater strength to refrain from wrong-doing than to do right. The hardest pulling for the horses is to get the wagon started out of the mud.—*Selected.*

Christianity has living temples. Not on Gerizim, not at Jerusalem is the central place of worship, for God is a Spirit, and His worship is best rendered by a spirit dwelling in the tabernacle of the flesh. Christian teaching ever locates worship in the heart, not in a building; in spirit and in truth, not in idol or in places.—*Selected.*

EDITORIAL.

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

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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.

SEEKING HONOR FROM MEN, AND NOT THAT WHICH COMETH FROM GOD ONLY.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only (or from the only God)?" John v. 44.

In His conversation in the fifth chapter of John with His Jewish Pharisaic enemies who sought to slay Him because He had healed the impotent or helpless man on the Sabbath Day, Jesus declared that the chief witness to Himself as the Son of God and the Saviour and Judge of men was not John the Baptist, although the latter bore testimony to Him, but was God Himself, the Father who had sent Him, and whose will He always did, and who testified to His divine authority in the miracles that He wrought and in the Scriptures of eternal truth. And He truthfully affirmed that He did not receive honor from men; instead of seeking human honor, He often enjoined upon those whom He healed to tell no man of it; and, whenever the multitude sought to make Him an earthly king, He withdrew from them into the wilderness or mountain to commune with God. He

despised human and worldly and temporal honor and power and splendor, and incomparably preferred spiritual union and fellowship with God—the honor that comes from God only or from the only God. But the carnal Jews wanted for their Messiah a temporal prince who would set up a great worldly kingdom and give them high places in that kingdom; and therefore they hated and rejected the true spiritual Messiah and His spiritual and heavenly kingdom, and prevailed upon the weak Roman governor, Pontius Pilate, to put Him to death. As Christ says in the fifth chapter of John, they did not believe in God or His word or His Son; they had not the love of God in them, but they were filled with the love of the world and its vain and foolish and dying and corrupting shows. They did all their works to be seen and rewarded of men; they professed to be very zealous of the law of Moses, making broad their phylacteries (slips of parchment on which were inscribed passages of Scripture, and which were bound on the forehead or the left arm near the heart), and enlarging the borders or fringes or tassels at the corners of their garments, bound with a ribbon of blue to remind them of the God of heaven, whose they professed to be and whom they professed to serve (Num. ix. 37-41); and they loved the chief seats at feasts and in the synagogues, and greetings in the markets, and to be called of men Rabbi (my Master)—Matt. xxiii. And those of the chief rulers who had a head but not a heart faith in Christ, would not confess Him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God (John xii. 42, 43). Those who in their hearts, as shown by their lives, prefer earthly to heavenly, natural to spiritual, temporal to eternal things, human to divine honor, give no evidence that they have been changed from death to life, from darkness to light, from Satan to God. If they have made a profession of Christianity, they are either insincere or they are deceived. Christ commands His people not to be called masters, because He is their only Master, and all of them are brethren; and He says, "He that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted" (Matt. xxiii.

8-12). The prophets and apostles, like their Master, the Lord Jesus Christ, showed their utter disregard of human honors; and the chiefest of them were, like Him, the humblest and lowliest and most unselfish and unassuming. The thoroughly selfish Jews were the exact opposites of the thoroughly unselfish Saviour. They eagerly aspired after the highest places in the world; while He, who had the highest place in the universe from eternity, voluntarily descended to the lowest place in the world, the place of greatest shame and suffering, making Himself a servant and of no reputation and obedient even unto the most dreadful death, that He might honor God and be honored of God, and might save His people from their sins. Here is the most perfect self-sacrifice of which any mind can conceive; and this is seeking honor, not from men, but from God only or from the only God—ininitely preferring the approval of God to the approval of any creature. And those who are under the influence of the Spirit of Christ will both have and manifest something of the same self-sacrificing and God-honoring principle. They will not, *for selfish and worldly ends*, seek membership in a church, or office in a church, whether that of deacon or pastor, or the moderatorship of a conference or council or Association, or the leadership of a party confusing or dividing a church or churches; but far above all such selfish or worldly honors that come from men, they will inexpressibly prefer the honor that comes from God only—the honor of the grace and favor and salvation of God, Divine life and light and love, the honor of being indwelt by the Spirit of God and conformed to the image of Christ, the honor of self-sacrifice and heavenly-mindedness, the honor of meekness and lowliness of heart, the honor of obedience to the law and submission to the will of God, the honor of holy union and communion with the Father and the Son through the sanctifying Spirit of God. To be sure they desire the spiritual fellowship and approval of the children of God; but, as their brethren and sisters may misunderstand them, and as God only can read the heart, they unutterably prefer His approval to that of any human being, or even of an angel in glory.

S. H.

TO YOUR SHAME.

1 Cor. xv., 34.

"Awake to righteousness and sin not; for some have not the knowledge of God; I speak this to your shame."

The church at Corinth had unrighteously, and even sinfully, neglected some things to her shame as a church, in which they ought to have been more watchful and not to have received or retained such members in church fellowship as had not the knowledge of God. This was sinfully wrong, and much to the shame of any church to be so careless with regard to the order of God's house. It is true that graceless members may sometimes get into the church *unawares* as to their true character; but if through carelessness of the church they are brought in, then they should "Awake to righteousness, and sin not." It is not, as some have supposed, that some in the church might have had the knowledge of God in the forgiveness of their sins and in having eternal life, if the church had not been negligent of her duty. Jesus says: "This is life eternal to know Thee, the only true God, and Jesus Christ, whom Thou has sent." John xvii. Neither the church nor any human being on earth can impart or give eternal life to any sinner, nor is it required of them; and for this reason there is no shame or blame charged upon them on that score; but when the Apostle says to the church at Corinth that "Some have not the knowledge of God," and that he spoke this to their shame as a church, he had been treating upon the Resurrection and upon the faith and hope of the saints as being predicated upon this foundation principle of salvation, and yet there were some among them who denied the resurrection and thereby denied every principle of the doctrine of the gospel of our salvation, thus showing that it was a sin and a shame to the church of Christ to receive and retain such members in her fellowship.

In this view of the subject we see the consistency of the admonition to the church to "Awake to righteousness," and to be more watchful as to the character and doctrinal sentiments held by some of its members. Some had not the knowledge of God, and when this fact was developed, it was a sin and a shame upon the church to retain them in church fellowship. W. M. M.

HOME MISSION WORK.

DEAR BRETHREN AND READERS OF THE GOSPEL MESSENGER:—As I advance in age and experience, I feel to be more and more confirmed and established in the doctrine of sovereign grace. I realize the force of God's answer to Paul's prayer: "My grace is sufficient for thee." 2 Cor. xii. 8. I have been taught this truth in the furnace of affliction, where the Lord makes manifest that His invisible presence and power alone can support and preserve us in life, hope, and courage; I hold in sacred remembrance the wonderful manifestations of this precious truth as developed in the case of my deceased wife throughout the long and painful affliction which began in 1866 and ended in 1900. And even in my own case as joined with hers; the toil, the anxiety, the ever-present fact that she was in pain; the absence of hope that aught but death could relieve her sufferings; and at the same time the irresistible impression to serve in the gospel of Christ, I have been constantly in need of much grace to support me under the heavy burdens of life, and the Lord has mercifully and graciously conducted my frail bark over the turbulent sea, and at short intervals, if not mistaken, I have experienced His power to calm the raging tempests, and cause me to feel quiet and resigned. And at other times I have felt quite destitute of spiritual comfort, strength, or understanding, and seemed to have no faith nor confidence to ask God to deliver me. But amidst all the conflicts through which the Lord has led me, I have never lost my interest in the sacred cause of truth, nor have my care and anxiety ceased toward the churches of my charge; and often I have felt an enlarged desire for the cause of my Heavenly Master in general, and as the Lord has opened the way, have gone forth from time to time among the churches around me as far as my peculiar circumstances would admit.

The four churches of which I am pastor are somewhat remote from each other—no two of them being in the same county; and between the two extremities is a distance of 70 miles. The service of those churches involves much time and travel; and I am brought in contact

with many people in the course of ministerial service, and, as often as convenient, the brethren arrange intermediate appointments for me to preach, sometimes at their meeting-houses, sometimes at school-houses, and sometimes at their dwelling-houses, where opportunities are afforded to some people who seldom, and others who never, have an opportunity to hear the gospel at the regular times and places of divine worship. So, by this means, in the providence of God, I am enabled to devote some little time to home-mission work: and I have much encouragement to hope that the time thus spent is a source of comfort and strength to the Lord's children—some of them at least.

On Friday, March 30, last, I visited the church at Darien, Crenshaw County, Ala., and the Lord blessed the service to the comfort of some of the dear brethren who had left their worldly business to serve and worship God: and they greatly encouraged me by declaring their hope and belief of the truth of the gospel. On the following Saturday and Sunday I met the Master's precious flock at New Providence, one of the churches of my charge, and we felt that it was good to be there; and after the 11 o'clock a. m. service on Sunday, I was conveyed by friends to Luverne, the county seat of Crenshaw, and place of my former residence, and met with and preached to the precious little band of brethren and sisters composing the church called Zion, which was constituted during my residence in that town, and of which I was a constituent member, and their first pastor. Those churches appear to be in peace, and I pray the Lord that they may ever find grace to live in the delightful service and worship of God, and in love and fellowship one with another.

Since the time of the above-mentioned transactions, I have accomplished a short visit to Dale and Geneva counties, where there have been some strife and confusion about the question of organized Associations, and served an appointment at the Dalton Academy, in Geneva, and also one at Union meeting-house, in Dale County, and afterwards my monthly appointment at Pleasant Grove, Ozark: and I am glad to say that the brethren are becoming more quiet and settled on the

one side (that is to say, those who decline to make the Association question a test of fellowship), and, I would hope, less malignant and aggressive on the other side.

The Missionary Baptists in this section seem to derive some comfort from the confusion and strife that have arisen among the Primitive Baptists in some localities, and predict a general division of our denomination, and an overwhelming accession to their ranks from ours. Well, let them feast upon our spots if they can; to us they are sickening, and weakening; and if there should be found in our ranks any who can relish the doctrine and practice of modern Missionaries, we would be glad to part with them.

J. E. W. H.

CHURCH SOVEREIGNTY.

No teaching in the New Testament is clearer than that each local church of Christ, while subject in temporal matters to worldly governments, is subject, in spiritual matters, in its doctrine or order, to no other earthly authority, to no presbytery, or synod, or general assembly, or conference, or convention, or council, or priesthood, or prelacy, or papacy, or Association, but only to Christ, its only Head, Lawgiver, and King. Such was the position of all professing Christians during the first and second centuries; and such has always been a fundamental position of the Baptist church, in so much so that anyone professing to be a Baptist and yet denying that position is, to that extent, not a Baptist. The ministry are not to lord it over a church; nor can any other church or any other body scripturally exercise authority over a church of Christ. If other churches have good reasons to believe that a certain church is guilty of error or disorder, they should lovingly and patiently and scripturally labor with such church, and only after a determined and persistent continuance in such false doctrine or practice, should they withdraw fellowship from her; and even after such withdrawal they should stand ready to receive such church back into their fellowship when she has given credible evidence of having repented, confessed, and forsaken her evil course. In this merciful manner the

God of heaven deals with us poor, fallible, and sinful creatures; and we should delight to imitate Him in thus mercifully dealing with our brethren. The bond by which the true churches of Christ are united is no mechanical, outward, worldly, usurping, and oppressive bond of force, but an inward, heavenly, spiritual, emancipating, purifying, and elevating bond of Divine love and peace and fellowship, such as the Lord Jesus Christ, their Ever-Living, Unchangeable, and Omniscient Head, in the last solemn moments of His suffering earthly ministry, tenderly enjoined upon them and earnestly besought His Father to grant them (John xiii. 34, 35; xv. 12, 13; xvii. 20-23). Born and taught of God, being one body, and having one Spirit, even as they are called in one hope of their calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all, they, not in word only, but in deed and in truth, should love one another, and heartily endeavor to keep the unity of the Spirit in the bond of peace (John i. 13; vi. 45; Eph. iv. 1-6; 1 Thess. iv. 9; 1 John ii. 27; iii. 14-18; iv. 7-21).

S. H.

QUESTIONS AND ANSWERS.

1—Q. What are your views of such passages as Prov. i. 8, 9, Eph. vi. 1-3, and Col. iii. 20, in which children are commanded to honor and obey their parents, that it may be well with them, and that they may live long on the earth? A. These injunctions are founded upon the fifth of the ten commandments (Exod. xx. 12), and are of universal and perpetual obligation. Paul says that the reverential obedience of children to parents is "right," and is "well-pleasing unto the Lord." It is "right," it is in accordance with the light of nature, reason, and conscience, for all children, whether Jewish or Gentile, whether heathen or Christian, to love, respect, and obey the parents from whom, under God, they derive their being, and upon whom, under God, they are dependent for the preservation of their earthly lives; and such obedience is "well-pleasing to the Lord," for it is His holy and wise commandment. This obedi-

ence is to be "in the Lord," that is, in deference to the authority of the Lord who commands it, and in accordance with His holy, just, and good law, which is to be enjoined by parents upon their children (Gen. xviii. 19; Deut. vi. 7), as in the cases of Samuel, Jesus, and Timothy, who were "brought up in the nurture and admonition of the Lord," and who were dutiful and submissive to their parents. No parent has a right to command a child to disobey the law of God, and few parents would do so, and it would be wrong for a child to obey a sinful command of a parent. Children who heartily and cheerfully and reverently and habitually and helpfully obey the righteous commands of their parents will revere the Lord and His word and His law, and will try to do right, on all occasions, and will be industrious, truthful, honest, virtuous, and kind to others; and, as a *general thing* (though not universally, for God is a sovereign, and sees proper at times to suspend His general laws), they will be happier in this world, and live longer on earth, than if they were self-willed, idle, untruthful, dishonest, vicious, and unkind to others; and, if the Lord, in His unsearchable wisdom, takes them away at an early age from the present life, He gives those of them who have His holy law in their hearts, a far more blissful and an eternal inheritance in the Heavenly Canaan. The Hebrews, while they obeyed their godly parents, lived prosperously in the land of promise; and to-day they are most observant of the laws handed down from their fathers, and they are the healthiest, most prosperous, and longest-lived people in the world. The ancient Romans, who required of their children the strictest obedience to their fathers, were among the most prosperous and longest-lived of nations. And the authentic history of the Chinese, who greatly venerate their ancestors, dates back several hundred years before the time of Abraham. We thus see that the Divine promise of happiness and long life to obedient children is true both individually and nationally.

2—Q. What are your views of Prov. xxvii. 10? A. This verse is as follows: "Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity; for better is a neigh-

bor that is near than a brother far off." The literal meaning seems to be that we should cherish and cleave to those who have been true friends of our parents, and are our true friends; and that, in the time of trouble and need, a true and tried friend who is a neighbor may be surer and quicker to relieve us than even a brother in the flesh who may not be so near to us in place or in spirit. Hiram, King of Tyre, was a friend both of David and Solomon; and Solomon wisely cherished his friendship. And Jonathan was a better friend of David than David's own brothers were. Spiritually, God is the best Friend both of our godly parents and of ourselves, and we should never forsake or deny or displease Him; and He is a nearer Neighbor to us than any natural brother, and He is an unfailing Friend that sticketh closer than a brother (Prov. xviii. 24), and who, in the time of our distress, feels more deeply for us, and can and will do far more to relieve us than any brother can or will do for us.

3—Q. What is the meaning of Luke xiv. 26? A. Christ here says: "If any man come to Me, and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he can not be My disciple." I think that Christ's language in Matt. x. 37 has essentially the same meaning, and explains Luke xiv. 26. His language in Matt. x. 37 is: "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." God, throughout both the Old and the New Testament Scriptures commands us to love, not only our relations and friends, but also our enemies, and to love our neighbors as we love ourselves; but our supremest love and service are due to Him, whether as the Divine Father or the equally Divine Son, God manifest in the flesh, our Creator, Preserver, Benefactor, and Redeemer. God is infinitely above all creatures, and He has done infinitely more for us than all creatures can do, and we are to love and serve Him incomparably above every other person or thing. We are to avoid every form of idolatry; and to the extent that anything becomes an idol to us, comes into collision or competition or rivalry or opposition to Christ, we

are to hate and forsake it, even sacrificing, if necessary, our natural life itself for the sake of that dear Saviour who sacrificed His natural life for us, and who is our Spiritual and Eternal Life.

4—Q. What is the meaning of the Apostle Paul in 1 Cor. v. 11: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat"? A. As shown by the remainder of the chapter, and by 2 Thess. iii. 6-15, the Apostle means that every gospel church should, for the glory of God, the welfare of the orderly members, and the spiritual good of even offending members, exercise strict gospel discipline, and promptly exclude from membership and communion all members who are guilty of the sins of fornication, covetousness, idolatry, railing, drunkenness, or extortion. They are not only to put away such wicked persons from their membership, but they are not to associate familiarly and habitually with them, and they are thus to seek to shame them, and to bring them to repentance, delivering them unto Satan for the destruction of the flesh (that is, their carnality and corruption), that the spirit may be saved in the day of the Lord Jesus. Evil communications corrupt good manners; a little leaven leaveneth the whole lump. Strict discipline is good for the offender, and for the whole church, and it is needful for the glory of God, who is infinitely holy, and has no fellowship for sin in any form or in any being.

5—Q. Was Christ born on the twenty-fifth day of December? A. No human being on earth knows on what day, or in what month, or even in exactly what year Christ was born; and it is agreed by the ablest scholars that there are no known records on earth to determine the exact day, month, or year, of this great event. The only point settled about this matter among real scholars is that Christ was born at least four years before the beginning of the so-called Christian Era, because He was certainly born before the death of King "Herod the Great," and that wicked king is known to have died four years before the beginning of what is called the Christian Era; but whether Christ was born

four, five, or six years before the Christian Era, and in what exact month, or on what exact day, He was born, is absolutely unknown. During the second and third centuries the Catholics observed January 6th as the anniversary of Christ's birth; but, in accordance with their general custom of conforming Christianity as closely as possible to heathenism, so as to please and proselyte the heathens, they concluded in the fourth century to adopt December 25th, the last and gift-making day of the Roman pagan festival of Saturnalia, held in honor of the Roman god Saturn, as the anniversary of Christ's birth; and Protestants, who have followed Catholics in so many other matters, have also followed them in this invention. The important thing for us to know is not at what exact literal moment Christ was born of His virgin mother, but whether He has, by His Holy Spirit, been formed in our hearts as the hope of glory, and whether we are being conformed by His Spirit to His perfect image.

6—Q. What did Christ mean when He said to Peter, "Thou art Peter, and upon this rock I will build My church" (Matt. xvi. 18)? A. The original word rendered *Peter* is *petros*, a stone, a piece of a rock; while the original word rendered *rock* is *petra*, a mass of living rock embedded in the earth. Peter, as explained by himself (1 Pet. ii. 4, 5) was, like others who believed in and confessed Christ, a lively or living stone, hewn out of and built upon the living Rock, Christ Jesus—all of such believers being "a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Peter claimed to be but a fellow-elder with the other elders who were witnesses of the sufferings of Christ and partakers of the glory which should be revealed, and as he exhorted them, so did he feed the flock of God, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, nor as being a lord over God's heritage, but an ensample for the flock, clothed not with pride, but with humility (1 Pet. v.). Peter, like Paul, declared that Christ was the only elect, precious, chief, cornerstone, the only true, spiritual, and eternal foundation of the church (1 Pet. ii. 4-10; 1 Cor. iii. 11; Eph. ii.

18-22), and the apostles were foundations only temporarily, ministerially, and doctrinally (Rev. xxi. 14). Christ was like the great mountain of Moriah, the mountain of God's holiness, upon which the temple of God was built, while the apostles were like the foundation-stones of the temple first built upon that mountain. Throughout the Scriptures God or Christ is the only Rock, the only firm and everlasting Foundation of His people; and in Matt. xvi. 18, as proved by the two previous verses, Christ means that upon this Divine and Eternal Rock, Himself, revealed by the Father to Peter, and believed in by Peter, and confessed by Peter, He Himself would build His church, not Peter's church, but His church, given Him by His Father, bought with His most precious blood, and regenerated and sanctified by His Holy Spirit, who would take of the things of Christ and show them to His people, and lead them into all truth, and keep them by His almighty power through faith unto the fulness of salvation ready to be revealed unto them in the last time, the time of His second coming and of His resurrection of their bodies from the grave in the likeness of His own spiritual and immortal body. The language applied to Peter in Matt. xvi. 19 is applied, in Matt. xviii. 18, to the whole church. Though Peter was at first the most forward of the apostles, and opened the door of the visible church to the Jews at Jerusalem (Acts ii.) and to the Gentiles at Cæsarea (Acts x.), he was in himself a sinful, fallible man, in some respects inferior to all the other apostles except Judas; for he was the only apostle whom Christ called Satan (Matt. xvi. 23), the only one who cursed and swore and denied his Lord (Mark xiv. 66-72), and the only one who had to be rebuked by Paul before the whole church of Antioch for his dissimulation (Gal. ii.). And even if Peter had been made by Christ the chief of the Apostles (of which there is no proof in the Scriptures), there is still less proof that he ever went to Rome, and there is not a particle of either scriptural or historical proof that the bishops or popes of Rome, or any one else, were ever made by Christ successors of Peter or of any of the other apostles.

7—Q. What is meant by "the gift of the Holy Ghost"

in Acts ii. 38? A. As shown by Acts ii. 4-11 compared with Acts viii. 12-21, x. 44-48, xi. 15-17, and xix. 5, 6, by "the gift of the Holy Ghost" is meant here, the miracle-working power of the Holy Ghost, the ability to speak with extraordinary power, in other tongues or languages besides their own, of the wonderful works of God. It was only by the renewing, enlightening, and converting influences of the Holy Spirit that the hearers on the day of Pentecost, or at any other time, believed in Christ, and repented of their sins (John xvi. 8-14; 1 Cor. xii. 3; Gal. v. 22; Ezek. xxxvi. 25-31; Ezek. xii. 10-14; xiii.) During the apostolic age, to many believers, sometimes before and sometimes after baptism, were given the miraculous powers, by the Holy Spirit, of speaking, in other languages, of the wonderful works of God; and to all believers in that and every other age, are given, at times, the specially comforting and strengthening influences of the Holy Spirit either before, or in, or after special service and special suffering.

S. H.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm cvii. 8, 43.

THE LADY AND THE ROBBER.

The following narrative, which I give in a shortened form, has been repeatedly published in periodicals and books in both England and the United States, and its entire truthfulness has been abundantly proved.

In the early part of this century there lived, in a large, lonely house in the south of England, a lady whose only companions were two maid-servants. Though far away from all human habitations, they dwelt in peace and safety, for they trusted in God, and feared no evil under His protecting care. It was the lady's custom to pass around through the house with her maid-servants every night, and see that all the doors and windows were properly secured, and then to lie down and sleep in peace under the shadow of the Almighty, who was her

trust and her shield. One night she had accompanied her maids about the house as usual, and having ascertained that all was safe, they left her in the passage close to her room, and then went to their own apartment, which was quite distant, at the other end of the house. As the lady, thus left alone, opened the door into her room, she distinctly saw the feet of a man under her bed. Her feelings may be imagined. Her servants were far away, and could not hear her if she called for help; she might be murdered before they could arrive, even if they did hear her; and if they were there, three weak and defenceless women would have been no match for an armed and desperate burglar. Danger was all around her; flight was impracticable; all earthly refuge seemed to fail. What then could she do? She did what it is always safe to do—she trusted in the Lord. She knew that she had a God to go to, who never leaves nor forsakes His people who confide in Him; and she possessed her soul in patience and in peace. Making no outcry, and giving no intimation that she had observed anything wrong, she quietly closed the door, locked it on the inside as she had been in the habit of doing, leisurely brushed her hair, seeking meanwhile the help and guidance of the Lord whom she served; and, putting on her dressing gown, she took her Bible, and calmly sat down to read the word of God. Selecting under His guidance some such passage as the ninety-first Psalm, which recites the watchful care of the Lord over His people by night and by day, she read the words aloud. Never was a chapter so read before. In that lonely house, with a desperate robber hidden in the room, that helpless woman read out the mighty promises of Him whose word can never fail, and stayed her soul upon those assurances of divine protection which can not disappoint the hopes of the trusting children of the Most High. Her heart gained strength as she read the words of truth, and, closing the book, she knelt and prayed to God, and prayed as she had never prayed before. She told the Lord of her helplessness and need; she commended herself and her servants in their defencelessness and loneliness to the care of a protecting God; she dwelt upon their utter lack of all human defence,

and clung to the sacred promises which were given for comfort in the hours of trouble and distress. She lingered long in supplication, for it was her hour of need, and she came boldly to the throne of grace, for every other refuge was in vain. At last she rose from her knees, put out her candle and laid down upon her bed—but not to sleep. And how felt the wretched man during the time? He was bold, he was bad, he had companions near, and in his desperation was prepared for any struggle or for any crime; but how must he have felt to hear the promises of Almighty God read forth, and to listen to the pleading voice of that helpless woman, as she poured out her prayer to the God of her life!

Soon after the woman had laid down, she became conscious that the man was standing by her bedside. He spoke to her in a voice very different, we may be sure, from his usual tone; begged her not to be alarmed, and said, "I came here to rob the house, and, if necessary, to kill you, and I have companions out in the garden ready to obey my call for help. But after hearing the words you have read and the prayers you have uttered, no power on earth could induce me to hurt you or to touch a thing in your house. You must still remain perfectly quiet, and not attempt to interfere with me. I shall now give a signal to my companions which they will understand, and then we will go away, and you may sleep in peace, for I give you my solemn word that no one shall harm you, and that not the smallest thing belonging to you shall be disturbed. He then went to the window and opened it, and whistled softly, as a signal to his comrades to disperse to a distance, and returning to the bedside of the lady, who had neither spoken nor moved throughout the whole, he said, "Now I am going. Your prayer has been heard, and no disaster will befall you. But I never heard such words before; I must have the book you read out of", and taking her Bible, willingly enough given, you may be sure, he bade her good night, and disappeared through the open window.

Soon all became quiet, and the lady composed herself to sleep, upheld by that faith and grace which had so

signally sustained her in her hour of trial; and awoke in the morning to give thanks to Him who had preserved her from "the terror by night," and been to her a rock of refuge and a fortress of deliverance in her hour of need. Several years afterwards at a religious meeting in Yorkshire, England, a man arose and told the story of that midnight scene, as a testimony to the effective, saving energy of the word of God applied by the Divine Spirit to the heart, and he said that under the influence of those wonderful words of truth and those pleadings of the distressed child of God, the robber was led to Christ for mercy and for salvation: and he said in conclusion, "*I was that man.*" And immediately an elderly lady rose from her seat in the midst of the congregation, and quietly said, "It is all quite true; I was that lady," and sat down again. Many years had passed since the lady and the robber parted, and she had never heard anything further from him before that day. But the Lord had watched and guided, led and saved that sinful man, and he stood forth a monument of the wonderful providence and the saving grace of God. Thus, through the amazing mercy and grace of God, the helpless and trusting woman experienced a great natural deliverance in her hour of distress; and the wicked man realized a still-greater spiritual salvation.

S. H.

EXTRACTS.

Childersburg, Talladega County, Ala., January 2, 1900.

Elder Sylvester Hassell—

BELOVED BROTHER: Enclosed please find money order for \$1, for which please send THE GOSPEL MESSENGER to my dear sister in the flesh also in the spirit, I hope, Mrs. M. E. Goodwin, West End, Jefferson County, Ala., beginning with the January number, for one year. If I can be to any advantage in getting any subscribers I will gladly do so with the greatest pleasure.

I commenced taking the MESSENGER in February, 1885, and took it till about the last of year 1894; then decided I was too poor financially to take it any longer; then I commenced again in December, 1898, and I hope I will be able to keep taking it—I love to read its pages so well. Brother Hassell, it has been now two months since we have had any meeting at our little church, Antioch, on account of so much rain, our meeting-days being on the fourth Saturday and Sunday in each month, also our beloved pastor, Elder S. S. Crumpton, and Elder J. E. Dykes,

both in very bad health. But it pleased an all-wise God for me to go to Little Hope church, in Shelby County, on the third Sunday in November and December, and hear the Word preached by Elders S. S. Crumpton and J. J. Moore. It certainly was food to my poor soul. I am at this writing suffering a great deal physically, and have been for some time; also my dear companion has been on her bed of affliction for some time. I would be so glad for the brethren to visit me. I do love to be with them, and hear them talk of the goodness of God and His people. May the God of Heaven bless you in all your ways, is my prayer, for Christ's sake.

Yours in love and peace,

J. B. SPRADLEY.

Jacob, Arkansas, March 16, 1900.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: I have long thought of writing to you, but have neglected my duty, feeling to be a weak and unprofitable servant. If I know myself at all, I am a Baptist of the old Primitive faith and order. I have been a reader of THE GOSPEL MESSENGER many years. It is a welcome visitor to me—a great comfort and consolation, as good, if not better, than hearing a sermon preached, for I can re-read and study and understand it better. My age is seventy-two years. I don't go out much to preaching, not able to walk, keep no conveyance. I have moved to my eldest son's, Jacob Odom, to live close to my church. He and his wife both belong to same church, which is New Hope, Johnson County, Ark., Jacobs, P. O.

Dear Brother Hassell, you have the ablest editorial staff of any religious periodical I ever read. I feel that you can speak the sentiments of my heart better than I can tell them. I would not be without the MESSENGER so long as I can pay for it. It has helped me to rejoice in the Lord, for He has been good to Israel. O may you and your help be blessed with divine wisdom and health to keep the MESSENGER up to its standard, for the comfort of the dear people of God. Remember me in your devotions in my old age. May the Lord lead us all to the end.

Enclosed find \$1 to pay for THE GOSPEL MESSENGER another year to my address.

Z. A. ODOM.

Knoxville, Ga., December 21, 1899.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: I see my last MESSENGER carries the date to which I have paid, and it always comes filled with such pure doctrine, and such able exposition of the holy word, that I feel it is only a small recompense to pay for it strictly in advance.

I have been a subscriber for eighteen years, and I hope to be able to continue as long as it is edited so ably as now.

May you be spared many years to help to guide the children of God in the way of truth, for I feel that you are a great blessing in this day of division and contention.

Your little sister in hope,

Mrs. F. M. LONG.

Owensville, Ind., March 1, 1900.

Elder Sylvester Hassell—

DEAR BROTHER: You will find enclosed \$1 to pay a year's subscription for THE GOSPEL MESSENGER, which we regard as an able, sound

Baptist periodical, and enjoy reading it very much, as it comes to us with valuable instructions.

There were three additions to my home church in Owensville at our last regular meeting, by experience.

With best wishes to you and all the household of faith,

Yours in hope,

A. A. SHOULTZ.

Mullen, N. C., December 19, 1899.

Elder S. Hassell—

DEAR BROTHER: Find enclosed \$1 for subscription to MESSENGER another year. May the Lord so bless the hearts and means of the brethren and sisters and friends that they may give you a hearty support in your great work of publishing the MESSENGER, and proclaiming the gospel of salvation by the imputed righteousness of Jesus Christ. We are so few in number up here it is impossible to get a new subscriber for you. We have preaching occasionally—the preachers have not entirely forgotten us. With many good wishes for the blessings of the Lord to rest upon you, I am, as I hope,

Your sister in Christ,

Mrs. ALFRED JONES.

Triune, Tenn., March 31, 1900.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN CHRIST: I wish to tell you that, having been a reader of THE GOSPEL MESSENGER, though not a subscriber, and being assured from your writings that you value the truths set forth in the MESSENGER of more importance than anything else, I do most heartily endorse your position, and am glad that you manifest such a willingness to be sacrificed as you are and have been, in order to contend for the faith once delivered to the saints.

I would be glad, were it in my power, to say something to encourage you, but you have a promise of far greater value than anything I could say. The promise of our Saviour is: "I will never leave you comfortless." I wish to send a little mite to assist you in any way you may wish to use it. So I enclose P. O. Money Order for \$2. May God in His rich mercy sustain you by His grace, is my humble prayer. Hoping we may meet in presence of our Saviour, when this life is over,

I remain your unworthy brother in love,

S. L. PETTUS.

Crandall, Kaufman Co., Tex., April 7, 1900.

Elder Sylvester Hassell—

ESTEEMED BROTHER: You will find enclosed \$1 for renewal of THE GOSPEL MESSENGER, which is a welcome visitor to my fireside, and has been for fifteen years. Myself and wife prize it very highly. We praise God for giving us such able defenders of the truth.

Remember me and mine.

Your sincere brother, I hope, in Christ,

N. L. IVEY.

Washington, Rappahannock County, Va., January 8, 1900.

Elder Hassell—

DEAR SIR: I am very much pleased with the MESSENGER—the best paper of the kind that I take. I read several religious papers, but this excels all others.

I remain yours,

EDWARD H. HUFF.

SAMSON AS A TYPE OF CHRIST.

Let us now glance at the prodigious feats of Samson, that mighty and renowned judge of Israel, whose birth, life, and death were all so extraordinary that, as some suppose, the fabulous tales of Hercules, so famous in Greece, are but the true history metamorphosed and dashed with fiction. It may indeed seem sad to insert a person whose vices were so glaring and unmannerly in the catalogue of the illustrious types of Jesus Christ, for the hints of his religious and saintly disposition in the history of the Judges are so dubious and sparing, that one would be tempted to suspect whether he was a saint at all. But the honorable character he was vested with by God, and the signal deliverances of His people he was enabled to achieve, afford us more than a presumption that he was not wholly a stranger to the fear of the Lord. Above all, his reputation as a believer, is firmly established by a New Testament writer, who ranks him among the eminent worthies who lived and died in faith: who "by faith subdued kingdoms, wrought righteousness, obtained promises, stopt the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." Be it so that on the account of criminal weakness of his mind, which wrought his own destruction, he is rather a figure of the sinner, yet if we consider the prodigious strength of his body, which wrought salvation in Israel, he is justly esteemed a figure of the Saviour.

The circumstances of his birth so much resembles those of Jesus Christ, that we can scarcely pass them over in silence. Both Jesus Christ and he were conceived in an extraordinary manner, beside the course of nature; their birth and future importance were declared by a messenger from the invisible world, to their female parents, that they should be Nazarites unto God, and Saviours of Israel. Only, whereas Samson's mother was but a barten spouse, the mother of Jesus was an unspotted virgin. The angel that appeared to Manoh's wife refused to tell his name, when importuned, but the angel who appeared to the wife of Joseph declared who he was without being asked. Samson was a legal Nazarite from the womb, and many a time he seems to have acted a part very unworthy of such a sacred name; but Jesus Christ was that in substance, which Samson, and other Nazarites, were only in shadow—holy, harmless, undefiled, separated from sinners, "purer than snow, whiter than milk, more ruddy in body than rubies, his polishing was of sapphire." He was during His whole life dedicated to the service of God, abstracted from the affairs of the world, denied to the gratification of the sense, and pure from all uncleanness. And, lastly, that the resemblance betwixt him and that religious order might be more complete, whereas, at the expiring of their vow, they were obliged by the divine law, to offer as many sacrifices as though they had been lepers, even though they had fully complied with all their restrictions: so Jesus Christ, that He might fully pay His vow to the mighty God of Jacob, offered Himself a sacrifice, though He had no sin of His own to be expiated. And perhaps it is more than a conjecture that His education, in the village of Nazareth, which occasioned His being called a Nazarene, in the common style of His country, was intended, in the providence of God, to be an intimation to all that He was the true Nazarite, in whom the ancient laws of Nazariteship were to receive their end; and thus according to a holy evangelist, it was fulfilled that it was written in the prophets, "He shall be called a Nazarene."

We shall now come to take notice of some of the most singular actions of this illustrious Danite, which are as uncommon as his extraordinary birth presaged. Whether his marriage with a Philistine was any dark figure of the calling of the Gentiles, I will not determine. But his encounter with the young lion that roared against him, when he had no defensive weapon in his hand, in which he was victorious (a prelude to his future victories), seems not unlike that first prelude to our Redeemer had with the roaring lion of hell, who met Him in the wilderness, and roared against Him with three most hideous temptations, but was totally routed and overcome by the Lion of the tribe of Judah.

Hail, Son of the Most High, heir of both worlds,
 Queller of Satan, on Thy glorious work
 Now enter, and begin to save mankind.

—Milton

And, whereas, the dead carcass of the lion is recorded to have become an hive of bees, which, by some strange instinct, chose here to make their honey, this may, at least, put us in mind, what are the happy effects of the conquests of our Redeemer. The law roared against Him by its threatenings; but he overcame it by His complete satisfaction. Death roared against Him, and thought to have swallowed Him; but O death! He was thy plague. Be not afraid of the condemning law, ye that believe in the Son of God—tremble not at the thoughts of death! These roaring lions are quelled by your almighty Redeemer, who has seen the travail of His soul, and is satisfied, as Samson did eat honey which he found in the carcass; and who also invites His people to partake with Him in His repast, as it is said, "Eat ye that which is good, and let your soul delight itself in fatness."

To have beheld a flight of eagles alighted on the carrion would have been no uncommon occurrence, for "where the carcass is there will the eagles be gathered together." But for bees to take up their quarters on a dead carcass, and there to deposit their delicious stores, is so unlike the natural disposition of these clean and prudent insects, as to afford the matter of that famous riddle which this great champion propounded to his friends, on occasion of this extraordinary adventure, and which they were not able to guess the meaning of, till, according to the proverb then used, they ploughed with his heifer. That swarms of Christians should be associated together, and live by the death of Jesus Christ, the Lion of the tribe of Judah, whose flesh is meat indeed; that glory should come to us by His dishonor, riches by His poverty, strength by His weakness, life by His death; that the most unlikely should bring about the most glorious and beneficial ends;—that our most terrible enemies should be meat for us; that what promises nothing but stench and putrefaction should yield sweet comfort and refreshment. These are the things which by the Gospel are declared unto us. Here, Samson, thy riddle explodes itself, which none can understand aright who plough not with God's heifer, that is the Spirit of God, who searcheth all things and reveals what the natural man receiveth not, nor knoweth.

It was strange the Israelites did not join together under such a redoubted champion to shake off the shameful yoke of the Philistines. But they were so lost to all sense of shame and gratitude as to treat the deliverer of their country like the betrayer of it. They bind (by his own consent) their judge and avenger, and traitorously deliver him to their tyrants and oppressors. But their joy was short in their prisoner. For bursting their bands, and easting away their cords, with a very contemptible weapon he deals death and desolation at every blow.

and makes a most terrible carnage. For the Spirit of the Lord came upon him, and strung his arm with more than mortal vigor; and the promise was literally fulfilled, that "one should chase a thousand." Even so, the Avenger of the human race, the Lord Jesus Christ, was basely delivered up by His own countrymen, who had received many favors from Him, into the hands of the Gentiles. But without His own consent, Judas, with all his rout, could not have bound Him. O Saviour of the world! Thy love to men, and obedience to God, were the invisible but mighty cords that held Thee fast. These, and not the nails that transfixed Thy hands and feet, hindered Thee to save Thyself, and come down from the cross. But the triumphing of the wicked was short; for when they vainly imagined they had Him sure and safe fastened to a cross, and laid in a grave, He starts up a dreadful adversary, the cords of death are not able to hold Him; out of weakness He is made strong; and though all nations compassed Him, yet in the name of the Lord He did destroy them. And how contemptible was the instrument He used in this mighty work! As when Samson, who wanted not spears and swords, was directed to use no other weapon but the jaw-bone of an ass, so Jesus Christ, who could have commanded the secular arm to spread the conquests of His gospel, or have ordained strength out of the mouths of eloquent orators and profound philosophers, yet chose contemptible fishermen, and perfected praise out of the mouths of babes and sucklings.

I might mention, in the next place, his marvellous escape from Gaza, where he was watched all night by his enemies: out he eluded their vigilance, and unbinging their massive gates, he took away upon his shoulders part of the battlements of that strong city, for they were not the Lord's, and carried them to the top of an hill, the enemies having no power either to resist or to pursue. An emblem of our mighty Saviour sleeping in the chamber of the grave, where He was watched by the jealous Scribes and Pharisees, who vainly imagined to hinder His resurrection. But when they least expected, He arose; He burst the gates of death; and leading captivity captive, He ascended on high.

But the manner in which Samson died is perhaps what most entitles him to the type of Jesus Christ, who like Samson, was betrayed and sold by a pretended friend, bound, blindfolded, insulted, and made His grave with the wicked. Like Samson He willingly resigned His breath, but by His death, death was abolished, principalities and powers were spoiled, and O ye enemies of salvation, destructions have a perpetual end. Thy death, O Jesus, is our life, and by Thy cross we triumph over those wicked lusts that have shorn the locks of our strength; that have bound us with fetters of iron; that have put out the eyes of our mind, and made us dwell in darkness, and toil at the abhorred drudgery of the Devil! Happy they who are avenged of these cruel enemies, though like thee, O Samson, they should die with them.

Grace and Truth, by WM. McEWEN, of Scotland, 1735-1762.

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet, far over the water its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—*Spurgeon.*

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.

SIMEON WHATLEY.

Simeon Whatley was born in Georgia, December 23, 1810, died February 17, 1900, at his son's, W. M. Whatley's, Lee County, Alabama, in his ninetieth year. He settled near where he died in 1839. Was a quiet, industrious farmer, and good provider; never running after the frivolities of the world. Placed a high estimation on a just and truthful man, felt a great interest in the welfare of his family and friends, and visited amongst them; and pages could be written as to advice, precept, and example he has given. His descendants numbered about one hundred, and have met the last two years with friends in family reunion with him. He has enjoyed excellent health almost all his life; never had but one visit from a doctor; was sick a little over one day, died very suddenly, even walked from his bed to the fire, knew all, spoke naturally, and was carried back to bed dead, in about three minutes.

He was a firm believer in the Primitive Baptist faith, but never united with the church. He loved to read his Bible, and talk on the Scriptures, and related his time had come, and expressed his readiness to die during his suffering. His funeral was conducted by Elder J. T. Satterwhite, from Col. iii. 1-4, and he was buried by the side of his companion (nee Catharine Lazenby), who preceded him in death forty-three years, at Old Mt. Olive cemetery.

T. A. WHATLEY.

Opelika Post, March 16, 1900.

MRS. POLLY HEARN.

Died near Franklin, Ga., March 23, 1900, at the advanced age of 82 years, sister Polly Hearn, consort of Deacon C. W. Hearn. Sister Hearn united with the Primitive Baptist church many years ago, and was baptized by Elder Wm. Moseley.

Sister Hearn was taken with jaundice, about six weeks ago, which baffled the skill of the two attending physicians. All was done that human hands or human skill could do for her relief, but to no avail. God saw fit to call her to Himself; and thus ends a long life of usefulness to her family, neighbors, and church.

Sister Hearn was faithful in the discharge of her duties in the relations of life. Her home was the home of the Baptists, especially the careworn minister, to whose comfort she delighted to minister.

The scene at her burial could but touch the sympathies of all present—to see her aged husband, (who is now in his ninety-third year), bending over to take a last look at the companion who had shared his joys and sorrows for so many long years. As an evidence of the high esteem in which she was held, a large number of relatives, friends, brethren, and sisters were present to pay their last tribute to the departed saint and mother in Israel. The writer spoke on the occasion from Col. iii. 1-3, after which she was laid neatly away in the family graveyard, there to

wait the call that is to awake the sleeping millions of the dead. I wish to say to our dear old father, that it will be only a short while, and then you will be called from your earthly home to the paradise of God, a building not made with hands, eternal in the heavens, whose maker and builder is God. And the inhabitants of that happy home are those whose robes are washed and made white in the blood of the lamb. May God's grace be given the aged husband to sustain him in this hour of deep distress, and, by the grace of God, may we all meet our departed sister in the heaven of eternal bliss.

WM. R. AVERY.

Paran, Ala., March 25, 1900.

MRS. FRANCIS L. HUGHES.

Sister Francis L. Hughes was formerly a member of Salem church, Randolph County, Ala., but she and her husband (Bro. J. N. Hughes), moved from this county to Texas some years ago.

Sister Hughes was a *good* woman, a faithful Primitive Baptist, a kind and affectionate wife and mother. She died February 9, 1900, at the age of 54 years. While it is sad and heartrending to give up those we love, yet it is God's will, and we should never complain at His providential dealings with us. I send herewith some lines of Bro. J. W. Hughes's composition, expressive of his feelings, that he desires published with this notice, and he requests the *Trumpet*, a paper published in Texas, to copy this notice.

I can say to Brother Hughes that I have the most profound sympathy for him and his children in their bereavement, and may God bless them.

W. R. AVERY.

Paran, Ala., March 24, 1900.

Dear companion, thou has left us—
How we miss thy fond embrace!
It is sad to know we'll never
More on earth behold thy face.

Oh how lonely, dearest friend,
It will be on to the end!
Who will help our burdens bear?
Who will soothe our sorrow here?

But we'll try to look above
To where the Saviour's dying love
Has washed and cleansed your precious soul,
And called it home into the fold.

And when our time on earth is done,
O may we go where she has gone,
And join with her in songs of praise
To God through everlasting days!

Reagan, Texas.

J. W. HUGHES.

JOHN D. BANKS.

John D. Banks, son of W. L. and M. E. Banks, was born June 15, 1865, and died October 2, 1886, aged 21 years, 3 months, and 17 days. We thought he was overheated in the harvest field; he never was well again

—grew worse all the time. All was done for him that kind parents and friends could do, to no avail. He said he would try the water doctors; he went and stayed eighty-six days; they never reached his case. His faith was strong in Christ. He said, "Let the Lord's will be done and not mine." His prayer was, "Our Father, who art in heaven," and his song was, "Jesus Lover of My Soul." And he also told us to mark these chapters and read them after he was gone—Ezek. iii.; Job x.; John xiv.; and Sam. xvii.

He was paralyzed in his right side, and lived only eleven days after he was brought home. He had never joined any church, but said that, if he was permitted to get well, he would go and tell what he hoped the Lord had done for him. Though he was young, his talk was beautiful. He did not fear death. Tongue can not express the pleasure it was to his poor heartbroken parents. It was hard to part with him, but a pleasure to think he is now at rest. He said, "Don't grieve for me; your child will soon be at rest, where I hope we will meet again, never to part."

His mother,

M. E. BANKS.

SPECIAL NOTICE—PLEASE READ.

I have a list of names of elders, brethren, and others who are indebted to Elder Charles M. Reed, of Connersville, Ind. His family is now in great need of all that is due him, as Brother Reed's mind is impaired by disease so that he can not care for his family. He is a charge now instead of being a support.

I want to hear from all who know that they are owing Brother Reed. Please do not delay, as I do not want to make personal mention of names.

Brethren and friends, you can not afford to ignore or neglect this call. Remit to Mrs. C. M. Reed, Connersville, Ind., or to me at Greenfield, Ind., by P. O. or express money order.

God knows relative to your ability to pay what you owe this suffering family. Do not delay.

Yours kindly,

J. M. THOMPSON.

Our other periodicals are requested to copy.

CHANGE OF RESIDENCE.

Elder J. M. Williams has removed from De Queen, Ark., to Buck Range, Howard County, Ark.

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

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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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H. D. BROWN,
MRS. D. G. GILLESPIE,
Principals.

LOCATION DESIRED.

DEAR BRETHREN: I desire to form a law partnership with an attorney of the Primitive Baptist faith, at some place reasonably accessible to weekly or monthly meetings of the church. I am thirty-three years old, married, and have been at the bar eleven years. During this time I have, also, written and published the following law-works: A "Guide and Manual for Magistrates and Attorneys," (816 pages; an "Annotated Pocket Code of Virginia," (513 pages minion type), lawyers' edition; and an "Annotated Digest of the Supreme Court Decisions of Virginia" (to be complete in seven volumes of 875 pages each; which books are in general use among the profession of the two Virginias except the Code, which is limited to this State). My membership is with the brethren at Bethel church, Radford Furnace or Allisonia, Va.), to whom (and the attorneys and business men at my address below I refer. Or, I would be pleased to correspond with some brethren as to locating among them as an attorney regardless of partnership. I fervently desire the sweet fellowship of the saints.

With gospel greetings.

SAM. N. HURST,
Pulaski City, Va.

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Address

C. W. ANDERSON,
Pettigrew, Madison County, Ark.

Vol. 22.

No. 7.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



PUBLISHED MONTHLY.

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

JULY, 1900.



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The Gospel Messenger.

JULY, 1900.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 22.

WILLIAMSTON, N. C., JULY, 1900.

No. 7.

SUPPLICATION.

Lord, hear my prayer!
Turn not Thine ear from my distress,
But with Thy loving mercy bless,
Lest I despair.

Be gracious, Lord!
My soul is oft oppressed and weak;
Oh! aid me when I comfort seek
In Thy blest Word.

My footsteps stray;
I wander often from the road
That leads to peace and Thee my God;
Teach Thou the way.

Oh! make me pure;
Clothe Thou my soul in spotless white,
That my acceptance in Thy sight,
Be always sure.

Let me be one
That round Thy throne hosannahs sing,
And to Thy name sweet homage bring
Through Christ, Thy Son.

R—U.

Marcoot, Ala., April 1, 1900.

Elder W. M. Mitchell and wife—

DEAR FATHER AND BROTHER: I feel like you are both a father and a brother, and so I address you. O how I do long to see you one more time and hear you tell of the good things that God has in store for all His people! As I am not now taking "The Messenger," I seldom hear from you. I miss "The Messenger" so much, but my indigent circumstances made it necessary to discontinue it for a while. Sister Mat. Lowe brings me a few numbers of hers, and O how I do enjoy the reading of

them! It makes me feel as though some good, kind old friend had come to talk with me of the things of the kingdom of Christ. I do not now get out to our meetings as promptly as I used to do. Five weeks ago I got hurt by a fall; it is not yet well, and my cough is very bad, and I am quite nervous. It has been on my mind for some time to write you, but, thinking you had so much to do, I did not wish to tax your time. For some time I have had to mourn over my dark state of mind religiously, and tried to ask the Lord to have mercy on me, but even then foolish thoughts are thrust into my mind, and I become alarmed, and fears take hold upon me that I am not what I profess to be, else I would not be left to myself so much and so long to crawl in the dust and groan and cry unto the Lord. There is none other that I have to look to for help, and I seem to be so far from Him that it seems useless to hope for help from the Lord, and yet I know there is no other source from which comfort and consolation can come.

I can look back to the past when I felt that the candle of the Lord shone along my path, and when by His light I walked through dark places, and I could then read His holy Word and lay hold, by faith, of the promises as mine, and they were sweet to my taste, but, when in darkness of mind, fears will arise that I have claimed that which does not belong to me, and that I have made a sad mistake, and am left to live in a dark and perplexed condition. O Lord, hear my feeble cry, though it be but a chattering noise like the crane or the swallow, with nothing lovely or musical in it. Thus I am tossed to and fro, but daily calling on the Lord for mercy and grace to help in this time of need. I desire resignation to the will of God to deal with me as seemeth Him good. And now, as I can not write of these conflicts as I desire, I will tell you of some of my temporal conflicts. My father and mother have long since been called to their long home. Nine children were left, and now they are all dead but myself and sister, Mat. I am now in my 72d year, and have been much afflicted and a cripple from a child. But I desire to patiently wait the Lord's time to call me home to rest.

MISS NANCY M. HEATH.

Remark.—Sister Heath is poor in this world's goods, but rich in faith. It may be that some one will feel it a great pleasure to have "The Messenger" sent her for one year.

W. M. M.

And now, Brother Bullard, perhaps I ought to close my letter, as it fatigues me much, at times, to write, and I am so nervous that it may be difficult for you to read what I do write. But I know you will have the goodness to make all due allowance for age and infirmity.

My dear brother, I often think of you and other young ministers, and I know that every true gospel minister often feels poor, needy, and helpless; and, while such feelings are not pleasant to our fleshly nature, they are no doubt needful to keep us humble and to keep us in memory of the scriptural truth that our sufficiency for such a great work is of God and not of self. It is not the glowing eloquence, the fluency of speech, nor the flowery style of speaking that makes an able minister of the Spirit of the New Covenant, but it is to feel our utter helplessness and our entire dependence upon the Lord; it is to know by experience the trials and afflictions and necessities of the flock of God, and that you may be able, by the grace of God, to comfort them with the comfort whereby the Lord has comforted you. You must know by experience something of the sufferings of Christ, and come into the fellowship of those sufferings, else we will never partake of the glory that is to follow those sufferings. I pray God to strengthen you for the work whereunto He hath called you.

Nearly all of the brethren in the ministry and others, whom I first knew, are dead, and I am now in my 82d year, and must soon pass away. But still I feel a great desire for the good and steadfastness in the faith of the church of God on earth. It is a day of trial to the faith of the saints—a day of religious mockery and hypocrisy. May the Lord give grace to His people to discern between truth and error, and bind them to Himself and to one another in a bundle of love. Write me when you feel inclined.

Yours in love and fellowship,

W. M. MITCHELL.

Raymond, Ill., March 28, 1900.

DEAR BROTHER AND SISTER:—Your letter came and we were glad to learn of your welfare, and to know that you were still spared of the Father to comfort His children a while longer. But I am lifted up by the expression of your letter that you are just waiting the command from on high to depart to that celestial home which the Lord has prepared for all them that love Him. Only the Spirit of our blessed Master can reconcile us to death's "inevitable hour," and to His will in all things. My last sickness, though very painful, was for my good, and even when I suffered most I was resigned wholly to the will of God. I had given up to die, having no longer confidence in medicine or any human agency to benefit me more. But, O, I *felt* that no case or condition could be too hard for the Lord, and my poor prayer seemed to come before Him. What amazing, mysterious goodness I was made to see! I never can tell it as I would, but it is true that He whom I serve (blessed be His holy name forever), drew the intense pains from me at that time and made me well, and O! my dear brother—I am so glad to tell you that at that time and during most of the day, some way or other the Lord seemed very near to me, and I *felt* in a way not to be explained, that I was near to Him. This is such a poor way to express the reality and sweetness of His presence, but I hope you are not a stranger to this experience as others before us have not been. Turn, my dear brother, to Isaiah xxxviii. 9-20, and you will find a case that fits mine and me. Read carefully the fourteenth verse, and see how low down at His feet I felt to be, and how worthless my prayers appeared, but O He heard them, and that was life to me, and my soul was kept from going to the pit. If you will read hymn 970 (Beebe's collection), you will see that Dr. Watts put the very breathings of my heart—my grief, and my tears, and my rejoicing—into song long before I was born. If I could see you face to face, how much more I could tell you of the low valley and the mountain top where I have been, and I think we could rejoice together over the proofs we have of God's unmistakable regard for His poor children in this earthly vale.

Elder Harry Todd is to me a most wonderful man, and I believe that he is a special gift to the churches. I thought this when his great gift first began to be developed, but when he read me his able and useful treatise on unlimited predestination, I thought I could then see for what special purpose God had raised up that boy—so unassuming and yet mature and giant-like in intellectual and spiritual power. It is my design to put his views into print when I receive his manuscript, and I want all the dear brotherhood to read it. Surely the Lord's people ought to be *one* on this important matter and not fall out by the way. How kindly affectioned and forgiving should the Lord's weak children be to each other when we remember what astonishing pardons we have received at His hands!

You will be glad, I know, that at Canaan church, where Elder M. G. Mitchell and I go alternately, twenty-one are waiting for baptism, and in all, thirty-two have been received since last fall. There are some to be baptized at Hopewell in May. Can you not meet with us at that time?

Remember me to all the dear ones at your town.

Yours in hope of a better life,

B. F. QUERRY.

REPLY.

MY VERY PRECIOUS BROTHER:—Your good letter came and brought us joy. We are glad that there is always at least one among the ten healed to return and give glory to God. We congratulate you, and are glad of your recovery, and I think we are benefited by the recital of your wonderful experience in your recent sickness. We have turned to the dear old gospel prophet as you direct, and it makes your sick room more interesting still. It is a pleasing mystery that the Lord can and often does turn the trying days of sickness into good. "Out of the eater came forth meat, and out of the strong came forth sweetness." It takes the Lord's people to understand, while the uncircumcised walk in darkness. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, then comes His delivering mercy and opens rivers in high places, and fountains in the vallies, the wilderness becomes a pool, and the dry land is full of springs." So it is the Lord that bringeth down to the grave, and lo! He bringeth up; He maketh poor and maketh rich, He bringeth low, and lifteth up; and, best of all, He raiseth up the beggars from the dungnill, to set them among princes, and to make them inherit the throne of glory.

What a helpless, pitiable being is a sick man! At his best estate he is a poor, vain thing, but when disease puts him on the bed of languishing, when he feels as a dried leaf in the hand, when the last enemy seems to be sitting by his couch, and the waves of Jordan trouble him, what an atom he becomes! No wonder that like Hezekiah and our good brother, he chatters as the crane or the swallow, that he mourns as the plaintive dove, that his poor weak eyes fail with looking forward, and the feeble cry goes up, O Lord, I am oppressed; undertake for me. Then comes the sweet experience you speak of: "What shall I say? He hath both spoken unto me and Himself hath done it; I shall go softly all my days; O Lord, by these things men live, and in all these things is the life of my spirit: so wilt Thou recover me and make me to live." Sweet experience! When the Lord undertakes, everything is made right in a moment. Ere I was aware, my soul made me like the chariots of Amminadib. Ah, my brother, I am glad that so many rich thoughts came into your bowed-down heart, and that you were kept from the pit. Talk as we may about books of medicine, the Bible is the best book in the sick room. It brings a better than the balm of Gilead. It tells of a Physician the touch of whose garment scatters the fever and the pain. No wonder the blind Bartimeus, when Jesus of Nazareth came by, could not be silenced, but cried out the more, "Jesus, Thou Son of David, have mercy on me." And then, like your own searching cry, it came before Him. Jesus stood still at the cry of this highway beggar. "Be of good comfort," said his comrades to the blind, and lo! the deed was done. And now, like Hezekiah, he could say, He hath both spoken unto me and Himself hath done it! No wonder when the throng was great and approach impossible, that they tore up the roof and let down the bed that contained the sick of the palsy, to reach the Lord. What can keep us from such a friend when we really know Him! What can express the value of His love! Can we not say, "through floods and flames if Jesus leads, I'll follow where He goes?" Is there any folly greater, any blindness more gross than to see teachers and preachers going over the earth beseeching and imploring the starving, the sick, and the lost,

the poor beggar, and the suffering leper, to *accept* such a Friend as our dear Redeemer! Let us try to think what a mercy it is to know Him aright. Let us praise Him as the good Samaritan that comes with the oil and the wine, and, though we lay wounded and half dead, He does not pass us by. I feel sure that this is the way you present our Saviour at your churches, and we are glad they are coming from the highways and the hedges to sit down with you at the gospel feast.

As ever your kindred in Jesus,

S. B. LUCKETT.

LAST WORDS OF MRS. MARTHA ADALINE BENCH.

I feel this morning that I may comfort some one by penning a few words in remembrance of my dear mother, Mrs. Martha Adaline Bench, who departed this life on Tuesday evening, December 6th, and was buried on the 8th of December, 1898. Mother was a native of Alabama, and her maiden name was Prim. She was 72 years, 5 months, and 7 days old, and had been a member of the Primitive Baptist church for about thirty years; her membership was at Union church in Johnson County, Ark. And now because of the love that I had for my dear aged mother in the flesh, and more because of the love wherewith I loved her because of her being a mother in Israel, I write, feeling it my duty, yet feeling a sense of my weakness and inability to write, but trusting in the good Lord that He bless me with the guidance of His spirit, I will proceed.

My mother paid me a visit in October, and was taken sick on returning home, my eldest brother accompanying her. We persuaded her to go home with brother, where she might be most able to reach, and where it would be most quiet for her. So she went home with brother James, where she lay sick of fever until death.

Brother James wrote me of the illness of our dear mother. I went to assist all I could in waiting on her, feeling it to be the last time that she would be in need of our assistance. I found her very low, but in her right mind, and she talked to me at times of different things. After I had been with her a few days, having no hope of her recovering, and she too seemed to be satisfied that the time of her departure was near at hand, and I having a desire to hear my dear mother talk some, to give vent to her desire as I thought at that time, so I gave cause for her to know that I wished to hear her talk freely as she might wish. So she began talking some with regard to her household goods, and said, "All is right; all will be scattered soon among my children."

Then I asked mother if she thought that she would not get well, and in reply she said, "I would have no hopes of getting well if I was not being cared for so well, all of you doing all you can for me. I am not in want for anything, and if I do not get well I should rather rejoice at the thought of going to be with Jesus my Saviour. I know that He is able to save me. If I should drop off suddenly, and not have strength to talk, I want you all to know that I have a hope that the good Lord is caring for me, and I have felt His glorious presence in a free pardon of my sins, and I have a hope of that home above where there is no sickness, sorrow, sin, and death, but all is comfort, peace, and happiness. I try not to think of the things of this life any more. I want my Lord to be my all

in all. When one gets in trouble and is cast down, they should go to the Lord in prayer and He will bless the obedient child of His. First seek the kingdom of God and His righteousness; watch and pray. I am so weak, I will have to rest. Jesus is able to save me, and I am glad that none can hinder." After resting, mother looked up at me, and said, "John, I was just thinking how much better it might have been for me to have died when I was so low last night. I prayed to the Lord to take me to His arms, that I might enjoy that home of the blest, and be forever with the redeemed of the Lord, but it was not the Father's time yet for me to go. I rejoice to know that my time is near at hand when I can go home, and then it will be so much better with me. We must try to be willing for the good Lord to have His way. His will be done. While one is well or improving in health, they do not want to die, but, when so low, I am anxious to go. The Lord knows best for us, and God has a time for all He does. So let us bear all He sends upon us with patience and praise to His holy name. I have rejoiced in the love of my Saviour while at work, and sometimes while traveling along the road I have felt the Lord precious to my soul, and then I was made to rejoice. Oh, I would feel so happy!" Then bringing her hands together, and with tears flowing, she said: "I rejoice because I have a hope that I am saved, and because I have a hope that you children will be permitted to meet me in glory, where we will be with the redeemed forever. Praise the Lord, for His mercy endureth forever."

She ceased talking, but afterwards gave good advice, and admonished us to duty. And now I am blessed with, as I hope, the Spirit of Jesus, that I rather rejoice than mourn for our dear aged mother who departed this life in the full triumph of a living faith, which was able to bear her over the river of death, and safely land her with the Lord's redeemed forever to praise her Saviour God. Amen.

Enterprise, Indian Territory.

JOHN D. BENCH.

TRUE RIGHTEOUSNESS.

"For I say unto you, that, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. v. 20.

My mind has been dwelling on the language of the Saviour quoted above, and by the permission of the kind editors I feel like talking to the brethren and sisters through the MESSENGER a little about it. Webster defines the word Scribe, as follows: "A writer and a doctor of the law; a man of learning; one skilled in the law; one who read and explained the law to the people." And we find a Pharisee to mean: "One of a sect among the Jews, whose religion consisted in a strict observance of rites and ceremonies, and of the traditions of the Elders, and whose pretended holiness led them to separate themselves as a sect, considering themselves as more righteous than other Jews." We find therefore that both characters held up to our view in the Scripture consist in a strict moral life, and like the Pharisee who went up to the temple to pray, could boast of his superiority over "other men, and even patronize the poor publican who could not even lift his eyes to heaven. When we consider all the strict observance these characters maintained to the law, its

rites, ceremonies, and divers washings, it seems if human efforts could avail anything in the sight of God they surely were near the kingdom. But the Saviour said, "Except *your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven.*" As we begin, therefore, to cast about us to look for a righteousness that shall exceed theirs, we realize how destitute we are of *any* righteousness to bring to offer to a holy and righteous Being. The Scribes' and Pharisees' were both a *law righteousness*; they sought to be justified by the deeds of the law. We realize then we must have a righteousness that shall exceed and go beyond a law righteousness. As we look at our poor fallen natures, oh how far short we come of presenting anything that emanates therefrom as a suitable offering! Brethren and sisters, I do not believe there is *one* thing that springs from the human heart that is ever accepted as a sacrifice. Cain's offering was not accepted because it was the fruit of the ground. Every thought, desire, and expression that is a product of the human Adam heart, is of the earth, earthy, and can never find acceptance at a throne of grace. If we have a thought, desire, or aspiration after holiness, it springs from God, and will be accepted of Him, for all that comes from Him is pure and holy. If we ever possess a righteousness which is acceptable in His sight it comes from Him; it was wrought in us by the operation of the Holy Spirit, and *that* will far exceed the righteousness of the Scribes and Pharisees. All our righteousness comes from Him!

And whatever comes *from* Him returns to Him again. True prayer must first come from Him; then it returns to Him, is heard and answered. Our poor sinful hearts can not frame a suitable petition to offer. How often the long, formal, oratorical prayer falls to the ground. At other times "Lord save or I perish," or "Lord I believe, help Thou mine unbelief," is all we can cry. And it is nearer true prayer, for in it is couched our own inability, and the Lord's power.

We, therefore, reach the conclusion that our righteousness is no suitable covering to present us to the great "Father of Lights," that it must be *His* justifying righteousness imputed to us. And in *that* we are justified from *all* things from which we *could not* be by the law of Moses. If we are ever "accepted in the Beloved" we must be clothed in the garments of righteousness wrought out on Calvary's cross by the spotless Son of God for all the blood-bought heirs of glory. Righteous in *His* righteousness, holy in His holiness, pure in His purity.

O, when I contemplate the great work of redemption, what it cost, what it accomplished, how great and glorious a plan was laid, I am lost in wonder and astonishment. Then I wonder if indeed my poor worthless name was found on the pages of the "Book of Life," and I embraced in the covenant ordered in *all* things and *sure*—if in the great day of judgment my righteousness shall exceed the righteousness of the Scribes and Pharisees. In a state of nature our righteousness amounts to the same thing as theirs; a law righteousness, a moral, zealous, pharasaical righteousness; and unless divine grace prevents, and the arrow from the bow in the hands of the Spirit of God (who never misses the mark) arrests our soul and cuts down our own selfrighteousness, we will stand as the Scribes and Pharisees and "shall in *no case enter the kingdom of heaven.*"

Hoping that the writer and those who may read this may be "found

in Him, not having on my own righteousness which is of the law, but the righteousness of God by faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death," I will close by appending some verses I wrote some time ago on this same subject:

That spotless robe of righteousness,
My only, all-sufficient dress;
If clothed in this I am secure
While time and endless years endure.

This vesture pure, on Calvary's tree,
Was wrought, my friends, for you and me,
That we before His throne might stand,
A spotless, pure, and holy band.

The earth was searched, but all in vain
For one to take away the stain
That covered us, and made us fit
For nothing but hell's dreadful pit.

But help was laid on One alone
Who could for guilt and sin atone,
That Holy One from heaven came down
And took our form and nature on.

He conquered sin, He baffled hell;
The dreadful stroke that on Him fell
Must surely sunk us into woe,
But through Christ's sorrows free we go.

O perfect robe by Christ brought in,
Which covers me and all my sin;
If clothed in *this* I stand complete,
Made by this dress for glory meet.

Your sister in hope,
Waterloo, Iowa.

SARAH A. GARRETT.

When the Psalmist said, "It is good for me that I have been afflicted," he was not talking cant. He had reached a point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point, and of actual scourgings of the soul at that point, in order to prevent his straying or to rescue him, already strayed, from the way of safety. Such a retrospect of life is granted to each of us at times and it is full of instruction. It teaches us a tremendous truth, the need and use of unhappiness. It does not render distress agreeable. But it does draw the worst sting from grief by revealing it to be not the blow of a bludgeon in the grasp of a foe, but the lancet in the hand of a wise and tender friend.—*Selected.*

EDITORIAL.

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

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

"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.

"BEASTS."

Ungodly, proud, selfish, sensual, violent, brutal *men*, having no regard for God or eternity but only for their own temporal gratification and interests, and trusting entirely in themselves, their own physical or intellectual strength and material resources are, in the Scriptures, well called "*beasts*," "*wild beasts*" (Psalm xxii. 12, 13; xlix. 12; lxxviii. 30; 1 Cor. xv. 32; 2 Pet. ii. 12; Jude 10); and so are *nations* having similar characteristics (Dan. vii., viii.; Rev. xiii., xv., xvii., xix.); and so is the *apostate* "*church*" with its apparent lamb-like appearance, yet really animated by Satan, deceiving human beings, and, by means of ungodly national powers, either corrupting or persecuting and destroying all who are under its influence or control. (Rev. xiii. 11-18; xvi. 13, 14; xvii.)

It does not seem so wonderful that men and nations *confessedly heathen* should be called "*wild beasts*" by the Spirit of Truth, as that men and nations *professedly Christian* should be thus called; but we can not help

seeing, even in this closing year of the nineteenth century, the perfect appropriateness of this dreadful epithet. The most advanced, wealthy, and powerful nations of the world, professing Christianity and under rules professedly Christian, utterly disregarding the law of God and the gospel of Christ, putting their own wisdom above Divine wisdom and their own power above Divine power, acting as though brute might were eternal right, are engaged in bloody and desolating wars upon far weaker but professedly Christian peoples, and are doing all they possibly can to either conquer or exterminate them! And this, too, under the deceptive pretense of civilizing and benefiting the poor weak people upon whom they are making war! "Thou shalt not kill"—"Thou shalt not steal"—"Thou shalt love thy neighbor as thyself"—"Do unto others as you would have them do unto you," is the Divine law for nations as well as individuals; and, if it were entirely disregarded, earth would be a hell; while, if it were perfectly observed, earth would be a heaven. The wisest and truest patriot is that citizen who does not uphold and justify, but who faithfully opposes and condemns the unrighteousness of his nation, and who labors to bring it back to the paths of righteousness; for, as shown in Dan. vii. and Rev. xviii. and xix., there is a Divine, infinitely righteous, omniscient, and omnipotent Judge of all nations, who sees and remembers everything that they do, and who will most assuredly in the future, as in the past, punish and destroy nations as well as individuals who dare to proudly and persistently violate His holy commandments. "His kingdom ruleth over all" (Psalm ciii. 19). "Righteousness and judgment are the habitation of His throne" (Psalm xcvi. 2). "He cometh to judge the earth: with righteousness shall He judge the world, and the peoples with equity" (Psalm xcvi. 9).

S. H.

NOTE.

Lord Hobhouse, who is 80 years old, is one of the wisest British judges and statesmen, a member of the Queen's Privy Council, and of the Law Committee before whom come for final settlement questions affecting the rights of the nations in the British Empire. In a recent address to a gathering of representative Englishmen in his London house, he said:

"There is no class of disputes in which it is more essential to keep the judgment undisturbed by passion than international ones; if it were only because there is no common superior to step in and decide them. And the difficulty of doing it is much increased by the fact that large numbers of people think it unpatriotic to decide, or at least to say, that their own country is wrong in a dispute with another. That is mere confusion of thought. Patriotism has nothing to do with the matter; being consistent with either view. Patriotism is a virtue which leads a man to sacrifice himself for the good of his country. There is no patriotism in flattering one's own countrymen, or in assuring them that they are right in what they are doing. That is merely swimming with the stream; one of the most alluring forms of indolence. A man is not a patriot because he desires that the community to which he belongs shall be aggrandized at the expense of other communities to which he does not belong—when a man desires that he or his family shall be enriched at the expense of others, we do not call him philanthropic; nay, if his desire leads him to be unfair, we call him selfish. It is only a change of degree, and not of kind, in the feeling, when the desire is extended to a man's colleagues, his sect, his party, or his nation.

The inherent selfishness of desiring the success of a cause because it is his own, and not because it is right, is less apparent and indeed actually less in amount when its range is wider than when it is narrower. That is all. 'My country, right or wrong,' is a cry which one has heard called of late years a patriotic one. It is just as patriotic as 'Myself, right or wrong.' It is essentially selfish, and if generally acted on would render any settlement impossible except by war, when once those who speak for a nation have committed it to explicit demands. A man who will take pains to find where lies the right and wrong, or it may be the wise and the unwise, course; the man who, being convinced that the existing rulers of his country are wrong or unwise, has the courage to stand up and say so, who confronts rules, and penalties legal or social, and frowns, and sneers, and howling multitudes; that man is a patriot, is he who sacrifices himself for his country's good. And among our roll of patriots by general consent such men are to be found." S. H.

HUNGRY PREACHERS ARE FED.

Opening the New Testament this morning (April 2), the first thing my eyes caught upon was—"And when he had brought them into his house he set meat before them, and rejoiced, believing in God with all his house." That clause which says "He set meat before them," struck me with so much force that I closed the book and gave myself to a few moments of solemn meditation. For a short while time and space seemed to have been obliterated, and I felt as though I had been transferred to the very spot where Paul and Silas were then partaking so thankfully of that food that had been

mercifully brought them in that hour of need. See Acts xvi. 34.

We may reasonably infer that these faithful gospel ministers were both hungry and thirsty, and the Lord, whom they served, knew what they had need of before they asked for it. They had been cruelly treated the day before, and, by unlawful command of the magistrates of the law, they had been beaten as though they had been some ferocious wild beast of the earth; and while their backs were bleeding, they were taken by brute force, hurried off, and thrust with great cruelty into the inner prison, and their poor, tired feet made fast in the stocks.

But we now pass from all this to consider the main point that first arrested my attention. "He set meat before them," even at the dead hours of the night. They were hungry preachers. But just how long they had been neglected and gone without food to strengthen and sustain the natural body under its great strain of sufferings, we will, perhaps, never know. But one thing we may reasonably infer is that they were hungry and thirsty, their soul ready to faint within them from the cruel treatment given them that past day. They had been falsely accused and beaten by authority of the magistrates. Their backs were bruised and bleeding, their feet had been fast in the stocks in a lower dungeon, where not a ray of natural light could come. In this helpless and seemingly hopeless condition they felt the gnawings and constant cravings for something to eat to satisfy their natural hunger, and they felt the burning thirst for natural water that is sure to attend such treatment as had been given them for preaching the gospel of the Son of God.

But, hungry and thirsty as they were, they had no hope of help or of any human sympathy from those in whose custody they had been placed. Their only hope, as well as their only source of real joy, was in the God of heaven and earth. He provides food for the raven and sees the sparrow fall. They seek their meat from God that made them, and He heareth them when they cry. To Him in their low dungeon these heavenly messengers cry and pray and sing praises to God as though

they were thankful and happy to know that they were counted worthy to suffer shame for Jesus' sake.

The God whom they served in the Spirit of His Son hears their feeble cries. He sees what men had done unto them for the Lord's sake. The earth shook, the foundation of the prison was moved, the shackles fall off their feet, prison doors fly open, and soon these hungry, thirsty, and bleeding preachers were hearing the cries of a poor sinner, saying, "Sirs, what must I do to be saved?" They heard his experience, and the poor man was made so willing, in this day of God's power, to follow Jesus, that he took these apostles and servants of Jesus out the same hour of the night, washed their stripes from blood, and was baptized with great rejoicing.

These devoted servants of God had been walking and working in humble obedience to the teaching of Jesus in His Sermon on the Mount. He had taught them to think not what ye shall eat nor what ye shall put on for clothing, but let the first aim, desire, and effort be to seek the kingdom of God and His righteousness, and then they might feel assured that all these temporal things, such as meat and bread, food and clothing, would be added unto them.

So it was with Paul and Silas, and so it will be with all others when they are brought low and dependent enough to see and thankfully acknowledge the Lord's help. It will come to them in a way they do not look for it. But it comes in time, and in a way that humbles the poor needy preacher or any other child of God that is in such a strait for even temporal food; but, while it humbles the poor preacher and fills his poor soul with thankful praise, it glorifies God. No room is left to give glory to man in these cases. God makes bare His holy aim in the sight of all men.

But let us for a moment witness the joyful sight of the changed condition of things in and around that strongly guarded prison. The jailer seems to have forgotten the trust of all the other prisoners that had been committed to him. He must now look with very tender love and tender care for the comfort of Brother Paul and Brother Silas. He felt bound to them by a tie he had never known before.

And now imagine how touching it would be to one knowing all the circumstances surrounding the case of the jailer, to see him totally forgetting or disregarding the charge of the magistrates to keep these men safely in the inner prison, stepping up to them and saying, "Come, my beloved brethren in Christ Jesus our Lord—come into my house and partake of these refreshments that we have prepared for you." He sets meat before them, and he and all his believing household break forth in great rejoicing and thanksgiving to God for the wonders that grace had wrought in their souls that night. Praise ye the Lord. W. M. M.

A PEOPLE OF UNCLEAN LIPS.

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Isa. vi. 5.

The more we see of the Lord and the clearer our view of His holy, infinite, and Divine perfections, the more we loathe our own filthy, corrupt, and depraved being. So wide is the contrast between the character of God and that of the fallen creature, man, that when a view of both is presented at the same time it has the effect expressed in the Scripture above quoted. The prophet had seen a heavenly vision, even the Lord upon His exalted throne, His train or skirts filling the holy temple, and the winged seraphims covering their feet and faces as though ashamed of themselves while they flew and cried one to another, saying, "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory"; and as the doorposts were moved at the voice of praise, and the house was filled with smoke, the prophet cried out in the language of the text. He was stricken with awe at the sight of the glorious presence of the Lord, realizing the fact that he was a sinful creature, a man of unclean lips, and associated with a people of like character with himself. He felt that he was all undone, that he should surely sink to destruction from the holy presence of the Lord, and from the glory of His power (2 Thess. i. 9). Such awful conviction can be removed only by such means as God is pleased to employ; and the

prophet in this instance was relieved by application of a live coal to his lips by one of the seraphims, which flew to his relief with the assurance that his iniquity was taken away, and his sin purged. He was thus prepared to go and deliver the important message from the Lord to the people of unclean lips among whom he dwelt, and whose awful destiny he was to proclaim.

In meditating upon this Scripture, I have been led to serious reflections; first, concerning myself and my office as a servant of God and His people, and, secondly, concerning that people among whom I dwell. I feel with much force the fact that I am but a man, and as such of unclean lips, lips unfit to utter a message from God to His people unless He is graciously pleased to touch or sanctify my lips with that holy fire from off the altar, and remove, for the time being, from my mind and conscience the torturing sense of my own sins and human imperfections. Nothing short of this gracious manifestation of pardon and of Divine approbation can make the servant of God willing to go where the Lord is pleased to send him, and to speak to His people as Divinely instructed.

In order to perform such service acceptably to God, and with profit to the people to whom he is sent, the servant must have a clear conception of the holy character of God, of his own imperfections and of his identity with the people to whom he is sent; he must understand that he is no better by nature than they, and that he is but a sinner saved by the grace of God. The hope that he himself is saved by grace is necessary to his support and encouragement in declaring the message of truth to others. He is not prepared to warn others to shun the destructive power of sin unless he has first seen his own danger; nor can he faithfully testify of the goodness and mercy of God if he has not tasted the goodness of God in the removal of his own sins. If in a vision of heavenly light the servant of the Lord has seen the King in His beauty and holiness of character, "High and lifted up," and has seen himself low and debased in the holy presence of the King, he can fellowship the prophet and feel in a measure the same emotion of wonder and admiration of the Lord, and loathing detestation of himself.

May the Lord in mercy touch the lips of all His ministers with the living fire of grace, and send them forth to the house of Israel with love and meekness to reprove, rebuke, and exhort them with all long-suffering and doctrine, is the earnest desire of the unworthy writer.

J. E. W. H.

TRIUMPHANT FAITH IN THE PROMISE OF GOD.

Caleb waited forty-five years for the promise of God, and then received his inheritance in the land of Canaan; and, although he was 85 years old, he protested that his strength was as great as when he received the promise, and that he was as well qualified for service in war. His inheritance embraced Mount Hebron, a portion of the land of Canaan, then occupied by the Anakims, a tribe of giants, at the sight of whom all the Hebrew spies except Joshua and Caleb were intimidated, and earnestly protested against a conflict with them. "We are not able to possess the land," said they, "for the Anakims are there, and we are in their sight as grasshoppers, and also in our own estimation we are as grasshoppers compared to them." Num. xiii. 28-33. All those men, except the two aforementioned, seem to have lost confidence in the promise of God, or, in other words, they had no faith to support their weakness and inspire their courage against such fearful odds. They did not understand how the Lord God could fight their battles, destroy their enemies, and give them the victory without the aid of superior physical force; but comparing their own with the strength of the Anakims, and overlooking the power of God, they faltered and refused to go forward, and, therefore, the Lord God was displeased with them, and swore in His wrath that they should not enter into the land of promise.

But Caleb believed in God, and in the certainty and immutability of His great promise to the fathers; and this faith was his supporting strength all the way from Egypt to the goodly land of promise. So is the faith of all of God's children; being the children of promise, they steadfastly look unto the fulfillment of the promise by faith, and are never deceived nor disappointed in the

end. Their faith points to the Most High God, and can not be arrested by the earthly powers that oppose them, and which are seen by the faithless as obstacles so great as to overthrow the purpose and defeat the promises of God, even though they seem to tarry long, yet they wait for them with confidence.

The faith which God gives is always victorious; it embraces all the promises, which are many and great, and although they are so many and so wonderful, the faith is also great and wonderful to embrace them. 1 John ii. 25; v. 4; 2 Pet. i. 4. The Holy Scriptures contain no greater promise than that of eternal life, and we can imagine nothing that is more desirable than a life of perfect and endless happiness, and our blessed God has promised it, and given us faith to believe and enjoy a precious hope in His promise. "What more can He say than to you He hath said?"

Armed with this faith, Paul stood firm and undaunted before Agrippa and made his eloquent and successful defense; and by the same potent power Daniel served the true and living God continually, and was preserved from destruction in the den of lions (Dan. vi 20); and by the same power of faith the children of God in all ages of the world have met and overcome their enemies, won victories over fearful odds, and have seen the end of their adversities with triumphant joy and praise to Him who is the Author and Finisher of their faith.

Now this precious faith is victorious because it is not the act of the creature, but the gift of God; and because He "giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 57. Since faith is the victory that overcomes the world, and God gives the victory, it is clear that faith is the gift of God. And now, dear brethren, we may confidently hope that all our adversaries, our troubles and trials, and every obstacle with which we may meet, will be overcome, and a final and everlasting victory achieved.

J. E. W. H.

If one whose heart is full of selfishness, envy, malice, and sin could be transported to that heavenly world for which we wait, it would not be a heavenly place to him. He would be no happier there than he is here. Before we go to heaven, heaven must come to us. We can not enter into the kingdom of heaven until the kingdom of heaven shall enter into us.—*Selected.*

THE PROPOSED NEW EDITION OF THE CHURCH HISTORY.

Only about two hundred and fifty copies, or *half the number* necessary to pay the expenses of the publication of a new edition of my Church History, have thus far been subscribed for. The History was not written to make money, nor is it now proposed to republish it for such a purpose. Thousands of dollars (the most of which was repaid by the kindness of the brethren) were lost in the publication of the first edition; and, as most of the Appendix is to be omitted and new matter put in its place, and as paper and ink and press work and binding are more costly now than then, hundreds of dollars may be lost in the publication of the second edition. Some years ago I offered to give the electrotype plates of the Church History to a wealthy brother if he would simply guarantee to keep the supply equal to the demand; but, seeing no money in it, he did not accept my offer. I would be pleased for the History to be kept in print, not for my interest in any way, but for the instruction and benefit of the present and future generations. As nearly as I could ascertain it, I tried to set forth in the History, without fear or favor of mortal man, whether friend or foe, "the truth, the whole truth, and nothing but the truth," essentially, in regard to every principle of religion and every religious denomination from the creation to the present time. All other church histories misunderstand and misrepresent the Primitive Baptists. This is the only fair history of the Primitive Baptists ever written.

S. H.

MANUSCRIPTS OF ELDER BENJAMIN LAMPTON.

This is the title of a book of 230 pages published recently by Elder Wm. A. Chastain, of Marion, Ohio, and sent postpaid by him for 75 cents per copy; six copies for \$3 90; and twelve copies for \$7.20.

Elder Chastain, in the Introduction, gives a short sketch of his own experience and call to the ministry; and Sister Lucy G. Brumbach, of Ida, Va., gives a brief

and interesting account of Elder Lampton's life and ministerial labors and last moments.

Elder Lampton was born in Kentucky and died in Virginia. He was one of the ablest Primitive Baptist defenders of the great principles of scriptural and eternal truth. These Manuscripts give the arguments that he used in refutation of Universalism, Non-Resurrectionism, and Arminianism, and in defense of the scriptural teachings of Total Depravity, Election, Regeneration by the Spirit of God, Justification by Faith, and the Final Preservation of the Saints. The arguments are given in regular order and are numbered; many of them are original; and all of them are scholarly, scriptural, and unanswerable—they never have been and never can be answered by the enemies of Divine truth. The ruinous errors which Brother Lampton opposes are the fashionable and prevailing and corrupting sophistries of the present day, which, for the good of man and the glory of God, ought to be earnestly and uncompromisingly combated. The book contains portraits of both Elder Lampton and Elder Chastain. I would be glad if millions of copies of it could be circulated and read.

* S. H.

QUESTIONS AND ANSWERS.

1. Q. What is the meaning of the language in Solomon's Song (vi. 12), "Or (before) ever I was aware my soul made me like the chariots of Amminadib"? A. The Song of Solomon is a typical dialogue between Christ (the Bridegroom) and His Church (the bride) and the virgins, or daughters of Jerusalem, or companions, who are attendants upon the bride, regenerated persons, young converts, true believers who probably have not yet joined the church, and who desire to know more of the church and of Christ. It is generally but not always certain (from the gender of the nouns and pronouns in the translations and still more clearly in the original) as to who, in the Song, is speaking, whether the Bridegroom, the bride, or the virgins. But there is no such distinction in the gender of the nouns or pronouns in the verse given above (vi. 12). Some (the latest writers) think that it is the language of the bride, the church, and this idea seems favored by the translation in the King James version; while others (the older writers, Matthew Henry, John Gill, and Thomas Scott), think that it is the language of the Bridegroom, Christ, and this idea is favored by the translation in the Revised version ("or ever I was aware, my soul set me among the chariots of my princely or willing people"). In the Song, as elsewhere in the Scriptures, the church is often compared to a garden, a vineyard, or an orchard, specially chosen, protected, and cultivated

by the Lord, the Divine Husbandman, by the mediation of His Son and the influence of His Spirit. If the eleventh and twelfth verses of the sixth chapter of the Song are the language of the church, she is telling the young converts of her recent experience, how she retired from the world, and went to the garden of nuts, the solemn assembly of God's people, to see the fruits of the valley, the graces of the Holy Spirit in humble souls, to see whether the vine flourished and the pomegranates budded, whether the graces of the Spirit were lively and flourishing in believers both in and outside the visible church, and while there she was suddenly visited with an outpouring of the Divine Spirit (as on one day of Pentecost, Acts ii.), and her soul or heart was filled with the love of Christ, and carried her rapidly away from the world into His holy and loving presence, as though she was the chariot of Amminadib (of whom nothing else is known, but he is supposed to have been one of the fastest of Solomon's charioteers). Then the virgins or daughters or companions, the true but unbaptized believers, feel that she has gone far away from them, and cry out, "Return, return, O Shulamite" (this word meaning "Peaceable," or the "wife of Solomon"), "that we may look upon thee" (for they love the church, and delight to see her in her heavenly graces and in her Divine doctrine and order). And the church, feeling that she is not in herself beautiful, but sinful and unworthy, humbly replies, "What will ye see in the Shulamite? As it were the company of two armies," (that is, though she is the bride of Christ, and through Him her everlasting peace has been made with God, yet there is in her a constant warfare between sin and grace, between the flesh and the spirit, and she is at times overcome of evil, but still she will at last gain an everlasting victory over it in and by her Divine Bridegroom). The old writers think that it is Christ who is speaking in the eleventh and twelfth verses, and that He herein tells how He visited His people to observe the fruitfulness of established believers in good works, and the first motions of grace in those just born of His Spirit, and how, speaking after the manner of men, He is enraptured with His love of them, and His soul, His own heart or sovereign and gracious affection, not their worth or worthiness, their love or loveliness, put Him, as it were, in the chariots of His princely or willing people, whom He by His Spirit had made willing to be saved by Him and to serve Him, and He rides with them to protect them from all their enemies, and to carry them safely through all their difficulties—the chariots being the chariots of their faith and hope and love, their desires and prayers and expectations, which, when in the spirit, they send after Him, and in which He always then comes to them.

2. Q. Is there any difference between the baptisms alluded to in Matt. xx. 22, Luke xii. 50, and I Cor. xv. 29; and does John iii. 5, refer to baptism? A. Matt. xx. 22 and Luke xii. 50 refer, not to baptism in water, but to overwhelming suffering (as alluded to in Pslam xlii. 7 and lxix. 2), and Christ declares in these words that nearness to Him and fellowship with Him involve such suffering. It is shown, in Acts xii. 2, that James, and, in Rev. i. 9, that John thus suffered for Christ. The "cup" refers to "the internal, mental, spiritual sufferings of Christ," and the "baptism" to "His external, bodily, physical persecutions, in the sea of which He was to be sunk." The "baptism for the dead," in I. Cor. xv. 29, was probably a literal baptism in water, and, as intimated by the next verse ("And why stand we in jeopardy every hour?"), seems to have been a baptism of the

living in place of those (that is, filling up the places of those), who had suffered death by martyrdom. As for John iii. 5, none but Catholics and Catholicizing Protestants think that it contains any allusion to baptism. In this conversation with Nicodemus, Christ speaks of the new birth five times, and in only one of the five times does He refer to *water*, and in the same connection refers to the *wind*, both of them being used as mere emblems of the Holy Spirit, the water representing His purifying influence, and the wind representing His invisibility, reality, power, and sovereignty. That water is used as an emblem of the Holy Spirit is shown by John iv. 14; vii. 37-39; Psalm, li. 2, 7, 10; Isa. xlv. 3; Ezek. xxxvi. 25-28; xlvii. 1-12; Matt. iii. 11; Eph. v. 26, 27; Rev. xxii. 1. The description of the *spiritual* birth in John iii. 5, is the exact opposite of the description of the *natural* birth in John i. 13; the unholy *natural* birth is of blood, of the flesh, and of man, while the holy *spiritual* birth is of water, of the Spirit, and of God (or from above). Titus iii. 5, ("the washing of regeneration and the renewing of the Holy Ghost"), is an inspired explanation of "the birth of the water and Spirit" in John iii. 5; and *God*, as shown in this passage, is *the entire Author*, while *man* is but *the passive recipient*, of regeneration. In the New Testament baptism in water *never precedes but always follows faith*, which is a fruit of the Spirit and the evidence of regeneration. (Mat. xxviii. 19; Mark xvi. 16; Acts ii. 41; viii. 36-38; x. 47, 48; John i. 12, 13; Gal. v. 22; I Cor. xii. 3; I John v. 1.) If "water" in John iii. 5, means baptism in water, all human beings who die before or after natural birth without being baptized in water, whether they are infants or adults, heathen or civilized, idiotic or rational, are forever excluded from the kingdom of God—from which horrible consequence of such a perversion of this text every human mind revolts. That the Catholics themselves do not really believe that baptism in water is essential to eternal salvation is proved by the fact that their highest authorities admit that "in adults the baptism of desire or of blood (that is, death by martyrdom), may supply the place of baptism by water." (Addis and Arnold's Catholic Dictionary, of 1884, approved by Cardinal McClosky, of New York).

3. Q. What were the keys which Christ gave to Peter, and what did Peter do with them, (Matt. xvi. 19)? A. The same that He gave to all the Apostles (Matt. xviii. 18; John xx. 23)—the Divine authority (when they were in the Spirit, John xx. 22), to declare the great heavenly eternal principles of spiritual truth, the principles of doctrine and discipline, what is bound or unlawful or wrong in heaven, and what is loosed or lawful or right in heaven, according to which principles the sins of all who repent toward God and believe in Christ are to be declared to be remitted or forgiven, and the sins of all who do not thus repent and believe are to be declared to be retained or unforgiven, the penitent believer to be received or kept in the church, and the impenitent unbeliever to be rejected or excluded from the church; and Peter used these keys to open the door of the church to the penitent and believing Jews at Jerusalem on the day of Pentecost (Acts ii.), and to the penitent and believing Gentiles in the household of Cornelius at Caesarea (Acts x.), and in excluding from the church the impenitent and unbelieving Ananias and Sapphira (Acts v.), and Simon the Sorcerer (Acts viii.). Each local church is, in the Spirit of Christ, to carry out these heavenly principles in the receiving, disciplining, excluding, and restoring of its members, and its action is sanctioned and confirmed by Christ

(Matt. xviii. 15-20). The Lord Jesus Christ alone has the keys of hell and of death, opening and no man shutting, and shutting and no man opening. He alone can receive into the heaven of immortal glory, and He alone can exclude therefrom (Isa. xxii. 22; Rev. i. 18; iii. 7).

4. Q. Was Paul a Roman, as implied in Acts xvi. 37, 38; xxii. 25-28; and xxiii. 27? A. His parents were Jews (Philip iii. 5), but he was born in Tarsus, a city of Cilicia (Acts xvi. 39), and he was by inheritance (Acts xxii. 28), a Roman citizen, and entitled to all the rights and privileges of such citizenship, among which were exemption from scourging altogether and from execution unless legally tried and condemned. His birth in Tarsus did not give him Roman citizenship, but the fact that his father or some earlier ancestor was a Roman citizen either by birth or for some distinguished service to Rome, or by purchase—in the degenerate days of the empire (after the destruction of the republic), citizenship came to be sold at first for a high price, and afterwards for a trifle.

5. Q. What is the meaning of our Saviour's words in John xv. 2: "Every branch in Me that beareth not fruit He taketh away"? A. As all the old sound writers explain this passage, and as other Scriptures clearly and abundantly show, Christ means, by these words, that every person in Him by mere external profession, and not by internal living union, and therefore bearing no real fruit unto holiness, the Divince Husbandman after a while takes away from the visible church by temptation or tribulation or persecution or heresy (I. Cor. xi. 19), or death, and the seeming but fruitless branch is cast forth and withered and burned (verse 6). From the apparent member of Christ, having no real spiritual life, is taken away even that which he seemeth to have. (Luke viii. 18.) The stony-ground hearers receive the word at once with joy and believe it (in their heads but not in their hearts) for a while, but have no root in themselves, and in the time of temptation, tribulation, or persecution, fall away; and the thorny-ground hearers are choked with the cares and riches and pleasures of this life, and bear no true spiritual fruit. (Matt. xiii. 20-22; Mark. iv. 16-19; Luke viii. 13, 14.) The tares at first, when in the blade, look like wheat, but they are essentially different, and, though growing in the same field with the wheat, are, at the harvest, to be gathered in bundles to be burned, while the wheat is gathered into the barn; and so at the end of the world Christ will send forth His angels to gather out of His kingdom all things that offend and those who do iniquity, and will cast them into a furnace of fire, where shall be wailing and gnashing of teeth. (Matt. xiii. 24-30, 36-42.) The chaff at first bound up with the wheat will at last be separated from it by the judgment of God and burned up with unquenchable fire, while the wheat is gathered into the garner, (Matt. iii. 12). The false professor, though pretending to have done wonderful things for Christ, will be disowned by Him at the Day of Judgment and banished from His holy presence forever (Matt. vii. 16-23). The leafy but fruitless fig-tree was cursed and forever withered away, (Matt. xxi. 19). The ground that bears thorns and briars is rejected, and is nigh unto cursing, and its end is to be burned, (Heb. vi. 8). But we are persuaded better things, and things that accompany salvation, of the elect, redeemed, and regenerated people of God, (Heb. vi. 9); that, having the Spirit, the life of Christ within them, they will joyfully bear living fruit unto Him, in works of faith, and labors of love, and patience of hope, the

God of peace, through the blood of the everlasting covenant, working in them that which is wellpleasing in His sight, through Jesus Christ, (Heb. vi. 10; xiii. 20, 21; 1. Thess. i. 2-5), working in them both to will and to do of His good pleasure, (Philip ii. 12, 13). Being disciples of Christ, not in name only but in deed and in truth, they continue in His word, (John viii. 31), and they continue with His people, (1. John ii. 19); the anointing of His Spirit abideth in them, and, even as it has taught them, they will abide in Him, (1. John ii. 27). Christ has given them eternal life, and they shall never perish, neither shall any pluck them out of His hand, (John x. 15, 16, 27-30).

S. H.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm cvii. 8, 43.

PROVISION FOR CALEB.

In the *Annual Baptist Register* for 1801—1802, edited by Elder John Rippon, of London, (who was born in 1751, and died in 1836, and who succeeded John Gill as pastor of a Baptist church in London), there is given an interesting narrative of Elder Joseph Stennett (who was born in 1692, and died in 1758; and who was pastor of the Baptist church in Abergavenny, Wales). There was a poor man, generally known by the name of Caleb, belonging to the Baptist church in Abergavenny. He was a collier and lived among the hills between Abergavenny and Hereford. He had a wife and several small children, and walked seven or eight miles every Sunday to the meeting of his church, the weather seldom preventing him. He was very pious, and, considering the disadvantages of his situation and circumstances, his knowledge and understanding were remarkable. One winter there was an extremely cold spell of weather which lasted many weeks and blocked up his way to his meeting, and made it impossible for him to work for the support of himself and family. Elder Stennett and others were much concerned lest they should perish for want. But, as soon as the cold abated, Caleb was at his meeting again. When Elder Stennett saw him, he went to him and said, "Oh Caleb, how glad I am to see you! How have you done during the severity of the weather?" And Caleb answered, "Never better in my life. I had not only necessaries, but lived upon dainties during the whole time, and have some still remaining, which will serve us some time to come." The Elder expressed his surprise, and wished to learn the particulars. Caleb told him that one night, soon after the setting in of the extreme cold, they had eaten up all their food, and had not a morsel left for the morning, nor any human probability of getting any; but he found his mind quite calm and composed, relying on a provident God, who wanted neither power nor means to supply his needs; and he went to prayer with his family, and then to rest, and slept soundly till morning. Before he was up, he heard a knock at his door; he went to see who was there, and saw a man standing with a horse, loaded, who asked if his name was Caleb. He answered in the affirmative, and the man desired him to help him take down the load. Caleb asked him what it was. He said, provision. On his inquiring who sent it, the man said that he believed that God sent it, and he could obtain no other answer.

When he came to examine the contents, he was struck with amazement at the quantity and variety of the articles. There was bread, flour, oatmeal, butter, cheese, salt and fresh meat, etc., in abundance. Elder Stennett was much affected with the account, and mentioned it in all companies where he went, in hopes of finding out the benevolent donor, but in vain, until about two years afterwards, when he was visiting Dr. Talbot, a noted physician of the city of Hereford. Dr. Talbot was a man of good moral character and generous disposition, but an infidel. His wife was a gracious woman, and a member of the Baptist church in Abergavenny, but, on account of the distance, could not attend her meetings very often. Elder Stennett used to go and visit her occasionally, and Dr. Talbot, though a man of no religion himself, always received him with great politeness, and he generally staid a day or two with him when he went. During their conversation Elder Stennett spoke of the great efficiency of sincere and fervent prayer, and instanced the circumstance of poor Caleb. "Caleb!" said the Doctor, "I shall never forget him as long as I live." "What! did you know him?" said Elder Stennett. "I had but very little knowledge of him," said Dr. Talbot, "but by your description I know he must be the same man you mean." Urged by the Elder to explain the matter to him, the Doctor told him that, during the summer previous to the hard winter, while he was riding for recreation among the hills, he observed a number of people assembled in a barn, and, going there out of curiosity, he found to his surprise that there was a man preaching to a great number of people. He noticed that the audience were very attentive, and that, in particular, one evidently very poor man had a little Bible in his hand, and kept turning to the passages of Scripture quoted by the minister, and that the corners of the leaves of his Bible were turned down very thickly. When the service was over, he walked his horse gently along in order to observe the people, and the poor man with the Bible walked by his side. He entered into conversation with him, and found him more intelligent than he could have expected, and he learned of his employment and his family, and that his name was Caleb. The Doctor said that he thought no more about him until the bitter cold came on the next winter, when, while he was in bed one night, he did not know for certain whether he was asleep or awake, he thought he heard a voice say, "Send provision to Caleb." He was a little startled at first, but concluding it to be a dream, he tried to go to sleep. It was not long before he thought he heard the same words repeated, but louder and stronger. Then he awoke his wife, who was in a sound sleep, and told her what he had heard; but she persuaded him that it could be only a dream, and she soon fell asleep again. But the Doctor's mind was so much impressed that he could not sleep but tumbled and tossed about for some time. At last he heard the voice so powerful, saying, "Get up, and send provision to Caleb," that he could resist no longer. He got up and called his man, told him to bring his horse, and he went to his pantry, and stuffed his saddle-bags as full as he possibly could, of whatever he could find; and, after having helped the man load the horse, he told him to take that provision to Caleb. "Caleb," said the man, "what Caleb, sir?" "I know very little of him," said the Doctor, "but his name is Caleb, he is a collier, and lives among the hills; let the horse go, and you will be sure to find him." The man seemed to be under the same influence as his master; which accounts for his telling Caleb, "God sent it, I believe." As for Caleb, he was, no doubt, quite ready to give credit to the assertion. S. H.

EXTRACTS.

Rock Mills, Ala., January 17, 1900.

Elder S. Hassell—

DEAR BROTHER IN CHRIST: I enclose \$1 for continuance of THE GOSPEL MESSENGER. Please pardon the short delay. I am pleased with and desire its perpetuation. I think every Baptist should inform himself as to the status of our Order, and I think THE GOSPEL MESSENGER is as good a medium for information as I know of.

Yours in hope,

J. J. HEARN.

Excelsior, Ga., February 28, 1900.

Elder S. Hassell—

DEAR BROTHER: You will find enclosed \$2 for the dear MESSENGER. Please continue same. I want to speak a word of praise for the editors, especially old Brother Mitchell. I speak of him particularly on account of his age. I want to let him know I love his instructions, and not only his but all God's dear ministers. I hope God will continue to direct your pens, and if I never meet you on this earth I hope we will meet where parting is no more.

R. DEKLE.

Owenville, Gibson County, Ind., January 6, 1900.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: I appreciate the MESSENGER very much and the loving spirit in which you are enabled to write, also the writings of others in its pages.

Your brother, I hope, in Christ,

JOSEPH YAGER.

Cove, N. C., April 23, 1900.

Elder Sylvester Hassell—

MY DEAR BROTHER: THE GOSPEL MESSENGER comes to us regularly laden with precious truths. I feel that it ought to be taken by all lovers of the truth, especially by the Primitive Baptists.

The small cost of the paper is not worthy to be compared to the good and lasting benefit derived from reading its pages, always filled with manna to the hungry soul.

May the Giver of "every good and perfect gift" bless you in all temporal and spiritual things, and enable you to wield the pen in God's holy cause for many more years, is the feeble prayer of your unworthy brother,

JARRETTE WHITE.

Bishopville, S. C., January 26, 1900.

Elder S. Hassell—

MY DEAR BROTHER: I feel that you should be encouraged and assisted by the brethren and all lovers of truth in the publication of such a periodical as THE GOSPEL MESSENGER, and even though its

readers generally are sometimes careless of their obligations and unappreciative of the MESSENGER'S great worth, yet this does not seem—and it should not—discourage you in earnestly and lovingly laboring in your Master's vineyard; for surely you will, beyond this vale of tears—if not here—reap the peace-maker's blessing and that inestimable boon—"Well done, thou good and faithful servant."

I enclose money order for \$2. Please place one dollar to my credit for the MESSENGER, and use the other dollar to pay subscription one year to some one who loves the doctrine but is unable to pay for the paper.

We hope to complete the church building now under construction within the next few weeks, and hope you and others of God's servants may be impressed to visit us.

May God bless you and yours.

In love,

R. H. PITTMAN.

Verona, Tenn., December 27, 1899.

Elder Hassell—

DEAR BROTHER IN HOPE: I will now send you a money order for the dear little GOSPEL MESSENGER for another year, as I am not willing to do without it, and my time is now out. I hope the good Lord will spare your life many years, if it is His gracious will, to write for and publish the MESSENGER, for its pages are filled with good and profitable reading from so many able pens, and some such sweet experience from brethren and sisters, though strangers in the flesh to me, but I hope sometimes they are not in spirit. And dear old Brother Mitchell and Brother Henderson, how I dearly love to read their pieces in the MESSENGER. May the Lord be with them and their families in their aged and afflicted state. Dear brethren, remember me a poor widow that feels sad and lonely so often. Pray for me and my dear children, that we may hold out faithful to the end and reach that peaceful home where sorrow and trouble will never come to mar our peace.

Your unworthy sister, if one at all,

MRS. R. I. CHILTON.

Cash, Hunt County, Tex., February 7, 1900.

DEAR BROTHER HASSELL: You will find enclosed one dollar to pay another year's subscription for THE GOSPEL MESSENGER. We are glad to get every number as it comes. I have been taking the MESSENGER nearly twenty years, and like it so well we don't want to be without it. It is ably edited, and I believe a blessing to the Lord's people. When it goes well with you, remember me, dear brother.

Yours in hope of eternal life,

R. MCCORKLE.

Great Cacapon, W. Va., December 15, 1899.

VERY DEAR BROTHER: I highly appreciate THE GOSPEL MESSENGER and pray God's blessing on your labor of love. Much love to you, my brother, in which all join.

T. N. ALDERTON.

A man may be wise in worldly learning, and yet ignorant of the rudiments of spiritual life. Many an untutored man knows many times more about religion and God than the most learned sage who has never bowed before the throne of grace.—*Selected.*

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.

ELDER PETERSON K. PARR.

On Tuesday, September 8, 1899, at his home in Franklin, Ind., the spirit of Elder P. K. Parr passed into eternity. Death came from cancer of the stomach. He was a native of Tennessee, being born in Roan County, April 15, 1825. In 1829 his parents emigrated to Indiana and settled in Johnson County. This county was his home during the rest of his life, except for one year of residence in Indianapolis. He was twice married. At the age of eighteen he was married to Miss Rebecca Kemper and to this union were born two children, Asa W., who survives him, and Tilman, who died in infancy. Mrs. Parr died in 1847. October 6, 1853, he was married to Lucy, daughter of Elder Morgan McQuerry, of Shelby County, who still survives him. To them were born six children, three of them preceding their father to the better land. Those living are Wilson M., Mrs. Emma P. Van Arsdell, and Lella. In 1843 he united with Mt. Gilead church and was a faithful member for thirteen years. At the end of this time change of location in the county caused him to change his membership to Bethel church, of which church he was a devoted member the remainder of his life. In 1865 his name appears in the Cons Creek Association minutes as "Clerk" and "Licentiate," and his clerkship of the Association continued until his death. In 1866 he was ordained to the work of the ministry at Bethel church, and served this church faithfully as pastor from then until his death.

His business life was a true index to his Christianity, for his integrity was unquestionable. In his younger days he was one of the leading contractors of the county for road construction, and he served the people officially for thirty years. His decline dated from December, 1898, although until late in August, 1899, the nature of his disease was not known. During his sickness his mind remained, not only clear, but was illuminated with the light of heaven and he saw, as did John, visions of the glory that awaited him. He suffered, but with a spirit that triumphed over pain. His soul was great, for the Lord had richly poured out his Spirit upon him, and that greatness of soul was shown by his humility, he being ever "less than the least." He did not know how good he was, but ever prayed, "According to Thy mercy, remember me, O Lord and Saviour." With a heart bathed in love and tenderness, he spoke and lived—a shepherd and a comforter. Not only in the church, but in his home was this true, for home and church were both sacred to him, and to serve in either was to render service to his beloved Master. In the home, both He and the "mother" wore the "mantle of blessedness," so that not only their children, but their children's children will pray for it to fall upon them, and will rise up and call them "blessed." He knew the path which the "vulture's eye hath not seen," for as he walked through life his light was the Sun of Righteousness. All his Christian life was one never-ending melody,

"I know that my Redeemer liveth." His passing was like his life, serene and beautiful, for on the 5th of September he fell into a deep sleep, and in that sleep he died.

The last rites occurred at the family residence September 12, 1899. Elder Harvey Wright spoke from I. Cor., xv. 15. LELLA PARR.

Primitive Baptist papers please copy.

DEACON F. M. STUART

Was born in Talbert County, Ga., June 2, 1830, and died in Scott County, Miss., November 7, 1899. His first marriage was to Miss Mary Ann Jones, on November 22, 1855, to whom were born ten children, and his first wife having died, he was again married to Mrs. Mary Ann Shepherd on May 11, 1881, to whom were born two children. He received a hope in Christ on May 11, 1856, and joined the church of the Primitive faith and order at Mt. Olive, in Scott County, Miss., and was baptized by Elder William Roberts some time in the year 1862.

He remained a consecrated member of that church, and was ordained a deacon on Saturday before the first Sunday in May, 1893, which position he filled with an ever ready and willing hand till the time of his death. He was a great lover of peace and unity in the church, and was always present with a cheerful face and a Christ-like spirit at his meetings.

Brother Stuart was attacked with pneumonia October 29th, and lingered with that disease till November 7, 1899, when he quietly fell asleep in Jesus to await the resurrection. He was buried in the cemetery at Mt. Olive the next day, when the writer spoke a few words of comfort to the bereaved family and friends from Rev. xiv. 13.

That the Lord may enable us to walk and live as he did and may comfort his dear companion and children, is our prayer.

J. L. JOYNER.

DEACON JOEL HARDIE.

Our much beloved and venerable uncle, Deacon Joel Hardie, son of Deacon John and Damaris Hardie, was born in Washington County, Ga., November 2, 1803, and died at his home in Wilkinson County, Ga., April 3, 1900, in his ninety-seventh year. He moved with his parents from Washington to Wilkinson County when young, and resided in Wilkinson the remainder of his life. He was married to Miss Margaret Patterson January, 1827. They lived together until May, 1871, when she was called away from earth. He was married again to Mrs. Nancy J. Canley, who is yet living to mourn his loss. He joined the Baptist church at Pleasant Plains, Wilkinson County, Ga., January 19, 1833, was baptized by Elder David Smith, and ordained deacon August 15, 1851. Presbytery, Elders David Smith, John Evers, and L. B. Porter. He also served as clerk of his church a number of years. He joined before the divisions among the Baptists, but was always a very strong Primitive Baptist, firmly believing it was the true church of Christ. He discharged the duties assigned to him most faithfully and never had a charge against him during the sixty-seven years of his membership. All

the days of his long pilgrimage he proved the reality of his conversion, and adorned his Christian profession with a godly walk and conversation. He loved the Lord and His holy law and precious gospel, His blessed word, and house and ordinances, and His dear people. He exercised in public prayer and exhortation. He held prayer-meeting once a month at his church many years, and often but few would meet him, but he still would go regularly once a month. His home was a home for the ministers and brotherhood at all times. His seat was never vacant at his church meetings unless providentially hindered until aged and infirmity disabled him. He had not been to his church in about eight years, being too feeble to be carried, but his pastor would go to his home and preach for him.

His memory had become weak, except on spiritual things it was remarkably clear. He could quote Scripture and songs, line after line, from memory. His chief conversation was Jesus and His wonderful love. He had grown weary of this life, and longed to hear the summons "Come up higher." He was tired of this world's fleeting bubbles, especially of sin, and was ready and waiting to cross over the river and enter that sinless and beautiful land where Jesus and the angels dwell. He never raised but one child (his first wife's): she is the wife of Mr. Daniel Burke. She never moved far from him, but was near him at all times, and around his bedside in his last days. He was blessed with a good wife; she was patient and kind until the last. His stepson, Deacon J. F. Collins, and family, lived in the house with him the last five years of his life, and cared for him very kindly. A short while before his death he took a severe cold and fever which resulted in death. We feel sad to know he is gone, but we have the fullest evidence to believe he has gone to dwell with the redeemed of God. We feel that he is not dead but liveth beyond the skies, and has left a record which should be a beacon light to those behind to follow.

A niece that loved him,

SALLIE D. PORTER.

DANIEL BENCH.

I write in memory of my father, Daniel Bench, who died last December at the age of 71 years. He came from Indiana when quite young to this country when it was new, and on the 15th day of August, 1844, was married to Miss Martha A. Prim, who was from Alabama.

He settled here in Johnson County near Horsehead Creek, and improved a farm, where they lived together until the time of his death, being fifty years, four months, and five days, and raised eleven children (five sons and six daughters) to be grown and married.

He was a farmer and always worked well and make a good support for his family, and being good for his contracts was one among the best citizens in the community. He was a member of the Primitive Baptist church of Christ, and now it is consoling when I remember of hearing him relate the story about the dealings of God with him when he was made to mourn and seek the Lord, and how beautiful things appeared when he felt that his sins were pardoned; and when he was baptized he came up out of the water with signs of joy. This was about twenty-five years before his death.

He was a good father and always gave his children good advice. During the last few years of his pilgrimage I was with him in the

church meetings and saw him rejoice with the other members. Sometimes after preaching we engaged in the Lord's Supper and washing one another's feet, and it seemed that Jesus was in the midst and we rejoiced together in the love of God.

Father was not a public man trying to make a reputation, but took upon himself the form of a servant.—Philippians ii. 7.

Finally the dear old man took pneumonia on the 8th day of December, 1894, and it was hard on him, but he had courage and endured his suffering the best he could; he remained in his right mind and expressed himself as being resigned to the will of God. His wife and children gave him good attention, but this, together with the help of a physician, proved to be only temporary assistance during the spell, until on the evening of the 20th he began to be cold, and as he grew colder he died calmly and as easy apparently as anyone could.

We buried his mortal body on the evening of December 21st in the Spring Hill cemetery, there to await the resurrection day when we believe God will call him to live forever with Jesus.

Written by his oldest son,
Coal Hill, Ark., May 1, 1895.

JAMES M. BENCH.

R. A. THIGPEN.

Died at the insane asylum, Tuscaloosa, Ala., on March 10, 1900, R. A. Thigpen, aged 22 years, 1 month, and 4 days. He was born the 6th of February, 1878, and was the adopted son of our highly esteemed brother and sister in Christ, L. and Addie Fisher, and was adopted by them when he was quite a child.

It is common in this age to write in a flattering manner of the departed dead, but when I say that Rufus Thigpen was the most perfect model of good behavior and absolute obedience I have ever seen, I do not use one particle of flattery. He was quiet, sober, truthful, intelligent, and industrious. I was told by his adopted parents before he was taken sick that he never refused to obey them in anything, never returned a murmuring word in reply to their directions. About the time he was of age he attended a private school taught by a professor of Greensboro, Ala., and after the school was out the professor told me that he excelled anything for good morals that ever went to school to him. "Why," said he, "during the entire nine months he did not make me mad a single time, nor he did not even ruffle my feelings in a single instance." And this was said while Rufus was alive and in good health.

He was working in the insane asylum at the time he was taken sick with meningitis, lived only about two days after he was taken, dying on Saturday night, and was buried at Mt. Hermon cemetery, Hale County, the next day, surrounded by sorrowing relatives and friends.

He had never so far as I know professed a hope in Christ, but may we not hope that beautiful and comparatively innocent life was a fruit of the Holy Spirit, and that while we mourn his departure here his soul is at rest in that beautiful land where the wicked cease from troubling and the weary are at rest.

His life furnishes a beautiful lesson for the young, and one that we would all do well to ponder. He was thoroughly liked by all that knew him.

May the Lord comfort the bereaved and reconcile us all to His providence and grace.

G. W. STUART.

LILLIE DEE BLOW.

Died May 24, 1900, Lillie Dee Blow, infant of sister Lula Blow. Lillie was a patient sufferer all of her life. Sister Blow not only lost her infant, but she had the misfortune to lose her house by fire, and all its contents. Oh Lord, help us to say, "Thy will be done, and not ours!"

Then let our sorrows cease to flow;
God has recalled His own;
And let our hearts in every woe
Still say, "Thy will be done!"

Yours in Gospel bonds,

JOHN D. CURTIS.

Mansfield, Ga.

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H. D. BROWN,
MRS. D. G. GILLESPIE,
Principals.

LOCATION DESIRED.

DEAR BRETHREN: I desire to form a law partnership with an attorney of the Primitive Baptist faith, at some place reasonably accessible to weekly or monthly meetings of the church. I am thirty-three years old, married, and have been at the bar eleven years. During this time I have, also, written and published the following law-works: A "Guide and Manual for Magistrates and Attorneys," (816 pages); an "Annotated Pocket Code of Virginia," (513 pages minion type), lawyers' edition; and an "Annotated Digest of the Supreme Court Decisions of Virginia" (to be complete in seven volumes of 875 pages each); which books are in general use among the profession of the two Virginias (except the Code, which is limited to this State). My membership is with the brethren at Bethel church, Radford Furnace or Allisonia, Va.), to whom (and the attorneys and business men at my address below) I refer. Or, I would be pleased to correspond with some brethren as to locating among them as an attorney regardless of partnership. I fervently desire the sweet fellowship of the saints.

With gospel greetings,

SAM. N. HURST.
Pulaski City, Va.

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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.

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Vol. 22.

No. 8.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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AUGUST, 1900.



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The Gospel Messenger.

AUGUST, 1900.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 22. WILLIAMSTON, N. C., AUGUST, 1900. No. 8.

WITH PALMS IN THEIR HANDS.

Palms of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light;
Priests and kings and conquerors they,
Yet the conquerors bring their palms
To the Lamb amidst the throne.
And proclaim, in joyful psalms,
Victory through His cross alone.

Kings for harps their crowns resign,
Crying, as they strike the chords,
"Take the kingdom—it is Thine,
King of kings, and Lord of lords."
Round the altar, priests confess,
If their robes are white as snow,
'Twas the Saviour's righteousness
And his blood that made them so.

Who are these? On earth they dwelt,
Sinners once of Adam's race;
Guilt and fear and suffering felt,
But were saved by sovereign grace.
They were mortal, too, like us;
Ah, when we like them must die,
May our souls, translated thus,
Triumph, reign, and shine on high.

J. MONTGOMERY.

Opelika, Ala., June 12, 1900.

DEAR BROTHER HASSELL:—I desire to ask the privilege of sending through "The Messenger" a few words of Christian salutation to Elder B. F. Querry and Brother S. B. Luckett, whose letters appear in the July "Messenger," 1900.

DEAR BRETHREN:—I greet you as the highly favored of the Lord, to be so joined together by the Spirit of Christ and so favored with both ability and inclination to speak in the name of the Lord to the mutual comfort, not only of yourselves but of many of our breth-

ren scattered abroad. After reading your letters of love and enjoying to some extent, as I hope, the precious sweetness there was in them to the poor and to the needy, to the hungry and to the thirsty, I felt that it would be a most wonderful mercy of grace, if one who had long been poor and needy as myself should be counted worthy, by the grace of God, to be taken into the number with you brethren who are taught of the Lord to speak so kindly to each other.

And O, I could but desire we all could be taken into the Banqueting House where the blessed Lord spreads His "banner of love" over all assembled there! That surely would be a happy little company of believers! No marvel that each could say for himself, "I sat down under His shadow with great delight, and His fruit was sweet to my taste." Song ii. 3. No fruit is so rich and nourishing to one who hungers and thirsts after God, nor is any of such fine flavor as that which is dealt out in that Banqueting House, over which the banner of the love of God is unfurled.

I feel assured, my beloved brethren, that such letters as Brethren Curry and Lockett and many others have written are useful and will do much good.

W. M. M.

MAGNETIC HEALING.

Opelika, Ala., June 2, 1900.

DEAR BROTHER HASSELL:—Recent developments have caused some sensation in this part of the country among the people, and much sadness among our Baptist members. Elder William Lively writes me that he has resigned the pastoral care of the six churches of his former charge and is now one of three professors conducting a School of Magnetic Healing in Birmingham, Ala.

He writes that he believes his talent and gift is to heal the afflicted without medicine, and that he takes great pleasure in it, and expects to follow that profession the remainder of his life, but thinks he will also preach in Birmingham and Pratt City of Sundays when he can.

I see in the Apostolic Primitive Baptist of May 14, Elder Jacob Cloud, of Nevada, Mo., says: "I think it is a great fraud": and from my limited information I am of the same opinion with Brother Cloud. I see it also stated in Columbus Sun, Ga., that the proprietors of a certain School of Magnetic Healing have been indicted for using the mails for the purpose of fraud and, by order of the Postmaster-General at Washington, their magnetic mail matter has been held up.

"It is a good thing that the heart be established with grace," and "Be not carried about with divers and strange doctrines." Heb. viii. 9.

Yours in sadness, W. M. MITCHELL.

NOTE.—Satan is the great and everlasting enemy of God and man. He is the father of lies; and from soon after the creation of man, he has been tempting, deceiving, and ruining the human race—leading it as far astray from God as he possibly can. For thousands of years he has been professing to do (lying) wonders or (pretended) miracles among nations both civilized and barbarous, both nominally Christian and heathen. The most fascinating of these delusions has been and is the magical cure of disease, and during the last hundred years this superstition has assumed various forms and names—such as magnetism, mesmerism, spiritualism, hypnotism, Christian Scientism, mind-cure, etc. Great *apparent* success has attended some of these delusions, for two reasons—first, because the most of diseases naturally tend to get well without medicine, and secondly, because the mind has great influence on the body. By their fruits we are to know the nature of all unscriptural human inventions. Any system that depreciates the Creator and exalts the creature, that puts the works of men above the works of God, that substitutes philosophy for religion and science falsely so-called for Christianity, that draws away from the service of Christ and His people to the service of the world and of the flesh, we know to be of Satan and not of God. S. H.

Ruskin says truly, "All the sin that has darkened human life and saddened human history began in believing a falsehood." Who will say, in the light of Eve's experience and its awful consequences, that it is no matter what a man believes, if his heart is right?"—*Selected*.

Fort Worth, Tex., May 19, 1900.

Elder S. Hassell—

DEAR BROTHER: Enclosed I send you an article that you may publish when it suits your convenience, if you think it beneficial to the cause; otherwise you need not; and in either case it will be perfectly agreeable to me. I wish I could do more for "The Messenger." I have mentioned "The Messenger" to several of our intelligent brethren, and find that most of them take it and like it.

I hope your subscription list will steadily increase; for the good work you are doing and faithful words you are saying are certainly needed by our afflicted people.

Yours in sweet hope, J. H. FISHER.

"GET OFF THE LOG."

Some men were carrying logs. While part of the party were sitting down upon a log, others thought to move one end to a place where they wanted it. They found it very heavy, and noticed that the others were sitting on it, whereupon one spoke out and said, "Get off the log."

The expression will fitly illustrate many things in life. Sometimes a person is endeavoring to accomplish some needed matter. It develops that other parties are exactly in the way of the accomplishment of this purpose. They are not helping, but are exactly in the way. They are sitting on the log that the others are trying to lift.

It would be a good thing to be in the way of the accomplishment of some evil or hurtful thing; but to find people in the way of the performance of that which is right and righteous is terrible, especially when each party claims to be working in the same general cause.

Primitive Baptists are all one people and have, or should have, the same general purposes in view. One of the main purposes of their lives should be to make peace. "Blessed are the peace-makers, for they shall be called the children of God."

Now this is the log to be lifted.

There is a poor, troubled saint. He needs rest. He finally makes peace of mind to himself by coming to the

church and finding a home. Now the general peace of the church, for the good of the general cause, is his great desire. This is also his duty. There comes up trouble in the church. Peace is to be made. A load is to be lifted. Some special ones are in position to do more than others, but, instead of giving a helping hand, they hinder. They encourage God's children to contend with each other. They enlarge on small differences. They attempt to make the difference a test of fellowship. There is too much talk and tale-carrying. Every thing hangs fire. Another attempt is made by the peace-making element, but still the dead weight refuses to move. What a pity these bolters don't get out of the way and let the church move on in peace. But there they sit on the log. They neither lift themselves nor suffer those who are lifting to lift this heavy load.

Oh, my dear brother, why do you not get off that log? Get down and let the others move on.

Achan hid a golden wedge in his tent, and his covetousness stopped the forward march of the whole nation of Israel. But God showed them how to put Achan out of the way. He was put off the log, and then the armies of Israel marched in triumphant victory straight on through the enemy's country.

If the Achans and others who are holding the log down among the Old Baptists could be put out, there would be a forward movement that would astonish the hopes of all of us. Each side has his pretext. Each claims that the other is working to bring in disorder. Each one sees evil in the other. But the most hurtful idea is that many new issues that continually spring up should be made a test for another division. We have some preachers that are working on these lines. And they are certainly sitting on this log of peace-making.

Brother preacher, why not get off that log, and quit trying to get the brethren further apart? Why make a new test of fellowship every year? Have you not got about enough? I thought the Old Baptists had enough when I joined them to make them the church of Christ; but I find since then that there are vigorous attempts to make more. It is well enough to cut up all the cockle-burrs that you can find in your field. But

whenever it comes to plowing up whole acres of corn to get shed of four or five cockle-burrs, I am opposed to it. Better let a few bad ones grow in the ground than to kill the whole field.

This wholesale cutting of fellowship, and denouncing whole churches on account of some little deflection in a point of order, is shameful, destructive, and is the work of a Diotrephes. (See III John ix. 10.)

Demetrius, whom John also speaks of, was a more faithful and peace-loving man. We need peace-makers now and less peace-breakers. We need more to help lift the log and less to sit on it.

I believe that there is a definite line of things that should be made a test of fellowship in favor of hewing to the line on those things. But beyond that, to be getting up some new issue at nearly every annual Association, and drawing a new line and another test between the churches, is, I think, a great mistake. And I feel sure that, if it don't stop right away, it will soon be that all the home pastors will be cut off from each other by human dead-lines. I know of several different sections that have thus been cut off from each other since I joined the Old Baptists. And still there are now new issues opening up to still create other and wider divisions in Texas. I know of about five different sectional differences now that preachers are using to separate different churches and Associations.

I am not in sympathy with the splits nor the splitters. We have no right to sit down upon a church of Jesus Christ. The man that does that will sooner or later find that he sat down upon a volcano, or a log made out of powder. It will, before long, blow him up. Let us try to get off the log. Let us not make our brethren's burdens heavier.

In some of these splits there have been untold hours of trouble, grief, and misery, caused by these separations and partings. Somebody is to blame. "It is better to have a millstone hanged about one's neck and be cast into the depths of the sea than to offend one of these little ones that believe in Jesus."

How awful the thought! How desirable it is to be like the "dove"—harmless. If I can not do good, let

me not do harm. If I can not help to roll the wagon forward, let me not pull it back. If I can not help lift the log, let me, by all means, get off, and let these earnest, loving hands of toil carry the load on.

“Get off the log.”

J. H. FISHER.

Fitzgerald, Ga., May 25, 1900.

Elder S. Hassell—

HIGHLY ESTEEMED ELDER, EDITOR AND BROTHER (as I hope) IN THE LORD: I am so much pleased with the management of “The Gospel Messenger.” The conservative course of editors and writers is certainly commendable in the highest degree. The disintegration now going on among the once happily united people of God is sad, lamentable indeed! O, that we might all turn to the Shepherd and Bishop of our souls! Let each examine and turn for himself, without so much examining and turning of others. It seems to me that this would be better. “Examine me, O Lord (Psalm xxvi. 2). “Let a man examine himself” (1 Cor. xi. 28). “Examine yourselves” (2 Cor. xiii. 5). “Confess your faults one to another, and pray one for another, that ye may be healed” (James v. 16).

Yours in love and tribulation,

W. H. HARDEN.

Macomb, Ill., May 14, 1900.

Elder Sylvester Hassell—

HIGHLY ESTEEMED BROTHER: I have for sometime felt a desire to write you a short letter, but my ignorance and unworthiness have so weighed upon me that I could scarce make up my mind to do so. It has been my custom for some time to, once a year, pen a few lines for “The Messenger,” and I still wish you to know that I love and appreciate it; and it is a welcome visitor to me. I feel that it is true to its title, bearing the precious message of the gospel to the poor and hungry children of God. “Speaking the truth in love” is its motto, and I rejoice to know, dear brother, you have ever done so, as have also the correspondents. These

words contain much in little. We should ever speak the truth, contend earnestly for the faith, but in love and a kind and loving manner, be kindly affectioned one to another, tenderly forgiving each other in love, even as God, for Christ's sake, hath forgiven us.

My dear brother, I feel that you as a peacemaker in Zion, are truly blessed of God, in your untiring efforts to bring the children of God nearer together, striving for the things that make for peace, thus honoring the cause of Christ and glorifying His holy name; and also making "The Messenger" such a paper that we are not ashamed for our children, neighbors, friends, or enemies to read. I often think of how your dear sainted mother used to write and long for peace among the brethren, and how lovingly she spoke of their faults; and I also am reminded of my dear departed father (Elder I. N. Vanmeter), who lived a long and useful life, laboring and preaching over a half a century in his Master's vineyard without causing offence, never magnifying small offences or causing a brother to stumble at a word, but ever trying to hide the faults or weaknesses of a brother, dying in honor to the cause of Christ, mourned by all who knew him. How honorable is such a life! How blessed is such a death!

We can not expect perfection in this sinful world, and when by Divine grace we are made to look within our own hearts, we see so much sin and uncleanness that we should in love and in a spirit of forbearance and forgiveness look over the slight faults of our brethren and sisters, knowing that we, too, are weak and sinful, poor and needy, liable to err, to stumble; and have nothing whereof to boast, nothing but what we have received.

O, that all the Primitive Baptists would as you, my dear brother, with the help of Divine grace, work and pray for the welfare and peace of Zion, cease striving about words to no profit, cease writing and speaking of new things, which only cause sorrow and estrangement among the people of God! O, what a joyful time that would be, could these things cease from among us, and peace, love, and harmony prevail. May we be enabled to pray for this, and, when we meet together, let us do so for the worship of God and for the comfort of each

other, leaving behind us all hard feelings, jealousies, or anything that would tend to mar the peace, singing and praising the name of the Lord who hath done so much for us. He hath redeemed us by His precious blood, given us a sweet hope in His name; then shall we not honor Him by a godly walk and conversation?

Dear brother, may the Lord long spare you to the comfort of His people and the good of His cause.

My dear mother, who will soon be eighty years old, is very well and loves to read "The Messenger" and takes a deep interest in the cause of Christ. She joins me in love to you and in sympathy to Elder Henderson in his sad bereavement. May God be his stay and comfort, and cause him to be reconciled to His will.

Dear Father Mitchell, I would also send a word of greeting to you. Long and varied has been your life, many and sore afflictions have beset you, but I trust the Lord has been with you and His grace has been sufficient. May you and all the tried and true servants of God realize that

"Even down to old age all My people shall prove,
My sovereign, eternal, unchangeable love;
And when hoary hairs their temples adorn,
Like lambs they shall still in My bosom be borne."

Dear Brother Fisher, your letter in the May number was so in accord with my feelings I was almost constrained to write to you. We so prized a letter written in such a kind, brotherly manner. Our church is in peace, with our beloved brother, Elder S. Ketchum, as pastor.

With love and kind greetings to all,

I am your sister, I trust, in Christian bonds,
SARAH E. RUNKLE.

High Point, N. C., May 29, 1900.

DEAR BROTHER HASSELL:—Your letter of May 25 duly received with the \$5 sent by Dr. H. B. Alsop, of Mississippi. For this expression of God's special care for me, in my afflictions, I desire to bless His Holy name. How wonderful the Lord has dealt with me during my long spell of affliction! My house rent was due in two days,

and I had but \$5 (only half the amount), and could not see where the other \$5 was to come from; and just in time the Lord stretched forth His arm from Mississippi and handed me enough to "pay my taxes." This is as wonderful to me, dear brother, as Peter's fish with money in its mouth was to Peter—to pay his taxes and the Saviour's. The lesson to Peter, and to me also, is that Jesus was to have part of the money given up by the fish, and if Peter had not given Jesus His part, he would have been guilty of spiritual embezzlement, which would have proved a curse to him in place of a blessing. So I want Jesus to have a part in all that is given to me, for if Christ had not commanded the fish, Peter would not have been able to pay his taxes, and if He had not spoken to the doctor in Mississippi, I could not have paid my rent—in time. So I pray God to speak to the fish of the seas, the fowl of the air, and the beasts of the field, that they may come forth and feed His servants who serve Him in the ministry, and in publishing the name of the Lord by the press, with all the needy, afflicted, and distressed to earth's remotest bounds. And to the dear, faithful, able editors of "The Gospel Messenger," Zion's Landmark, and Zion's Advocate, I would say—May God put it into the hearts of the American people to subscribe for and pay the little mite those papers cost compared with the great value they are to the church and the world. O, may the churches be moved, by the breath of the Almighty, to feel more interest in the kingdom of heaven than they do in the kingdoms of this world, and may the Lord "revive His work in the midst of the years."

L. I. BODENHEIMER.

P. S.—Hy health is improving slowly. I was able last Sunday to preach to a large congregation at Bunker Hill. Saturday before the first Sunday in June I am to preach and assist in constituting a church in Salisbury, N. C.

I am not able to do any manual labor yet; but, thank God, I am able to preach His gospel. L. I. B.

"The fear of the Lord is the beginning of wisdom." Psalm cxl. 10.

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.

PEACE IN STATE AND IN CHURCH.

Peace, both natural and spiritual, is one of the greatest blessings which a creature can enjoy. God is the God of peace; Christ is the Prince of peace; the Holy Spirit is the Spirit of peace; the gospel is the gospel of peace; and the kingdom of God is the kingdom of peace. When Christ was born of the Virgin Mary in Bethlehem, the angels from heaven sang, “Glory to God in the highest: and on earth peace, good will toward men.” Among the works of the flesh are “hatred, variance, emulations, wrath, strife, seditions, envyings, and murders”; while “the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance” (Gal. v. 19-23). Wars and fightings come from human lusts (James iv. 1). “Who is a wise man, and endued with knowledge among you?” says James; “let him show out of a good conversation his works with meekness and wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where en-

ying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James iii. 13-18). "Blessed are the peace-makers," says Christ; "for they shall be called the children of God" (Matt. v. 9). They shall be called so by God Himself, by angels, and by men; for their unselfish, loving, merciful, and gentle character manifests them to be born of God, and to be animated by His blessed Spirit (Matt. v. 44-48; Luke vi. 27-36). Not only are they *citizens* of the kingdom of heaven, like the poor in spirit, and those persecuted for righteousness' sake (Matt. v. 3-10), but they have the high and glorious privilege of being called the *children* of the King. They are most like the King, the adorable Son of God, the Perfection of Divine Love, who came into the world in human form and sacrificed Himself for the very purpose of making peace between God and men and between man and man—a true, a righteous, and an everlasting peace. And so His people who are most richly endowed with His holy, loving, self-sacrificing Spirit take especial delight in similarly glorifying God and benefiting man by doing all that the Lord will enable them to do in reconciling men to God and in reconciling men to men, in accordance with the eternal principles of truth and righteousness. They want to make the world a paradise of peace, and not a pandemonium of war. Love of God and love of man—the law of God (which is the law of love) written in the heart, and manifested in the life, will always lead to this blessed and heavenly result. True charity or love "suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth, and is greater than even faith and hope" (1 Cor. xiii.). Those who are in possession of this pre-eminent grace "put away all bitterness and wrath and anger and clamor and

evil speaking, with all malice, and are kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven them" (Eph. iv. 31, 32). They "put on, as the elect of God, holy and beloved, bowels of mercies, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any have a quarrel against any, even as Christ forgave them, and let the peace of God rule in their hearts, to which also they were called in one body (Col. iii. 12-15). They endeavor to "give offence to none; pass by others' offences to them; construe things in their best sense; look on both sides of a question in dispute; part with something of their own rights; and avoid those passions that cause strife, such as selfishness, pride, prejudice, envy, jealousy, anger, hatred, and malice."

The rulers of the most civilized, wealthy, and powerful nations of the world are professedly Christian. If they were really under the influence of the Spirit of Christ, the Spirit of holy and self-sacrificing love, they would settle all their controversies with other nations by friendly and peaceful arbitration, as has been done in more than a hundred instances during the present century, and as was recommended by the wisest statesmen of the world last year at the Peace Conference at The Hague. In accordance with the teachings of the law of God in their hearts, they would "beat their swords into ploughshares, and their spears into pruning-hooks; and nation would not lift up sword against nation, nor would they learn war any more" (Isa. ii. 1-4; xi. 1-10). Peace and prosperity, health and happiness, love and joy would abound all over this now sinful and sorrowful world.

And if these heavenly and divine principles were universally prevalent in the heart and life of every member of the church of Christ, pride and prejudice, confusion and division, bitterness and strife would disappear, and, in their place, humility and fairness, peace and union, love and fellowship would abound in the Zion of our God; and, under the influence of the Divine Spirit, this perfect earthly reflection of the heaven of immortal glory would convince the world of the Divine mission and character of the Lord Jesus Christ (John xvii. 20, 21).

S. H.

RELIGIOUS AFFILIATION WITH OTHER DENOMINATIONS.

Elder F. L. Fuller, of Elias, Clay County, Ala., writes Elder W. M. Mitchell that some Primitive Baptists in his section are engaging in a Union Prayer-Meeting with members of other denominations, exhorting and praying together, and he requests Elder Mitchell to give his views on this subject through "The Gospel Messenger." Elder Mitchell, feeling rather too feeble to reply, asks me to do so, and says: "Such a religious affiliation of sects in worship is unknown to me by Primitive Baptists with whom I have associated and mingled in worship. But of late I hear of such things in some localities. It will certainly work ruin."

No Primitive Baptists of my acquaintance take any active part with other denominations in public worship, in the way of preaching, praying, or exhorting; and I suppose that all of them would consider it gross disorder to do so. Such religious affiliation would seem to be a virtual abandonment of our distinctive principles and practices, and a virtual endorsement of errors and disorders. God commanded ancient Israel to keep separate from other nations. In reference to false doctrines and practices, the Apostle Paul says: "Evil communications corrupt good manners" (1 Cor. xv. 33); and "a little leaven leaveneth the whole lump" (1 Cor. v. 6). Error is always compromising and accommodating; but truth, though humble and gentle, is uncompromising and unaccommodating. The Christians of the early centuries would not, even to save their natural lives, throw one grain of incense upon the heathen altars. By maintaining truth in its virgin purity, we honor God and benefit mankind.

S. H.

FAITH UNFEIGNED.

The Scripture speaks of an unfeigned faith, that is, it is real, true, and genuine; it is living faith in God the Father and in Jesus Christ the Only Begotten Son of the Father. It proceeds from life, even spiritual and divine life in the soul. It is the gift of God through the

atonement merits of Jesus Christ. It is an inward witness that testifies of Jesus, and is evidence by which one is enabled to believe to the saving of the soul. It is the witnessing testimony of the Holy Spirit within, testifying that he who has it is born of God and of an incorruptible seed by the living Word of God, that liveth and abideth forever.

But the principal thought we wish to present in this short article is, that this living and unfeigned faith and our obedience to God are so connected together that one can not be made manifest without the other. Faith must have works, even good works, to accompany it, else it is dead and dormant, so far as its manifestation is concerned. What profit is it for a man to say he has faith and yet have no works to prove it? How can he show his faith without his works corresponding thereto? That is a hard proposition to comply with when the apostle says, "Show me thy faith without thy works." James ii. 18.

The point is not in reference to having faith or of professing to have it, but in reference to making proof of it by such works as correspond to its divine nature; works of faith and labors of love shown and made manifest in the name of the Lord by ministering to the saints in both temporal and spiritual things. Heb. vi. 10.

Abel had a living, unfeigned faith in God the Father and in His promise of a Saviour to bruise the serpent's head, and this active, living principle of faith moved him to offer a more excellent sacrifice to God than Cain did. Cain had works but not faith as Able did, and therefore neither Cain nor his works were acceptable to God.

Abraham, even in old age, is spoken of as "strong in faith, giving glory to God." Rom. iv. 20. All the glory for true faith or for its strength is due to God alone who has given it. But while Abraham was strong in faith and gave God all the glory for it, it was something more than a mere wordy profession. It was something more than merely saying, "I have faith that God will do all He hath promised, whether I obey Him or not—His word can not return unto Him void and, therefore, I need not be concerned as to my works. The Lord will

accomplish all His pleasure without me or my works." No, dear brethren, Abraham, the friend and servant of God, did not give way to such carnal reasoning—he "staggered not at the promise of God," and his strong faith moved him to obedience by which his faith could be proven and made manifest to others, and thereby glorify God.

But lest someone should say that faith and works, or faith and obedience, are not joined together, perhaps we had better examine this a little. And as we have been speaking of Abraham's faith, and all other genuine faith is just the same in principle with that of faithful Abraham, we will see what the Word of the Lord says about faith and obedience in Abraham. Here is one text: "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. xi. 8.

Here it is plainly seen that faith and obedience are joined together. By faith, Abraham went at the call of God, and by faith he obeyed. Faith moves one to obedience and obedience is the manifestation of his faith. And in this sense it is said that "faith wrought with Abraham's works," and in this sense his faith was made perfect, or perfectly developed as genuine.

"What God hath joined together, let not man put asunder," is as true with regard to the manifestation of faith and works as it is in the relation of husband and wife.

If the Lord has joined a man and a woman together by a principle of mutual love and affection so that they are legally united together as husband and wife, they are no more twain; they are one. So faith and works must live together. God hath joined them together so intimately that one is dead without the other; even as the body is dead without the Spirit, so faith without works is dead also. James ii. 26. W. M. M.

Prof. Drummond says the "leading faculty of the new theology is not to be the reason but the imagination." This is true. There is no reason in the "new theology." It is all imagination and that too of a disordered sort. The whole thing is evolved from the depths of the consciousness of men of erratic views.—*Selected*.

LIKE PEOPLE, LIKE PRIEST.

Hosea iv. 9.

There is no telling the influence that we may have for good or evil upon one another. It is said of righteous Lot, who was surrounded with bad influences and wicked associations, that "his righteous soul was vexed from day to day at seeing and hearing their unlawful deeds"; and, if he did not affiliate with them or do wrong himself, he was sorely vexed continually, and his very soul was made miserable by having from day to day, in all the common affairs of life, to associate with such wicked men.

We may think we will guard against the habits and customs of those whose ways are at first repulsive to us; but by daily association with them and with no other class, we gradually, without desire or effort, assimilate, in a greater or less degree, into the style and manner of those people among whom we dwell and who are our daily associates.

It is in this manner that both people and priest become corrupted, until the Lord's prophet says—"Like people, like priest." Hosea iv.

The priests under the law were to expound the law to their brethren and teach them the right way of the Lord; but, when the corruptions of worship among the people become general, the legal priest gradually assimilated into the same disregard for the law of God that he saw daily manifest among his people until it was "God's truth" to say—"Like people, like priest."

And would it not seem difficult for us to conceive of a worse state of things to befall the church of God than to see among all our people a general state of worldliness, carnality, selfishness, pride, hatred, and strife? And would not such a state of things be greatly aggravated and increased if all our preachers had assimilated into the same style? Might it not then be truly said by any faithful prophet or servant of God—"Like members, like preachers."

The people of Israel had a bad influence on the Lord's priest—and so also do a carnal, proud, and worldly-minded set of church members have a bad influence

upon the Lord's preachers. "Like members, like preachers," until they all become carnally-minded, and bring on a state of death to the spiritual joys of any church.

May the Lord help us.

W. M. M.

CHRISTIAN DEVELOPMENT.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii. 18.

This sacred duty is enjoined upon the children of God in contradistinction from and as a safeguard against "being led away with the error of the wicked," by which opposite course they are sure to fall from their steadfastness in the doctrine and order of the gospel of Christ, as will appear from the reading of the 17th verse.

To grow, in the sense of this text, is to progress, to increase in knowledge and understanding of the character of the Son of God, of His infinite power, love, and wisdom; for the more we know of Him the better we will love and serve Him. Those that know but little of Jesus love Him but little, and those that know Him not, despise His holy name.

But the first and basal principle of this development is life. In the vegetable kingdom, a seed possessing a life-germ, when planted in the earth, will, under favorable conditions, sprout and grow up into a stalk, tree or plant after its own kind, and finally develop into maturity; but a stone, planted in the same soil, could never grow into larger proportions, and why? because it is dead matter upon which the inorganic mineral life of the soil produces no such effect. And it is a fixed principle of law in the kingdom of nature that every seed shall develop and multiply after its kind. A gourd seed never develops a pumpkin, nor a pine tree grow from an acorn. It is equally true in the kingdom of grace, that the subject must first receive the gift of spiritual or Divine life before he can bear the least sign of Christian fruit. A human being grows from a fetus to a man, yet that man is but the development of the principle of human life, and nothing more; for he can not, by any means, derive the heavenly nature from an earthly source.

Therefore, the fundamental cause of Christian development is the life of Christ. "If any man have not the Spirit of Christ, he is none of His (Rom. viii. 9), and He will not demand nor accept the fruits of any tree that does not belong to Him. But when one can truly say with Paul, "Christ liveth in me" (Gal. ii. 20), he is alive indeed, and, under favorable conditions, capable of growth, progression, or development of virtue and knowledge in divine things.

This great fundamental principle of life, "the spirit which is of God," is imparted to God's elect people in the spiritual birth, and constitutes the base of all their active operations in the service and worship of God, and enables them thereby to learn and "know the things which are freely given to them of God." 1 Cor. ii. 12. And by this Divine operation comes the graces of faith, hope and charity; and peace of mind, ease of conscience, and tranquility of soul all flow sweetly to us through this revealed knowledge of Christ Jesus.

And, by the same process, capacity is given for lofty attainments by the which our joy and peace may be multiplied, and our character elevated above a level with the giddy world. Read 2 Pet. i. 1-11.

It is true that while all of God's children receive the same principle of life and the same spirit of faith, hope, and love, yet these principles and qualities are not manifested in all of them to the same extent. This difference arises, partly from the varied conditions under which they live in the world, and partly from the diligence of some and neglect of others in the cultivation of their minds; for while some have better opportunities than others, there are but few, if any, who have no opportunities to learn more about Jesus and His law and commandments, and we should avail ourselves of every facility which God provides for our instruction and advancement in the knowledge of God, of His Word and of His will concerning ourselves.

J. E. W. H.

In science as in art majorities amount to nothing. A hundred smaller men's opinions cannot be received against that of Virchow in the scientific matters on which he is the greatest living authority. As he and other great scientists stand squarely against evolution, not because of the Bible, but because of scientific facts which they know, evolution is only a guess.—*Selected.*

QUESTIONS AND ANSWERS.

1—Q. How do you harmonize the statements in 2 Kings viii. 26 and in 2 Chron. xxii. 2 in regard to the age of Ahaziah, the sixth king of the separate kingdom of Judah, when he ascended the throne? A. In 2 Kings viii. 26 it is said that he was *twenty-two* years old when he began to reign; while, in the *present Massoretic* (that is "traditional") *Hebrew text* of 2 Chron. xxii. 2, it is said that he was *forty-two* years old when he began to reign. Books have been written, and ingenious theories have been invented to harmonize these apparently inconsistent statements. The theory of the old Jewish rabbis, Kimchi (in the 13th century) and Abarbanel (in the 15th century) was that, as the ancient kings, who were fathers, sometimes associated one of their sons with them on the throne, Ahaziah was 22 years old when he began to reign with his father, Jehoram, and 42 years old when, at his father's death, he began to reign in his own right; but then he must have reigned 20 years with his father, whereas it is stated, in 2 Kings viii. 17 and 2 Chron. xxi. 5, that his father, Jehoram, reigned but 8 years; this they try to explain by saying that Jehoram reigned alone and happily 8 years, and then, having associated his son Ahaziah with him, he reigned ingloriously 20 more years, and died when his son was 42 years old—but these are all imaginations without any proof. A second theory is that, as the original Hebrew in 2 Chron. xxii. 2 reads "Ahaziah was the son of 42 years," the meaning is that his mother Athaliah was 42 years old when he was born; and they justify this expression by saying that it is used in reproach to him because she managed him, and thus was the real ruler, while he had little more than the title of king; but the original Hebrew in 2 Kings viii. 26 reads, in the same way, "Ahaziah was the son of 22 years," and no instance of thus referring to the age of one's mother can be shown in the Hebrew Scriptures. A third theory is that while Ahaziah himself was 22 years old when he began to reign, as stated in 2 Kings viii. 26, he ascended the throne in the 42d year of the reign of his mother's family—her grandfather Omri, father of Ahab,

having begun to reign 42 years previously over the kingdom of *Israel*; such was the fact according to the Jewish chronology, but the use of such a date in the account of the reign of a king of *Judah* seems very unsuitable. A fourth theory is that Ahaziah was not the *real* but only the nephew and *adopted* son of Jehoram, and that, when he began to reign, he had been the *adopted son* of Jehoram 22 years, but that he was *actually* 42 years old; this may have been so, but it can not be certainly proved. Athaliah, the wife of Jehoram, and the mother of Ahaziah, is, in 2 Kings viii. 18 and 2 Chron. xxi. 6, called the daughter of Ahab; and it is believed by both Jewish and Christian scholars that the word rendered "daughter" ("daughter of Omri") in 2 Kings viii. 26 and 2 Chron. xxii. 2 should be rendered "granddaughter," as it is often rendered. In all languages, the term "son" or "daughter" is used to denote not only an immediate but a remote descendant. John Gill, the eminent Baptist preacher of London in the 18th century, and one of the most able and learned and truthful men that ever lived, rejects, in his exposition of 2 Chron. xxii. 2, all such theories, and says that the 42 here should be 22, as it is in some copies of the oldest versions or translations of the Old Testament, the Septuagint or Ancient Greek version made in the third century before Christ, and used by Christ and His Apostles, and the Peshito (that is "simple" or "correct") Syriac version, made in the second century after Christ, both of which versions were much nearer in time to the original Hebrew text than the present Massoretic Hebrew text adopted by the Jewish rabbis 916 A. D. The Hebrews used letters for numbers, and the letters for 4 and 2 are nearly alike, and might easily have been taken for each other by ancient copyists, when hand-writing was used in place of printing. The latest and ablest scholars of the present century have adopted Gill's explanation. Thus explained, the two statements in 2 Kings viii. 26 and 2 Chron. xxii. 2 are precisely the same, and do not have to be harmonized. *Numbers* are the most uncertain things in ancient literature, because they were expressed by *letters*, some of which are very nearly like others, and because each document was separately and

somewhat differently *written* instead of being uniformly *printed*. In my copy of the Septuagint Version of the Old Testament (which was printed by Samuel Bagster and Sons, of London, in 1870), Ahaziah's age when he began to reign is said, in 2 Kings viii. 26, to have been 22 years; and, in 2 Chron. xxii. 2, it is said to have been 20 years, which was the nearest round number to his age. In Eyre and Spottiswoode's "Variorum Bible for Bible Teachers," published in London in 1880, it is stated, in a foot-note to 2 Chron. xxii. 2, that the Peshito (or Syriac Version) gives Ahaziah's age as 22 when he began to reign. NO VARIATION IN ALL THE ANCIENT BIBLE TEXTS OR VERSIONS AFFECTS, IN THE SLIGHTEST DEGREE, ANY DOCTRINE OR ANY DUTY OF THE CHRISTIAN RELIGION.

2—Q. What is meant by the Saviour's words, "Which of you convinceth Me of sin" (John viii. 46)? A. Christ means that even His bitterest enemies, although they *accused* Him, at different times, of gluttony, drunkenness, Sabbath-breaking, confederacy with Satan, sedition, and blasphemy, could not *prove* any of their charges, because He was perfectly sinless in thought, word, and deed. He was God manifest in the flesh, and was to be the supreme and final Judge of the human race, and therefore could not Himself be a sinner. Though Satan, the prince of this world, would soon come in his human agents to put Him to death, Christ could truthfully say "he hath nothing (at all) in Me" (John xiv. 30)—"nothing of his own, no sin, in Me, no just cause of My condemnation, no power over Me to put Me to death (Heb. ii. 14) except as given him from above" (John xix. 11). The greatest of all other religious teachers in human history, whether prophet or apostle, minister or martyr, have, the more they knew of God, realized their distance from Him, their great sinfulness; but our Blessed Redeemer, though He knew far more of God than all of them, realized His nearness to Him, His oneness with Him, His perfect freedom from sin. Having no sin at all of His own, He could magnify the holy law of God, and glorify the Divine holiness, in bearing, atoning for, and forever ending all the sins of all His loved and chosen people.

3—Q Why was our Saviour called a "Man of Sorrows" (Isa. liii. 3)? A. Because sorrow was the distinguishing characteristic of Christ far above all other men. Although He was the only sinless man that ever lived, yet He was the most sorrowful of men. His whole earthly existence, from the cradle to the cross, was a period of sorrow—the sorrow of poverty, of toil, of being misunderstood, of reproach, of slander, of conflict with Satan, of persecution by His enemies, of being deserted by His friends, of the bloody agony in Gethsemane, of the mock trial before the Jewish and the Roman courts, of the scourging, of the scornful arrayal in the purple robe, of the crown of thorns, of the blindfolding, the buffeting, and the spitting, of the shameful and painful death by crucifixion, of being forsaken by His God in His dying hour, of enduring the wrath of Divine justice, of becoming a curse! Certainly there was a deep and eternal meaning in the unparalleled sufferings of the only sinless man that ever lived; and that meaning, as explained by promise and type, by prophet and apostle, was that the Sinless and Suffering Saviour bore, in His own human soul and body, all the sins of all His people, as their Head, Representative, and Surety, and thus made perfect reconciliation for all their iniquities, and brought in for them an everlasting righteousness, and He will infallibly, by His Holy Spirit, bring every one of His redeemed, whether infant or adult, of every age and every land, to know of this great salvation that He has accomplished for them, and to rejoice in it and thank Him for it, and to be conformed to His holy image, in soul and body, and to dwell with Him forever in the heaven of immortal glory. He will never be satisfied until He sees this travail of His soul (Isa. liii. 11); and His redeemed will never be satisfied until they awake in His likeness (Psalm xvii. 15; Rom. viii. 28-30; 1 John iii. 2).

S. H.

"In our prayers we are taken up with our needs, in our thanksgiving we are taken up with our blessings, in our worship we are taken up with God himself." How many of us with these words before us, need to be deeply humbled with the thought of how little worship is known in our lives.—*Selected.*

REMARKABLE PROVIDENCES.

“Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” “Who-o is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.” Psalms cvii. 8, 43.

THE INFIDEL AND THE PIRATES.

The following interesting narrative, which has been repeatedly published in periodicals and books during the last quarter of a century, is a striking illustration of the wonderful manner in which the providence and the grace of God work together for the accomplishment of surprising and blessed results:

A native of Sweden, residing in the south of France, had occasion to go from one port to another in the Baltic Sea. When he came to the place whence he expected to sail, the vessel was gone. On inquiring, he found a fishing-boat going the same way, in which he embarked. After being for some time out at sea, the men, observing that he had several trunks and chests on board, concluded he must be very rich, and therefore agreed among themselves to throw him overboard. This purpose he heard them express, and it gave him great uneasiness. So he took occasion to open one of his trunks, which contained some books. Observing this, they remarked among themselves that it was not worth while to throw him into the sea, as they did not want any books, which they supposed all the trunks contained. They asked him if he was a preacehr. Hardly knowing what reply to make, he told them he was: at which they seemed much pleased, and said they would have a sermon on the next day, as it was the Sabbath. This increased the anxiety and distress of his mind, for he knew himself to be as incapable of such an undertaking as it was possible for any one to be, as he knew very little of the Scriptures; neither did he believe in the inspiration of the Bible.

At length they came to a small rocky island, perhaps a quarter of a mile in circumference, where was a company of pirates, who had chosen this little sequestered spot to deposit their treasures. He was taken to a cave, and introduced to an old woman, to whom they re-

marked that they were to have a sermon preached the next day. She said she was very glad of it, for she had not heard the Word of God for a great while. His was a trying case, for preach he must; still he knew nothing about preaching. If he refused, or undertook to preach and did not please, he expected it would be his death. With these thoughts he passed a sleepless night. In the morning his mind was not settled upon anything. To call upon God, whom he believed to be inaccessible, was altogether vain. He could devise no way whereby he might be saved. He walked to and fro, still shut up in darkness, striving to collect something to say to them, but he could not think of even a single sentence. When the appointed time for the meeting arrived, he entered the cave, where he found the men assembled. There was a seat prepared for him, and a Bible on it. They sat for the space of half an hour in profound silence; and even then the anguish of his soul was as great as human nature was capable of enduring. At length these words came to his mind: "Verily, there is a reward for the righteous; verily, He is a God that judgeth in the earth" (Psalm lviii. 11). He arose and delivered them; then other words presented themselves; and so on till his understanding became opened and his heart enlarged in a manner astonishing to himself. He spoke upon subjects suited to their condition—the rewards of the righteous, the judgments of the wicked, the necessity of repentance, and the importance of a change of heart and life. He set forth the matchless love of God to the children of men in such a manner that it had so powerful an effect upon the minds of those wretched beings that they were melted into tears. Nor was he less astonished at the unbounded goodness of Almighty God in thus interposing to save him both naturally and spiritually, and he could well exclaim—"This is the Lord's doing, and it is marvellous in our eyes" (Psalm cxviii. 23; Matt xxi 42). Under a deep sense of God's goodness, his heart became filled with such thankfulness that it was out of his power to express it. What a marvellous change was suddenly brought about by Divine interposition! He who a little before disbelieved in God was now humbled before Him;

and they who were meditating his death were moved to affection for him. The next morning they put him in one of their vessels and conveyed him where he desired. From that time he was a changed man. From an infidel he became a believer in the Lord Jesus Christ.

The ultimate effect of this strange sermon upon those ungodly men can only be disclosed in the judgment; but if in that great day it should appear that others who heard him then were sharers of the blessing, it would only add another to the many instances where the leadings of Divine Providence have prepared the way for the manifestations of Divine grace in the salvation of lost sinners. The word of grace, proclaimed by a sinner to sinners, had proved a savor of life unto life to him who spoke it, and had melted the hearts of those who had long been strangers to the message of salvation.

S. H.

SELECTION.

MEDITATION NO. 4.

Christ the Rock in the Weary Land.

Let the travellers through the parched deserts of Arabia, tell how comforting the shadow of a cloud is, that diminishes the heat of a dry place. Let the travelling companies (merchant caravans) of Dedamin (Isa. xxi. 13), tell what it is to hide their scorched shoulders from the burning sun in the shadow of a rock. How much greater reason have I to boast of my Rock! For *their rock is not as our Rock, even our enemies themselves being judges*. From His pierced side the fountain of life flows, that pours refreshment into my panting soul. Here, I have not only shadow from the heat, but shelter from the storm, when the blast of the terrible one is as a storm against the wall.

What is firmer than a rock? Winds may rend the cedars of Lebanon, and tear them up by their roots, but here the tempests beat and are baffled; the billows dash and are broken; time hovers, but corrodes not the flinty mass. Nevertheless they are not proof against every invasion from destruction and ruin. For see, the enraged thunders rend their towering tops, and angry earthquakes toss them from their seats, while the earth beneath opens fearful, and hides the ponderous heaps. But my Rock shall stand fast forever, when the foundations of the pillars of heaven tremble. There shall I be safe, when the hail shall sweep away the refuge of lies; yea, when God shall rain on sinners, snares and fire in the furious storm of wrath. I shall sing in safety, being an inhabitant of the Rock of ages, from which I shall never remove. No wonder, then, that the saint of God shouts for joy, being an inhabitant on high, and having for his place of defence the munition of rocks. Some-

times, indeed, the blind world is ready to allege that their rock has sold them, and that if God, were their God, surely He would awake for them; and in this they are strengthened, when they see martyrs guarded, through bemoaning crowds, to execution; some to the gibbet, and others to the sea-mark; some to the rack, and others to the fire; but then their Divine Comforter invisibly attends, and He whose form is like the Son of God, walks with them amidst the fire, and fans away the flames. This is the Rock from which I am filled with honey, the Rock that pours me out rivers of oil.

Do rocks defend me from blasts, from whatever quarter they blow? So does my Rock. Is the blast from hell? Well He has the very keys of hell and of death. Is it from sin? He is my righteousness. Is it from Satan? He has conquered the principalities and powers. Is it from afflictions? He is my sympathizing and feeling High Priest. Is it from losses? He is my exceeding great Reward. Is it from crosses? He makes all things work together for good to His people. Is it from anguish? He is my joy. Is it from darkness? He is my Sun. Is it from doubts? He is my Counsellor. Is it from deadness? He is my Life. Is it from enemies? He is my Shield. Is it from temptation? He is my Deliverer. Is it from false friends? He will never leave me nor forsake me. Is it from solitude and banishment? He is everywhere present. Is it from disease? He is my Physician. Is it from death? He is the Resurrection and the Life. O glorious Refuge! O sure Defence! O everlasting Munition! Here do I defy the worst that earth and hell can do. Henceforth will I tabernacle, by faith, in the *man* that is made of God an hiding place from the storm, a covert from the tempest, and as the shadow of a great rock in a weary land, till every blast blows over, not a threatening cloud appear in the sky, but my heaven be beautified with everlasting day, and the air in which I breathe be swept of every storm.

JAMES MEIKLE, of Scotland.

From *Solitude Sweetened*, 1760.

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.

WALTER ROY BATCHELOR.

Died March 30, 1900, Walter Roy Batchelor, infant son of Cordy and Molly Batchelor, of Newton County, Ga. He was born June 27, 1899. Little Roy was a sufferer all his life, yet he bore it with unusual patience and fortitude. All was done that could be done by kind parents and friends, yet he had to go. He was the first out of a large number of children that these fond parents had to give up, hence the loss seems heavy. Yet we would say to them: Grieve not,

The little babe has gone to rest,
To be with God forever blest.

The writer tried to speak words of comfort at the burial. May the Lord bless the dear family in their sore affliction, is our prayer.

JOHN D. CURTIS.

ELDER DAVID LILLEY.

Elder David Lilley was born in Mercer County, West Virginia, April 14, 1822, and died at his home near Gales Creek, Washington County, Oregon, May 9, 1900, aged 78 years and 25 days, of la grippe, as one going into a peaceful sleep. Brother Lilley professed a hope in Christ over fifty years ago, and joined the Primitive Baptist church called the Old Camp Creek church in Mercer County, West Virginia, belonging to the Indian Creek Association.

He was ordained to the full work of the gospel ministry some twenty-six years ago in the Little Blue Stone church situated in Summers County, in West Virginia—that church also belonged to the Indian Creek Association. He was married four times, and was the father of eighteen children—nine boys and nine girls—of whom two boys and four girls preceded him to the great beyond.

He moved with his family from Virginia to Wilson County, Kansas, in the fall of 1875; lived there nine years; moved from Kansas to Oregon in the spring of 1884, and settled near Gales Creek, in Washington County, where he resided until death. He put his letter into the Primitive Baptist church called New Hope, then held at Diley, Ore., and was elected pastor of the church, which office he filled until his death as above stated.

Elder Lilley died as he lived, a loving, faithful, devoted Christian, earnestly contending for the faith once delivered to the saints. Salvation by grace and grace alone was his theme. He was confined to the house for nearly two years—hadn't been able to attend his church for nearly that length of time, but did not suffer very much, for which he often expressed his thankfulness to Him who rules the hosts in heaven above and earth beneath, and tempers the storms to the shorn lamb, and even hears the ravens when they cry.

He was perfectly resigned, often saying he was only abiding his time. He said to his son Robert on Sunday morning before he died—in reply to his son saying "Good morning, Pa!" that it would soon be "Good morning" with him again. The 14th chapter of Job was a favorite chapter of his. He marked each verse of the chapter from time to time as it would seem to fill him with love and admiration. He sent for Elder W. S. Matthews to preach his daughter's funeral some seven years ago, and at that time requested that he (Elder Matthews) should preach his funeral, which request will be carried out in the near future. He also requested that the hymn beginning "Unveil thy bosom, faithful tomb; take this new treasure to thy trust," etc., be sung at his grave, which was done. He leaves a wife, twelve children, and several grand and great-grandchildren, to mourn their loss, but they mourn not as those who have no hope, realizing that their loss is his eternal gain. "For if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with Him." (1 Thes. iv. 14.)

The bereaved family have the sympathy of the entire community. I think it can be well said of him: "He had no enemies." He was

buried in the Gales Creek cemetery, there to await the last trump when the whole redeemed family will be gathered together from the four corners of the earth, and be enabled to shout redeeming love throughout a never-ending eternity. May the God of all grace fit and prepare us all for that great and notable day, is the prayer of the unworthy writer.

S. B. MOFFITT.

Newberg, Yamhill County, Oregon.

Messenger of Peace, and *Monitor and Advocate*, please copy.

ISRAEL HILL.

Israel Hill was born in New Jersey, August 15, 1813. Before he was two years old his parents moved to Hamilton County, Ohio, where he was brought up and where at the age of twenty-three he was married to Miss Harriet Edwards. This young couple came to Indiana in 1838, when this region was covered with timber, and when wild beasts and Indians inhabited the forests. Here these pioneers established their home, where they lived for over a half century.

He was the oldest of a family of eleven children, of whom not more than three survive. The wife of his youth preceded him to the grave seven years last February. Five of their ten children are living, who with the thirty-one grandchildren and fourteen great-grandchildren, reside in several different States.

Six grandsons bore his body to its resting place. Of his life and character, so well "known and read" in this community, little needs to be said here. We may emphasize the respect and confidence accorded him by all of his own household. As a neighbor and citizen he recognized his duties and sought to fulfil them.

His nature was not of the emotional type, yet he was truly optimistic. He had his share of the burdens and cares of life, of disappointments and financial losses by fire and otherwise, of anxieties as a father, of afflictions and bereavement. Yet he was never disheartened nor gloomy, and he did not lose confidence in his fellow-men. He looked beyond this world for the realization of his largest hopes.

His unwavering faith, and universal good cheer, have been an inspiring example to those who knew him best.

In his young manhood he united with the Baptist church, the Old School branch, of which church he remained a member till his death. In his later years he had an increasing interest and a richer delight in the Word of God, and in the hymns of his church. Thus a well-rounded earth-life of eighty-six years and nine months had an appropriate and peaceful closing—yea, a happy transition into the heavenly.

He died at the home of his widowed daughter-in-law, Mrs. Jennie B. Hill, May 16, 1900, and his body was interred in the Dunlapsville cemetery.

(His grandson),

WM. H. LEACH.

MRS. L. P. McDANIEL.

By request, I send for publication the obituary of sister L. P. McDaniel, who was born in Talbot County, Georgia, February 4, 1841,

and fell asleep in Jesus September 15, 1899, 58 years, 7 months and 11 days of age. She professed a hope in Jesus in early life, and joined the Missionary Baptists, with whom she lived awhile, but the Lord was pleased to open her understanding and to reveal unto her the more perfect and enduring things of the Spirit, which things are eternal and only seen by the faith of God's elect, and hoped for. Thus seeing that they did not contend for this faith, but were in fellowship with unfruitful works of darkness, such as unscriptural inventions and modern ideas, inventions of men, which have their foundation only in the wisdom of man, but her faith being in the wisdom of God, she believed it her duty to obey His command in coming out from among them, and being separated, as saith the Lord, which she did by joining the Primitive Baptists, where she found sweet peace of mind, entered into that rest that remains for the people of God, which they that believe have entered into. As pastor of her church, it has been my privilege to be in her company often, and to visit her during her sickness, and I know that she lived and died in strong triumph of this faith. She was blessed with a great spiritual knowledge and understanding of things pertaining to the kingdom of God, so much so that preachers who were acquainted with her liked to converse with her upon important subjects pertaining to this faith. I have never known of anyone in whom the grace of God was more fully manifested. But that sweet voice is silenced forever. Her works of love do follow her. She was gentle and kind to all, always ready to lend a helping hand to the poor and needy; would visit the sick and afflicted, and administer to their necessities as long as she was able. She was found filling her seat at the church. She seemed to enjoy preaching and the experience of the little ones as much as anyone we ever saw; and it was her chief delight to have her brethren and sisters to visit her house. It was a home for the servants of God. She was a good, kind, and affectionate companion, a loving and faithful mother, a useful and kind neighbor. Her children have lost a good mother, the neighborhood a good friend, and the church a true and faithful member. She leaves a companion, four children, one boy and three girls, and grandchildren, and a large circle of relatives and friends, to mourn; but may we be still and that it is God that doeth His will in the armies of heaven and among the inhabitants of the earth, and that He is too merciful to do unjustly, too wise to err. While her children can never hear her loving voice any more, may they remember her good advice, and grace be given to them to live her life and die her death, triumph over the last enemy, and meet her and all of the redeemed where parting will be no more. After services by the unworthy writer, her body was laid away in Mars Hill cemetery to await the resurrection.

W. B. ROBERTSON.

Aeworth, Ga.

MRS. F. M. SATTERWHITE.

It is with sadness that we record the death of our beloved sister R. J. Satterwhite, who departed this life April 21, 1900, aged 55 years and 3 months. She was a daughter of Amos and Jane Willingham, formerly of Alabama, but has been a resident of Upshur

County, Texas, forty-four years. Our sister united with the Primitive Baptists at Paint Rock church thirty-five years ago (when young), and was baptized by Elder Jeff. Stringer.

She was married to Elder F. M. Satterwhite (son of Isaac and Luficia Satterwhite), October 28, 1866. She was a faithful and devoted member until her death; never shirking any duties imposed upon her.

She always endeavored to make her home pleasant to those that visited her. She traveled a great deal with her husband, to the different churches and Associations, and was loved by all who knew her.

She was afflicted over thirty years, but with the help and kindness of her affectionate and devoted husband she survived until April 21.

We can faithfully say that her orderly walk and godly conversation were approved by all good people. Always ready to help the poor and needy at all times and in all things she could, holding fast to her profession without wavering.

As a wife she was unsurpassed, a devoted mother and a good criterion for young women—always teaching good works, peace and harmony at home. While we feel that she is delivered from all suffering, and is now resting in peace with her Saviour Jesus Christ, we can not help but mourn that such a noble woman is taken from our midst. Yet we believe that our loss is her eternal gain.

We greatly sympathize with her loved ones, especially her children and dear husband who loved each other dearly. May God bless them.

PAINT ROCK CHURCH.

Shady Grove, Texas.

C. A. CARR.

It becomes my painful duty to record the death of my dear husband, C. A. Carr, who was born in Georgia, March 1, 1846, came to this section (Newton County, Mississippi), with his father in 1849, and died January 22, 1900, making his stay on earth fifty-three years eleven months and eight days. His death was most unexpected, but he has left us an abiding confidence that he is at rest. O may we all be submissive to the will of Him that doeth all things well. My husband was a member of the Primitive Baptist church for twenty-two years, also clerk for ten years. He was always present on his meeting days if not providentially hindered. I never knew him to be too busy to attend his church meetings. He has left me with seven children to raise and care for. He was the father of thirteen children, six girls and seven boys. Dear Brother Hassell, pray for me, that I may be enabled to get through this sin-stained world, and that my last days may be my best days, as I believe God's dear children are the ones to go to. I know of no other ones, only to look to Him who hears the cries of His children everywhere they may be; if a child at all, I feel myself to be the least of all.

Your sister in, I hope, of eternal life,

M. A. CARR.

A good understanding have all they who do God's commandments.
 cxl. 10.

WHITAKERS' ACADEMY,

(FOR BOTH SEXES.)

Whitakers, North Carolina.

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CHARLES H. WATERS, M. D.

LOCATION DESIRED.

DEAR BRETHREN: I desire to form a law partnership with an attorney of the Primitive Baptist faith, at some place reasonably accessible to weekly or monthly meetings of the church. I am thirty-three years old, married, and have been at the bar eleven years. During this time I have, also, written and published the following law-works: A "Guide and Manual for Magistrates and Attorneys." (816 pages); an "Annotated Pocket Code of Virginia." (513 pages minion type), lawyers' edition; and an "Annotated Digest of the Supreme Court Decisions of Virginia" (to be complete in seven volumes of 875 pages each); which books are in general use among the profession of the two Virginias (except the Code, which is limited to this State). My membership is with the brethren at Bethel church, Radford Furnace or Allisonia, Va.), to whom (and the attorneys and business men at my address below) I refer. Or, I would be pleased to correspond with some brethren as to locating among them as an attorney regardless of partnership. I fervently desire the sweet fellowship of the saints.

With gospel greetings,

SAM. N. HURST,

Pulaski City, Va.

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Vol. 22.

No. 9.

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June 01

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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The Gospel Messenger.

SEPTEMBER, 1900.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 22. WILLIAMSTON, N. C., SEPTEMBER, 1900. No. 9.

EXTOLLING JESUS THE KING.

Hark! ten thousand harps and voices
Sound the notes of praise above;
Jesus reigns, and heaven rejoices;
Jesus reigns, the God of love;
See, He sits on yonder throne;
Jesus rules the world alone.

King of glory, reign forever,
Thine an everlasting crown;
Nothing from Thy love shall sever
Those whom Thou hast made Thine own,
Happy objects of Thy grace,
Destined to behold Thy face.

Saviour, hasten Thine appearing;
Bring, oh bring, the glorious day,
When, the awful summons hearing,
Heaven and earth shall pass away;
Then with golden harps we'll sing,
"Glory, glory to our King!"

—THOMAS KELLEY.

Dancy, Ala., July 5, 1900.

Elder S. Hassell—

DEAR BROTHER: Inclosed find Post-office Order for \$2. One dollar is for "The Messenger," the other you can use as you think best. Accept thanks for continuing "The Messenger" after subscription expired. Since that time I have lost my beloved husband, and though I know he has been summoned by the Master to join God's elect in "singing hallelujah to the Lamb" forever, the aching void in my heart can be soothed alone by the blessed promises of His Word. In inclose you a letter from brother A. J. Coleman (perhaps the last he ever wrote), which I hope you can find space in "The Messenger" to publish. Brother Coleman was an active minister of the gospel for many years, and as you see by his letter, in active work to the last days of his life.

He did much good work for our cause, and died at a ripe age, beloved and respected by all who knew him. With best wishes for your success, I am,
 Yours truly, Mrs. J. CLAUTON.

Pleasant Grove, Ala., August 23, 1899.

A. Massengill, Esq.—

VERY DEAR BROTHER: As I never expect to see you all again in this vain world I write you a scribble. I took a tour among my churches and friends up in Lamar County during the hot spell, which so overcame me that my poor little old wife had to help me in the house and help me in bed, and here I am; and can't eat a thing in reach, but I am living on the promises of my Heavenly Father, which can never fail. I can truly say, I have fought a good fight, and kept the faith, and been kind to the poor when I had it; am leaning my weary, aching head and throbbing heart upon His promise, Psalms xli. 1-3. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble; the Lord will preserve him and keep him alive, and he shall be blessed upon the earth, and Thou wilt not deliver him to the will of his enemies, the Lord will strengthen him upon the bed of languishing, the Lord will make his bed in all his sickness." This promise is worth more to me and you and your family and Sister Clauton than a gold mine; for you have all considered me kindly in all my poverty and sorrows, for which the stream of my gratitude will flow to you whilst lingering in the icy arms of death.

I am up this morning, but oh! so weak, so weak; but I wanted to let you all know how grateful I felt to you all for your kindness bestowed upon your poor weak brother in the days of his stormy adversity. Oh how I appreciate your kindness! Oh how I love you all! I can not express it. I have burned down the candle of my life in telling the beautiful stories of salvation by grace through faith, not of works that any man should boast. The world has run wild after elections and commandments of merit and ungodly traditions. I hope that you may all stand fast in the liberty wherewith Christ has made you free, and be not entangled again

in the yoke of bondage. If you stand alone, Christ will stand with you. May God bless you all, I pray. And oh, brother and sister, live in peace and love, for our time is too short to fool its golden moments in malice and ill-will. Oh! pray for your poor afflicted brother and sister and one another.

Brother Alex, I want to hear from your dear mother, as her health was bad; write to me. If it's God's will I may pull through this affliction. Give my love to your entire family and all enquiring friends, and especially to my dear Sister Clauton and her noble husband. I am afraid you can not read this, I am so nervous. May God bless you all. Farewell.

I must lie down, I'm so tired; oh for this love let rocks and hills their lasting silence break. I am able to sit up to-day.

A. J. COLEMAN.

Opelika, June 13, 1900.

G. P. Hurst—

BELOVED BROTHER IN CHRIST: I was so glad that the Lord had visited your church and had given your family a time of refreshing from His holy presence. And I felt truly thankful to know that in the midst of your feast you did not forget your old friend and brother, but felt moved to let him know that in his low estate of old age, he might also feast and rejoice with you and your household, which I did. But, dear brother, you would do well to learn that these feasts do not come every day, nor are they at our bidding. They are somewhat like angels' visits—"few and far between."

But there is one thing certain, that the "Lord God will come, with strong hand, and His work is before Him and His reward is with Him. He will feed His flock like a shepherd." He never gets behind in His work, like farmers and others talk of getting behind and have to hire help to get their work up. His work is before Him and it is always kept before Him, and He comes with such strong hand that His arm of power and love rules for Him in the hearts of His flock and causeth all of them to love their Good Shepherd.

Now, brother, you can not go astray or wrong if you go where He leads, though it may be to you even the

very valley and shadow of death. You need fear no evil, for the Shepherd is with thee.

Now, I had better stop writing, though I am not half satisfied, for there is nothing more delightful than to speak of Jesus to one who knows His voice, and that knows it and loves it so well that a stranger's voice they will not follow, but will flee the voice of strangers of every kind, name, and order.

Now let me ask you and these young Baptists of your household to get your Bible and carefully read the 40th chapter of Isaiah, and also the 10th chapter of John. You will see that our God has ordained to give gospel comfort to His people, and has ordained the very best thing to give them comfort in all the universe, and that is to proclaim unto them in the gospel that their "Iniquity is pardoned."

And you and these dear young children of your own household will see in 10th chapter of John that when the Good Shepherd "puts forth His own sheep He goeth before them" in every trial and in every sorrow, and they should early learn to know that when they have temptations, trials, and sorrows, their only hope of victory is Christ's victory given unto them, so that you and your children, and all these young or old members at Providence or elsewhere, must join in one united song of "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

This may be the last letter to you, as I am so feeble. Dispose of it as you think best.

Love to all,

W. M. MITCHELL.

North Berwick, Maine, September 26, 1899.

BELOVED SISTER IN THE LORD:—I am ever willing to receive a few lines from you, because I feel they come from one of the dear kindred in Christ Jesus, and I am interested in your welfare. Indeed, as I read of your soul's exercises, I feel a response in my own soul, and feel to share with you the ups and downs of your pilgrimage. I see you need what I of late have been much feeling my need of; that is, that my faith in the Lord might be increased. "Lord increase our faith." I feel there is a vast amount of unbelief which clogs my steps

whichever way I turn, and when I get into a strait place I find my faith is small indeed. Last night I encountered some things that oppressed me sorely, indeed my very heart ached under the pressure of my burdens. I tried to pray to our God, but I felt I had so little faith. the difficulties, the darkness of the way all appeared as an insurmountable mountain, and I could not of myself look up to the Lord with that faith to say, "O mountain, be thou cast into the sea." My very prayers, through the unbelief infesting my heart, languished. There were some faint, half-hearted moanings before the Lord, and yet I was so distrustful that I thought He does not regard my cry, He turneth away from my sighing. I felt I was only fit to be despised by the Lord, and was thinking to try to harden myself against the oppressions of my soul when the thought came to me, You remind others in their trials and afflictions of the gracious God, and repeat to them the words, "Cast thy burden on the Lord, and He shall sustain thee; He will never suffer the righteous to be moved, and, "Casting all your care upon Him, for He careth for you." Now do this yourself. It was then particularly I discovered how little I was confiding in the Lord, and how helpless I was. I indeed felt I needed the Lord to increase my faith, and I felt ashamed that I was so distrustful. Surely I must be weak in faith, for my fears still surround me and shoot their arrows at me, and I do not feel able to rise up against them, and put them to flight. Heb. xi. 34. "O thou of little faith." Often I feel my faith is small indeed, a tiny speck, in size, but a fractional part of a grain of mustard seed. Difficulties often compass my path, and I have no strength to surmount them. I am so weakened through unbelief that I can not arise to thresh the mountains and beat them small. Then I try to think upon the Lord, and the exceeding great and precious promises, and I feel a tinge of shame come to my cheeks at the thought of my sinful distrustfulness; yet I still am weak. I present to the Lord a sort of a mechanical prayer, I use the words, "Lord, increase my faith." I tremble, my heart tells me, "It is a prayer of unbelief," and I feel I have contracted more guilt, that I have dishonored the Lord in so praying;

for I feel condemned by the words of the Apostle James, "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed; for let not that man think that he shall receive anything of the Lord."

What then can succor and save a weak and worthless worm as this?

Only the riches of God's grace can minister to those who have no might. "The afflicted people He will save." If the bestowment of God's mercies was dependent upon, and gauged by, our faithfulness to the Lord, then our lives would be a dreary waste. Our faithfulness to the God of our salvation flows from the unmerited grace of God, and is only maintained by the operations of this self-same precious favor of the Lord. How vain must that heart be that has its eyes upon the blessings of the covenant of grace, and goeth forth to harvest them by pretentious and supposed obedience, as though his acts were meritorious to procure the mercies of the Lord. The heart that is thus conceited is the Simon Magus heart, that thinketh that the gift of God can be purchased with money, or the acts of men. God in the gospel of His grace will utterly disdain such commerce. When the believer has done all things he comes before our heavenly Lord saying, I am an unprofitable servant: my food and clothing and the comforts of thy house are all beyond my deservings; I am every day growing deeper and deeper in debt to Thee, O Lord, my God. We are learning that all our trust in the living God, all our devotedness to His glorious name, all our acts of obedience, all our aspirations after Him, that all that pertains unto life and godliness is the gift of Divine power. 2 Peter i. 3. The ability to spiritually worship the everlasting God proceeds from the gracious ministry of the Holy Ghost. I know you will agree with me that there are seasons when our faith and love and every grace seem to be very feeble within us, and we are in a languishing condition. What then, I ask again, will quicken into lively exercise our faith and hope and love in Christ Jesus? I found last night in my troubled state of mind, amidst the oppressions that weighed me down, and the low, languishing condition of my trust

in God, that I could not increase my trust in Him, I could not amidst such distrustfulness put life and fervor into my prayers. I recognized my impotency, and I found the Lord took knowledge of it, and had pity upon me. The Comforter that should relieve my soul was not far from me. Lam. i. 16. The Holy Spirit is the nourisher of our faith and love and every grace. He remembers to us the faithful word of the Lord; He raises up in us thoughts upon the immutability of our God, and under His heavenly ministry revealing Christ Jesus, His character, His acts, His pity, His great love, His kindness to us in times past, we fall to musing upon these things and find there is something strengthening in these thoughts, and our languid faith and hope and love are warmed up, and begin to flow forth afresh unto the Lord, and perhaps before we are aware we feel such confidence in our hearts that we are ready to say, "I shall yet praise Him who is the health of my countenance and my God."

The more that Christ Jesus is discovered unto us by the Spirit of Truth (for "He, Jesus saith, shall testify of Me, He shall glorify Me: for He shall receive of Mine, and shall show it unto you"), the more our faith will grow in Christ, and we are thus rooted and built up in Him, and established in the faith. The Holy Ghost alone can perfect, establish, strengthen, and settle us; and this is always after we have suffered awhile. 1 Peter v. 10. We are being reminded constantly of our dependence upon the God of all grace, and He will be very gracious unto us unto the end of our earthly journey. "The Lord God is a Sun and Shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in Thee."

I am. I hope, your brother in Jesus,

FRED. W. KEENE.

RESPECTED BROTHER IN CHRIST:—I greatly desired to attend your meetings but was prevented by sickness, so we have trials both without and within. I feel depressed and sad because of an experimental knowledge of the bondage of corruption. But though earthly joys seem no longer able to satisfy the mind, and life is like

the flying of the eagle that seeks its prey, I receive some sweet assurance that though the earthly house of this tabernacle were dissolved, we have another building, a house not made with hands eternal in the heavens. This hope springs alone from a contemplation of God's promises to the poor. If I consider my own sinful heart the blessing of a resurrection unto life seems too great for me to think of. Little did I think forty years ago, when this hope first came to me and shone so sweetly, I should ever see so much sorrow and encounter so much trouble. I thought then I was ready and willing to yield up this life at the Master's call, and now with more mature knowledge of the emptiness of a sinful world, I feel the force of the apostle's judgment that it is better to depart and be with Christ. There is, truly, nothing here that affords real comfort except as we find it in the house of the Lord and the things of His kingdom, and so weak and imperfect are we that we greatly lessen our enjoyment by needless dissensions and the lack of that charity that we are exhorted so often to manifest. Well, our consolation is that the Lord knows not only what trials we need, but knows what chastisements are necessary, and our fallings and repentings and many changes convince us that here we have no continuing city, and He who disposes all events will lead each of His children at length by a right way to a city of habitation, and each can say, "when I am tried I shall come forth like gold." When He takes away one of His servants whom we have come to dearly love, He will sanctify the loss to our good and will raise up others to proclaim and display the power of His truth not only by words but faithful deeds as well. When we see the great evils that result from speaking careless words or showing bitterness among brethren, we should be more vigilant and strive to keep the unity of the spirit in the bond of peace. O that we might sigh and cry for the abominations done in the earth, and be drawn away from the alluring vanities that have captivated the hearts of so many of our fellow mortals!

We join in sending love and sympathy and wishing you all good speed.

In affection and tribulation, your brother,
Avon, Ind.

R. M. BARTLEY.

THE RESURRECTION.

DEAR BROTHER HASSELL:—The time of my subscription having expired, I herewith send \$1 for myself and one for R. A. Hayes. I can't get my consent to do without "The Messenger." I feel like Elder G. W. Burson expressed it while preaching. He said that many times he read one article that paid him the cost of the paper. Of course we are all human, and liable to err, even in writing or editing. Therefore, if anything appears in "The Messenger" that we can not fully indorse, we should not condemn and reject it all. Generally speaking, I indorse "The Messenger," and feel like it is a blessing to the saints. I feel impressed to pen a few thoughts on the subject of the resurrection. There are some few good brethren that believe the body never rises, and I think they are honest in their belief; but I feel certain, from the reading of the Scriptures, that they are mistaken. They hold to the idea that the inner man, the spirit, the living principle, rises from the body when the body dies, and the dead body goes to corruption to the dust and never rises again. Now the truth is there would be no resurrection of the dead at all if this view was correct. So to correctly understand the matter we must go to the foundation, which is Jesus and none other.

All agree that that same Jesus that was made of a woman and under the law, and ever stood as the covenant head over all things to the church, was the same that was nailed to the cross and there expired and gave up the ghost. Now that holy body was as dead as any human body will ever be. That same first fruits of them that slept on the third day rose, yea that same body that all agree was dead, so that Thomas, when he saw the prints of the nails in His hands, said, "My Lord and my God!" Now all have agreed that the Lord's dead body arose. Paul says to the church: "If we have been planted together in the likeness of His death (in the past tense), we shall be (in the future) also in the likeness of His resurrection." Now if the spirt only rises there would be no likeness to Jesus. If our bodies go to corruption and never rise, we can never be like Him.

Paul says again: "But if the Spirit of Him that raised up Jesus from the dead dwell (now) in you, He that raised up Christ from the dead shall (in future) also quicken your mortal bodies by His Spirit that dwelleth in you." Again he says: "We groan within ourselves, waiting for the adoption, to-wit, the redemption of our bodies." So I believe our bodies will be redeemed from corruption, and that this corruptible will put on incorruption, and this mortal will put on immortality. Then the question is asked, "Oh! death, where is thy sting? Oh! grave, where is thy victory?" The grave gets a victory, but in the resurrection it loses it with us as it did with Christ. David said, "I shall be satisfied when I awake in Thy likeness." John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but, when He shall appear, we shall be like Him, for we shall see Him as He is." Here we see we will be like the holy Jesus, yes the same Jesus with prints in His hands, for there were above five hundred witnesses who saw Him after He rose from the dead. We poor vile mortals have the blessed promise that "He will change our vile bodies that they may be fashioned like His glorious body." Yea, our bodies will be sown in corruption and raised in incorruption; "it shall be sown a natural body," and it (the same it) "shall be raised a spiritual body," etc.

Dear brother, I have written these lines at my hour rest from the field at noon, and, if you think them worthy a place in our welcome visitor, publish.

Affectionately, your brother,
Roopville, Ga.

W P. MERRELL.

The late Sir Humphrey Davy, well known through all ranks as the inventor of the miner's safety lamp, was one of the favored sons of science in the last generation. He was a baronet of the United Kingdom, president of the Royal Society, a philosopher, a poet, and a man of fashion. Among the last things this successful man penned were the following words: "I envy no quality of mind or intellect in others; not genius, power, wit or fancy. But if I might choose what would be most delightful, and, I believe, most useful to me, I would prefer a firm religious belief to every other blessing. For it creates new hopes when earthly hopes vanish; and throws over the decay of existence the most gorgeous of all lights, calling up the most delightful visions where the sensualist and the skeptic see only gloom and annihilation."
—*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.

A LIGHT SHINING IN A DARK PLACE.

“We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost.” 2 Peter i, 16-21.

In the first half of this passage the Apostle Peter alludes to the wonderful scene at the transfiguration of the Lord Jesus Christ on the high mountain apart, when Christ's face shone as the sun, and His raiment became white as the light, and Moses and Elijah appeared with Him in glory, and talked with Him of His decease which He should accomplish at Jerusalem, and a bright cloud overshadowed them, and a voice out of the cloud said, This is My beloved Son, in whom I am well pleased; hear ye Him. This glorious and most instructive scene had been witnessed by only three of the Apos-

ties, Peter and the two brothers, James and John; and is described by Matthew (xvii. 1-13), Mark (ix. 1-13), and Luke (ix. 28-36). It was the most marvellous manifestation of the Divine power and majesty of the Lord Jesus Christ during His first coming in the flesh; and it was a most astonishing and unanswerable confirmation of the Divine origin and truth of the Old Testament Scriptures, whose most important teaching was a prophecy of the coming of the Son of God as the Son of man to save His people from their sins by the shedding of His blood and by the power of His Spirit. In the 19th verse the clearer translation (as given in the Revised and the Baptist Versions) is—"And we have the word of prophecy made more sure"; or (as given in the Newberry Bible)—"We have also the prophetic word confirmed," that is, by the voice of God directly from heaven designating His Son as the great and perfect and Divine Teacher and Saviour to whom all the prophets (represented by Moses and Elijah) had borne witness. The voice of God from heaven puts it beyond all shadow of doubt that it was His word which the prophets spoke when they testified beforehand of the coming and sufferings of Christ and of the glory that should follow (1 Peter i. 10-12; Luke xxiv. 25-48); and the same Divine and holy truths are proclaimed by the Apostles throughout the New Testament.

Such being the case, it is, says the Apostle Peter, the highest wisdom on the part of the people of God to take heed unto the Divinely inspired and Divinely interpreted Scriptures, as unto a light that shineth in a dark place, until the day dawn and the day star arise in their hearts. They should read and search the Scriptures (John v. 39), meditate upon them (1 Tim. iv. 15, 16), attend upon the public ministrations of the word (Luke iv. 16; Heb. x. 25), and walk in the way of truth and righteousness laid down in the Scriptures (2 Pet. ii. 2, 21), and by thus adding to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, they would make sure to themselves and to others their calling and election of God, and so an abundant entrance would be ministered unto them into the everlasting kingdom of our Lord and Saviour Jesus

Christ (2 Pet. i. 5-11). In walking in a dark place, we need a light so as not to stumble and fall and get hurt; and the psalmist says (cxix. 105), "Thy word is a lamp unto my feet, and a light unto my path." "Darkness covers the earth, and gross darkness the people" (Isa. lx. 2); and sometimes even the reverent and obedient child of God "walks in darkness, and has no light," and, in such a case the Lord says, "Let him trust in the name of the Lord, and stay upon his God" (Isa. l. 10). The light of Divine truth and holiness is in the word of God, which sets forth the perfect, infinite, and glorious attributes of His character, and His strengthening and comforting promises to His people in accordance with His character, in which all His children and servants may implicitly trust, even though the Divine light may not yet have appeared in their dark hearts, that is, even though they may not yet feel and enjoy that light. And thus taking heed to God's word and walking by the light of that holy word, and looking up to heaven, to God, for guidance and strength, for understanding and salvation, they will at last realize in their poor hearts the dawning of the day, the sweet light of the Divine Spirit, and the arising of the Day-Star, the glorious appearing of the Lord Jesus Christ, who calls Himself the "Bright and Morning Star" (Rev. xxii. 16), the sure herald of a blessed, heavenly, and everlasting day, and who is the Sun of Righteousness that arises with healing in His wings (or beams) unto all that truly fear the Lord (Mal. iv. 2), the Light of Life to His people in all the world (John i. 1-18; viii. 12), the Everlasting Light of the Heavenly and Eternal City of God (Isa. lx. 19, 20; Rev. xxi. 23; xxii. 5). But the child of God must remember, says the Apostle Peter, that, as the Scriptures are of Divine origin, so they are of Divine interpretation; that "no Scripture is of any private interpretation," that is, no Scripture is its own solution, or to be explained by mere human wisdom; the same Divine Spirit that indited the Scriptures (2 Tim. iii. 15-17) must interpret or explain them to our understandings and open our hearts to receive them (Luke xxiv. 45; Acts xvi. 14; 1 Cor. ii.; 2 Cor. iv. 6; John xvi. 13, 14).

S. H.

TWICE A CHILD.

It hath been said—"Once a man and twice a child." This, no doubt, is intended for those who live to be old. But in my case it does not hold good, if my individual feelings or judgment are to be consulted in the matter. I have never felt to be out of my childhood state in many particulars. As to growth in stature this might have done well enough, but for the many drawbacks by severe spells of sickness and the many hurts received when engaged at heavy work in early youth. This caused not only a decline of general health, but so blasted the prospects of life that much mental depression followed. Thus, in looking at things that are seen which are temporal I have been dwarfed in all my efforts, almost every way. But leaving these temporal things and viewing my life as a professed follower of Christ, I have ever felt to be but a very feeble child in understanding the deep things of God, or in doing the things that are becoming to the doctrine and order of the house of God. "His righteousness is like the great mountains; His judgments are a great deep." And when we come to be measured by the unmeasurable heights and infinite depths of God's power and grace to bring eternal salvation and glorification to guilty, polluted, and condemned sinners, I must say, "Lord, I am but a child in the understanding and knowledge of these deep, heavenly, mysterious, and glorious things."

When the prophet of God had but a glimpse of the great work he was called to do in the name of the Lord, he felt so little that he cried out, "O Lord, I am a child, I can not speak." And as to myself, I expect to remain in this childish state till that which is perfect is come; then "that which is in part shall be done away."

I have no doubt but that even in this time and state of the mortal pilgrimage of the children of grace that there is a growth in grace and in the knowledge of our Lord Jesus Christ, but this growth in grace is just opposite to a growth in nature, it is a growth downward, causing one to worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. It excludes boasting of our great attainments and great

gifts, and makes one feel that of himself he will not glory save in that grace that hath given him a knowledge of his infirmities.

It matters not how many or how great the gifts may be to the church of God in this present militant state, the church and all its members here are in their state of childhood when compared with that which is to come. "Now," says the Apostle, "I know in part; but then shall I know even as I am known." A few times in life I have heard brethren quote 1 Cor. xiii. 11, in confirmation that they had put away the childish things of their early Christian knowledge and had now grown to the stature of a man in Christ Jesus as mentioned in Eph. iv. 13. But I am such a child in understanding of the Scriptures that I have never yet been able to see that either the text in 1 Cor. xiii. 11, or the one in Eph. iv. 13, means any such thing as their application of those texts would indicate.

It is true the holy apostle does give us to understand that "Now," in our present time state, "we see through a glass darkly"; but "then," in our future and eternal state, we "will see face to face." This great contrast between the present state of the whole church of God and its future state is illustrated by the apostle when he introduces the progress and growth of one from early and feeble childhood up to full and vigorous manhood. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

The precious gifts of the Spirit which God hath given for the instruction, comfort, and edification of His church and people in their present time state, will all cease forever when they are done with this world. None of these precious gifts of preaching or exhorting one another will be needed in the future state of bliss and glory.

But we are now, and will remain to be, in this childish state of knowledge, and it may justly be said of all the true servants of God so long as they are in this mortal state, that "We speak as a child, think as a child, and understand as a child," when compared with future and eternal things.

W. M. M.

I BESEECH YOU, BRETHREN.

It is worthy of something more than a mere passing notice to see with what humility and tender affection the Apostle of Christ appeals to his brethren in Christ, "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service, and be not conformed to this world." Rom. vii. 1.

The mercies of God are great to His people, and the apostle had been treating largely and very forcibly upon the sovereignty of the great mercy of God and showing how richly it reigned in election and predestination, that the Great God, as a potter hath power over the clay of the same lump to make one vessel unto honor and another unto dishonor; "will have mercy on whom He will have mercy, and whom He will, He hardeneth"; and therefore the eternal salvation of sinners "is not of him that willeth, nor of him that runneth, but of God that showeth mercy." And upon this great, rich, and sovereign mercy of God, through our Lord Jesus Christ, he bases his tender and affectionate admonition, "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice to God."

Now the main point I wish to make in this article is not so much to show how our bodies can be offered a living sacrifice, holy, and acceptable to God, as to show how beautifully and harmoniously the apostle has linked the deep doctrinal points of the gospel, and that which we call practical, together.

"God hath mercy on whom He will have mercy," and therefore the apostle says, "I beseech you, brethren, by the mercies of God that you present your bodies a living sacrifice,"—thus showing that there is no other foundation on which to base admonition to any of the real, living, and practical duties of the Christian profession. If service is offered to God on any other basis, it is but a dead, formal service.

Our God saves sinners according to His mercy, but it is not without the washing of regeneration and renewing power of the Holy Ghost which He "sheds abundantly on them through Jesus Christ our Saviour." Titus.

Thus, these regenerated, washed, and saved sinners are alive to God through Jesus Christ their only Saviour, who, according to His mercy, has saved them and given them His life and His Spirit, that their service may not be a mere formal dead service, but that, as they are alive to God through Jesus Christ, they are encouraged to offer unto God, in the name of Jesus, their poor bodies, as a living sacrifice, which hath been consecrated and set apart by a work of grace to His service.

W. M. M.

LOOK FOR THE LINES AND LANDMARKS.

In order to regulate our conduct and promote our best interests in this life as intelligent beings, it is well to understand the rules which God has given for our government in each and every relation of life. In this moral government the boundary lines are so clearly drawn and so firmly established by our great and allwise Law-giver that we have no reasonable excuse for the slightest deviation therefrom; nor can we stop short of our duties and obligations without affecting our own happiness and that of all with whom we are connected in social life. And it is equally sure that we can not transcend or go beyond these limits without infringing upon the rights of others. If the conduct of evil doers served to affect their own interest only, the effect would not be so bad; but this is not the case; a husband and wife are so related to each other that they are mutually dependent for their peace and happiness upon the constant and faithful discharge of their relative duties; and the same rule applies to parents and children, citizens, friends and neighbors. "None of us liveth to himself." Rom. xiv. 7.

The children of God, and church members in particular, can not be too forcibly impressed with the truth that the conduct of each is sure to affect the interest of others, and of the cause of Christianity in general; and that every member of the body of Christ should possess his body in virtue and honor as a chaste virgin to the honor and glory of the Sovereign Head and Husband of the church. The rule is, "Present your bodies a living sacrifice, holy, acceptable unto God."

Now, whatever may be said of the organic purity of the church, and whatever allowance for the weakness and imperfection of human nature may be considered warrantable, the lines are so drawn by the pen of inspiration that "the unrighteous shall not inherit the Kingdom of God; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God." Rom. xii. 9, 10. Is it not a burning shame for any church to hold in fellowship any person who is guilty of any of the above-named crimes? The effect is that the whole body is leavened, the whole church is corrupted, or partakes of the corruption by holding such members in fellowship. And what is the remedy?

"Purge out the old leaven that ye may be a new lump." 1 Cor. v. 7. The church at Corinth applied the rule, put away the evil person from among them; and so also every church should do where such evil exists; nor can such doings long exist in any church without being discovered, some one will find it out, and then another will see evidences that there is something wrong, and soon the matter will become "commonly reported" (1 Cor. v. 1), and unless prompt action is taken by the church to throw off the reproach, the whole body becomes commonly guilty and corrupted, defiled by the presence of the leaven of wickedness in the camp. Now if a church member is known to be honest and upright in his general deportment, it is not likely that such things will be commonly reported against him. And if some personal enemy should circulate a false and slanderous report against an innocent person, it is quite easy, as a rule, for the accused party to prove his innocence, and save the church from reproach, and it would be his duty to do so.

Sometimes it is the case that the church thus afflicted by the evil conduct of her members fails to take action in the case because there is no eye-witness of the evil conduct complained of who is a member of the church, or as commonly stated, "no church evidence"; while at the same time the church believe the party to be

guilty. In such case it might be asked, Why do some of the members believe the report? Is it not because there is some sort of evidence to their minds that the evil report is true? Surely there must be some evidence to them of the guilt of the accused party, else they could not believe it. Then why may not the church investigate the cause of such report, and ascertain why the evil report is credited by some of her members, and, perhaps, some good people outside the pales of the church? Now we know that there are churches thus burdened, and have been "a long time in this case," and yet they go on and on with this foul stain upon them. Well might they pray with spirit of David, and say, "Rid me and deliver me from the hand of strange children whose mouth speaketh vanity, and their right hand is the right hand of falsehood." Psa. cxliv. 7, 8.

The answer of such prayer would restore the honor, dignity, and beauty which has been so much affected and tarnished by the blighting influence of evil doers bearing the title of Christians.

J. E. W. H.

CHRISTIAN ALLIANCE.

The thicker the growing grain
 Stands on the fertile soil,
 The less advantage the weeds will gain,
 The growing crop to spoil.

Even so with the Christian fold—
 The nearer they stand in line
 With the faithful disciples of old,
 The brighter their prospects shine.

And the weaker the weeds of vice will be,
 And the more from the enemy's power free,
 To the praise and honor of Jesus, their King;
 And the louder and sweeter His praises sing.

His grace the good soil hath prepared,
 The hard, stony heart hath removed;
 Though sinners by Satan ensnared,
 They are sinners whom Jesus hath loved.

His hand the good seed hath sown,
 His power the life-germ hath given;
 And the same will the harvest crown,
 When the sheaves are all garnered in heaven.

DEAR BROTHER HASSELL:—I am confined at home by the continued illness of my daughter, and my own feeble

condition renders me unfit for any useful employment, and yet I can not be content without trying to do something. My mind, in its wanderings, caught on the subject of Christian duty, virtue, and unity, and entered upon a wide field of thought, but proves too weak to give expression to what has been presented. But I will venture to say that Christian fellowship and esteem may be cultivated by regular, constant, and faithful communication. We are liable to become so much absorbed in our little worldly interests that we neglect to visit one another, and talk of better things for mutual encouragement. By this means we grow more and more selfish, carnally minded, and indifferent toward each other; and when we thus become separated and wide apart, the tempter gets in between, and sows seeds of discord.

In discharging our obligations, both individual and relative, we grow stronger against temptation, and our comfort will be so much increased by the conscientiousness of having done right, that our natural inclination to sin will grow weaker, or more subdued.

While it is a pleasant privilege for the children of God to associate together in worship and to enjoy each other's hospitality and partake of their comfort in times of prosperity; it is also their duty to communicate with each other in affliction and want. "To do good, and to communicate, forget not, for with such sacrifices God is well pleased." Heb. xiii. 16. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." 1 Tim. vi. 17, 18. Now the doing of these good works will strengthen the bond of union and love among the Lord's children, and the neglect of them will have the opposite effect. There is nothing within the power of the Christian so potent to move the heart of a stubborn, offending brother, and to reach the finer and more lovely sensibilities of his soul, than to speak kindly to him, and show a willingness to help him in times of trouble and destitution. Our Heavenly Father regards the prayers of the destitute,

and will not despise their prayers (Psa. cii. 17), and we should in this particular be the children of our Heavenly Father. Matt. v. 45. Those who are the children of God by regeneration should be His children by imitation of His holy examples.

Having now given a brief outline of the principles and practice which, I conceive to be most efficient and effective in restoring and perpetuating the peace and harmony, and consequent happiness of the dear children of God, I submit the above for your disposal, with, I trust, a prayerful heart that, if published, it may be blessed and sanctified by the Spirit of our God to the good of some dear child of God. J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. In Christ's language to His disciples in Matt. v. 16—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"—who is it (the "men" or "you") that are to "glorify your Father which is in heaven"?
 A. The "men" who "see your good works," as is shown clearly by the verb rendered "see" and the verb rendered "glorify" being, both of them, in the third person plural—proving that the same persons who "see your good works" are also to "glorify your Father which is in heaven." Only those who are "born again," or "born from above," can "see the kingdom of God" (John iii. 3); and none but those "born of the Spirit" or "born of God" (John iii. 5; i. 13) can see spiritual works, and understand that they proceed from the Spirit of God in the heart, and thus will give the glory for such works unto God, their Author.

2—Q. In the language of Christ in Matt. xxiii. 37—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"—whom does Christ mean by "Jerusalem"?
 A. The language itself and the entire context show that He means the self-righteous, formal, proud,

covetous, cruel, murderous Scribes and Pharisees, the religious rulers of the Jewish nation, "serpents," a "generation of vipers," who "could not escape the damnation of hell." They had been the enemies of God and had murdered the prophets whom He had sent to testify beforehand of the coming of His Son; and they were enemies of Christ, and would soon murder Him and the Apostles whom He would send afterwards to testify of His having come (Acts vii. 51-60). By the "children of Jerusalem," Christ meant the citizens or inhabitants of Jerusalem, whom He, in His earthly ministry, often desired to gather and teach in regard to Himself and His kingdom, but their religious rulers did all they could to prevent Him from doing so, opposing slandering, and persecuting Him, and in a short time would get the weak Roman governor to crucify Him, and, in consequence, "their house," their temple and city, would be "left unto them desolate," forsaken of God, and given up to terrific destruction.

3—Q. In Acts ix. 7, Luke, the historian, says that the men who journeyed with Saul of Tarsus to Damascus, "stood speechless, hearing a voice, but seeing no man," while in Acts xxii. 9 Paul, speaking to his countrymen in Jerusalem, says that those who were with him "saw the light, and were afraid, but they heard not the voice of Him that spake to him"; how can these statements be harmonized? A. In Acts ix. 7 the word rendered "voice" is better rendered "sound" (as in The Newberry Bible). The companions of Paul heard a sound, but they did not perceive it to be the voice of a Person speaking to one of their company—the voice, the language, was understood only by him to whom it was addressed, just as in John xii. 28-30, when, in answer to Christ's prayer, "Father, glorify Thy name," God replied from heaven, "I have both glorified it, and will glorify it again," some of the people that stood by heard the sound, but, not perceiving it to be a voice, said that it thundered.

4—Q. What is the meaning of the language of Paul in Rom. x. 4—"Christ is the end of the law for righteousness to every one that believeth"? A. The word rendered "end" in this passage may mean the "termi-

nation," or the "fulfillment," or "the purpose, object, or result" of the law. To every one who believes in Christ as the Messiah of the Old Testament, the Substance of all its shadows, the Antitype of all its types, the accomplishment of all its prophecies of a Divine Saviour, He is the termination by being the fulfillment of all its shadows, types, and prophecies; and, as being the only perfect human obeyor of the law, He is the great and final purpose, object, and result to which the law from the beginning pointed as the only solid and abiding ground of hope, by faith in Him, for any poor sinner, and as the great and perfect Model, Pattern, and Example for His people to follow by the power of His holy, indwelling, quickening, and sanctifying Spirit. Christ is a stumbling-block to the proud, self-righteous, unbelieving sinner who trusts in His own human, dead, natural righteousness; but He is the Power and the Wisdom of God to every humble, convicted, believing sinner who feels the necessity of a Divine, living, spiritual righteousness, and who realizes that Christ has been made by God unto him Wisdom, Righteousness, Sanctification, and Redemption; so that all his glorying is glorying in the Lord (1 Cor. i. 18-31).

5—Q. What is the meaning of Paul's language in Rom. xi. 22—"Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in *His* goodness: otherwise thou also shalt be cut off"? A. The severity of God was seen in His righteous rejection of the non-elect, unbelieving, and ungodly Jews; and His goodness was seen in His gracious election of the Gentiles to faith and salvation; but if the Gentiles simply made a profession, without the possession, of faith, and did not prove, by their continuance in Christ's word, His truth and order, that they were not merely His disciples in name but were His disciples indeed (John viii. 31, 32; 1 John ii. 27), they, like the unbelieving Jews, would also be cut off, and would evince, by their separation from the church of God, that they had never truly been of it (1 John ii. 19). The grace of God shown to His people is a proof of His goodness; and His justice shown to His enemies is a proof of His severity. And, as shown

by the Apostle in this chapter, God's severity to the Jews has been made by Him a blessing to the Gentiles; and through His mercy to the Gentiles the Jews also shall obtain mercy. And, in view of these great and wonderful truths, Paul well exclaims—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."

6—Q. Is it scriptural to ordain Deacons, and should not a Deacon be selected as the Clerk of the church? A. It is nowhere directly said in the Scriptures that Deacons should be ordained (set apart to their office by public prayer and the laying on of the hands of a presbytery or number of Elders); but Elders were ordained, and Deacons are the only other class of church officers mentioned in the New Testament; and it is generally believed that the "seven men of honest report, full of the Holy Ghost and wisdom," chosen by the church at Jerusalem to "serve tables," to attend to the distribution of the alms of the church among the destitute widowed members, were Deacons (the word rendered "serve" in Acts vi. 2 is, in the original, to "deaconize"), and these seven men were ordained by the Apostle. I see no objection to a Deacon's being appointed the Clerk of the church, or the Treasurer of the church; in fact, his office seems to make him the church Treasurer.

S. H.

THE CHURCH HISTORY AGAIN.

A dear brother in Nebraska writes me as follows:

"DEAR ELDER:—From the way you have written in the July number of THE GOSPEL MESSENGER concerning the proposed new edition of your Church History, I am led to believe that you are discouraged and almost ready to give the matter up. I am pained to see the Baptists evince such little interest in a matter of so great importance. Surely this is a very cold season among us. Now my prayer is that you may be able to publish the work, but I fear that, unless those who desire it do

more than pay for one copy, you can not bring it out. Now I will take one dozen copies (if published at a loss to you, I will pay for a dozen and take only half a dozen); and, if you do not secure the necessary number of names, rather than have you give it up and should it be necessary, I will donate One Hundred Dollars to help you print it. And I would suggest that you make an earnest appeal for subscribers and donations through our church papers, and try to impress it on the minds of the Baptists that you will have to be thus assisted if the book is printed. I do hope that the Baptists will take an interest in this matter."

If there were a few others of our brethren equally interested in the proposed publication, the only fair and accurate History of the Primitive Baptists yet published could be kept in print, and the supply could be kept equal to the demand. As I said in the July MESSENGER, the republication of my Church History is a matter in which I have no *pecuniary* interest, but which I desire simply for the dissemination and perpetuation of scriptural and historical truth. *Alone for this purpose*, I would request all of our brethren editors who feel so inclined, to call the attention of their subscribers again to this matter.

SYLVESTER HASSELL.

REMARKABLE PROVIDENCES.

"Oh that man would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." Psalm cvii 8, 43.

SURGEON'S CONVERSION.

For five long years Mr. Spurgeon records that he vainly sought to know the way of peace. He went to church, waited, listened, and longed to hear how he might be saved. He heard sermons on Christian duties;—but he was not a Christian, and he could not do them. He heard election preached, and law preached, and experience preached, but for all those years he did not once hear what he longed for, the simple way of life through Jesus Christ, and how a poor sinner might find pardon of his sins.

At length deliverance came. Says Mr. Spurgeon: "I shall never forget entering a little chapel, where there was a poor local preacher—a man without learning or ability. He came up into the pulpit, and read that text, 'Look unto me, and be ye saved, all the ends of the earth.' He was not wise enough to preach anything but Christ. He had not learned enough to run away from his text. He was such a poor simpleton that he was obliged to stick to the simple gospel. Would that there were more simpletons of that sort! I well remember how very simple he was; yet, he was in great earnestness. He told us whosoever should 'look' to the cross of Christ 'should be saved.'

My soul 'looked to Jesus': then for the first time I knew what was meant by believing on Him, and in that hour my spirit knew the joy of the redeemed ones. I could have leaped from my seat and sung with joy unspeakable, 'I am forgiven! I am forgiven! I am forgiven!' Trembling sinner, 'look to Jesus,' and thou art 'saved'!"

"How astonishing this story. How wonderful that the man who was to preach to such multitudes as no other preacher in this century addressed, should have wandered so long, vainly seeking some one to tell him of the way of life. But was there not a providence in it, that he, after thirsting and seeking so long, might know forevermore how to lead other thirsty souls to living springs? No wonder that he preached plainly; and though critics may find fault, and pedants sneer, many poor souls had cause to thank God for raising up some one to proclaim the good tidings who knew the need of salvation, and who was willing to preach a simple gospel, such as that that saved his own soul in the day of his sorrow and distress." S. H.

EXTRACTS.

Pearce's Mills, Ala., Feb. 20, 1900.

Elder Sylvester Hassel—

DEAR BROTHER: I will enclose you one dollar for THE GOSPEL MESSENGER. I appreciate the MESSENGER very much, and the kind and loving spirit in which you are enabled to write, also the writing of others in its pages. With love and regard to you,

Very truly yours,

W. C. GREGG.

Moon, Cobb County, Ga., March 28, 1900.

Elder Sylvester Hassell—

MY DEAR BROTHER: As you have been so kind as to send me our highly appreciated family paper—THE MESSENGER—free, for which I do feel thankful to you, I enclose one dollar, for which please send the MESSENGER to Mrs. D. Pat. Daniell, Bolton, Ga. She is very poor as regards this world's goods, and is an invalid—has not walked a step in seven years, and has not heard the gospel preached in that time, not being able to go to meeting, and I believe she is a dear child of God, and as you are sending the paper free to me, I want to send it free to her. I hope this will stir up some others of our preachers that are able, that you are sending the paper to free, to send it to some poor child of God that is not able to pay for it.

The Baptists in this section are all in peace, love, and union, but seem to be cold, careless, indifferent, and in consequence of the same, I am made to adopt the language of the poet:

“When O! when, will Christ the Saviour
Come His little flock to favor?”

I am yours in hope of a better resurrection,

I. N. MOON.

Waterloo, Iowa, November 13, 1899.

Elder S. Hassell—

VERY DEAR BROTHER: I enjoy the MESSENGER very much and its plain, practical teachings; also its freedom from a spirit of controversy is much to my liking.

The peace and prosperity of Zion lies very near to my heart, and I do believe I “prefer Jerusalem above my chief joy.” I enjoy the questions and answers very much, indeed.

I am, I hope, your sister in the hope and consolation of the gospel of Christ,

SARAH A. GARRETT.

Williamston, N. C., June 4, 1900.

Elder Sylvester Hassell—

DEAR BROTHER: Enclosed please find one dollar to pay for the MESSENGER another year.

I do hope the brethren, and more especially those who are comforted so much by your preaching and writing, will take more interest in the great work which you are doing, and subscribe to the MESSENGER with intention of helping you.

Your unworthy brother,

SYLVESTER PEEL.

Greenfield, Ind., June 29, 1900.

Elder Sylvester Hassell—

DEAR BROTHER: The MESSENGER is still held in high esteem by our brethren and myself. I like the zealous manner in which you contend for the plain truths of God's revealed word; the kind, and humble, and brotherly spirit that predominates in all your writings. It is not the spirit of “striving,” nor is to “make a brother an offender for a word.” May the Lord bless you in every good work and direct all His believing children in the path of duty and peace.

Your trusting brother,

R. W. THOMPSON.

Rossville, Tenn., December 13, 1899.

Elder Sylvester Hassell—

DEAR BROTHER: May it please the Lord to grant you and yours every blessing that may be needful for your prosperity and happiness through time. I feel assured that, when you shall have crossed over the river, you will hear the welcome plaudit: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." May He sustain you in your noble work of publishing the glad tidings to His saints, and may each and every one feel it their indispensable duty to give as well as receive.

Your unworthy little sister,

FANNIE PRICE.

Mosheim, Texas, January 15, 1900.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN CHRIST: Enclosed find money order for one dollar for the MESSENGER, which will pay me up to May, 1900. I have been taking the MESSENGER since 1883. I would hate to do without it, and hate to take it without paying for it in advance. I will say, of all the papers published by the old Baptists, that I know anything about, I prefer the MESSENGER to them all, because of its straightforward course in maintaining the principles as taught in the Bible, and because of the able instruction it gives. May God's richest grace be bountifully bestowed upon its editors, is the desire of your unworthy brother. I have been suffering the most of the past year, a good deal of my time not able to do anything—have not been among the Baptists a great deal.

I feel to ask you to remember us at a throne of grace.

Your brother in the bonds of affection,

A. M. LOPER.

Bro. G. P. Hurst, of Luthersville, Ga., writes June 11th:

"I am full to overflowing, and feel that I want to write you of the feast we have had at Providence. We have had in two months past eleven good members added, including two of my children. I feel to adopt the language of the Psalmist—'Bless the Lord, O my soul, and all within me bless His holy name.' And again, 'Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord forever.'

"I have been very high up in my feelings and felt to love everybody and everything, because all natural things seemed to be full of praise to God. This made me to feel as the poet expressed:

"Redeeming love has been my theme.
And shall be till I die.'

"But this state of things was not to last all the time, for yesterday and last night I was brought very low, and felt to be enveloped in sackcloth and ashes, and made to taste the very dregs of sin, and this morning I am in a condition to cry unto the Lord for His mercy, and realize that I am helpless and insignificant as the poorest worm of the earth."

We are glad to hear such cheering news from Providence church, Meriwether County, Ga.—a church I once served, but which for a time past has had no regular pastor.

W. M. M.

VanAlstyne, Texas, December 1, 1899.

Elder Hassell—

DEAR BROTHER: You will find enclosed one dollar to renew my subscription for the GOSPEL MESSENGER for the year 1900. The MESSENGER is one of the pleasures of my life, as I am deprived of the pleasure of hearing the truth preached. I will be seventy-seven in February, and have been a reader of your MESSENGER for many years. May the Lord bless you all.

Your sister in Christ,

M. J. HUNTER.

Shelby, Ala., April 30, 1900.

Elder Sylvester Hassell—

I enclose by express order one dollar to you for the GOSPEL MESSENGER for 1900. It is a messenger for all that are weary and heavy laden, full of truth, love, and wisdom. May God ever guide its publishers. Count my name on your subscription for your new book. I will try to get others to subscribe.

Yours in weakness,

J. W. BURTON.

Knoxville, Ga., December 26, 1899.

Elder Sylvester Hassell—

Enclosed find one dollar for the MESSENGER for the coming year. It is as good as ever, if not better; it started good, got better, and is now the best. My health is poor this winter. The hand of affliction has been very heavy upon me this year. I had a spell of pneumonia last May, which wrecked my constitution much. While I was so sick I longed very much to go home and be at rest. Since I have gotten up, I find it is better to be patient and wait on the Lord for His appointed time. The older I get, I find there is nothing good in this old body of mine, though sometimes I feel very strong in the faith, and feel full of resignation, and can carry all of my hardest troubles to Jesus, and lean as it were, on His breast, sure He will work . . . out for the best, if we trust Him. I hope the brotherhood everywhere will strive for peace, and not fall out about things that don't amount to much. Life is short, and God is not the author of confusion. In this life we are to have tribulation, but in Him peace. He left peace with us, so let us be of good cheer. He has overcome the world, and is the author and finisher of our faith. Brother Hassell, I hope the Father of all perfect gifts will make you as useful in the future as He has in the past.

Your sister in hope of a better life,

L. F. MCGEE.

OBITUARIES.

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

MRS. EMILINE F. THOMAS.

After thirty-five days of great suffering and helplessness our beloved sister in Christ, Mrs. Emeline F. Thomas, died, June 22, 1900, in the fifty-seventh year of her age.

She was the oldest child of Brother Linsen and sister Caroline Pickard. A very beautiful and lovely daughter, and of quite an

amiable disposition. She was married to Mr. A. J. Thomas, and they lived happily together till separated by death. Ten children were born unto them, two are dead and eight yet living.

Oscar Thomas, the youngest son, was critically ill when his mother was first taken sick, and as both were quite nervous, and needed special attention, they were kept in separate rooms, and when young Oscar died, May 24, in his eleventh year, it was thought best not to let his mother know, though as long as she retained consciousness, she would enquire after him, but she finally died about twenty-eight days after the death of her beloved Oscar, without knowing that he was dead. And now both rest in the silent tomb till God, who created them, shall bid them rise from the dead.

Sister *Emiline F. Pickard* was received into the fellowship of the Primitive Baptists at Mt. Gilead, Lee County, Alabama, in 1859, before her marriage, and died as she had lived, an humble, pious, and orderly Christian.

Up to the time of her marriage her regular church meetings were promptly attended, and seemed to be greatly enjoyed by her, but after her marriage the opportunity for prompt attendance was not so good, mainly on account of the distance from the church being greater. But her devotion to the cause of God and His people never abated.

I send names and address of a few kindred who desire copy of MESSENGER containing this obituary.

W. M. MITCHELL.

MRS. JANE EDENFIELD.

Jane Edenfield was the daughter of George and Marguette Paulk, and consort of John H. Edenfield. She was born February 8, 1838, and was married January 25, 1857, in Irwin County, Georgia, and died May 21, 1899, and was the mother of eleven children, five boys and six girls, of whom one boy and two girls died while infants, the other eight living to be grown—now living, three boys and two girls. She never united with any church, but was a believer in the doctrine of salvation by grace. She seemed to have a love for the old Baptists, and went to their meetings. The writer of this has reasons to believe she now rests in Jesus. Her husband, John H. Edenfield, was born July 23, 1821, and died September 5, 1889.

Canoochee, Ga.

W. J. BROWN.

SILAS M. BROWN.

Silas Mercer Brown was born in Lawrence District, S. C., September 19, 1811, and died March 29, 1881, of typhoid or some slow fever, at his home near Buchanan, Haralson County, Ga.

His father, Samuel Brown, was a Baptist preacher, lived and died in Lawrence District, S. C., in about 1825, and, after father (S. M. Brown) grew to manhood, came to Gwinnett County, Ga., and there became acquainted with Eliza Chandler, and she later, with her parents, moved to Carroll County, Ga. In 1836 father came out to Carroll and married her, returned to his home in Gwinnett, and later moved to Carroll County, and lived for several years, and served as magistrate for several terms; also after moving to Haralson County, served in the same office for quite a while. He never made any public religious profession, but was a strong believer in the Primitive Paptists, and led an unusually quiet and peaceable life. He had an experience of grace, and related the same to but few; but it never was my pleasure to hear him speak of it; but his humble walk told or showed for itself. So I feel assured he is at

rest from all troubles of this world or the one to come. His remains were laid to rest in the Macedonia graveyard.

His son,

S. W. BROWN.

MRS. ELIZA BROWN.

Mrs. Eliza Brown was born in Franklin or Walton County, Ga. (I am not sure which), September 11, 1815, and died at her son-in-law's, Col. Noble H. Beall's, in Paulding County, Ga., September 28, 1894. She was the daughter of Wyatt and Mary B. Chandler; joined the Baptist church at Bay Creek, Gwinnett County, Ga., in 1837; was baptized by Elder Mitchell Bennett a short while before the division of said church—the church and the minister soon after went with the Missionaries. Mother called for and obtained a letter of dismissal, however, before the burst up, and soon after moved to Carroll County, and put her letter in at Concord church, and soon after she and her father and mother drew their letters, and were in the constitution at Holly Springs, of the same county, and still later she moved her home and membership to Haralson County, put her letter in with the church at Macedonia, where she let it remain until her death. I can further say I never knew or heard of her causing any disturbance at any of the churches of which she was a member. She was the mother of ten children, eight of whom are living, and are quiet citizens, and three of us have a name among the Primitive Baptists. I will further say mother was a peaceable and quiet woman in her family and among neighbors. As above stated she died in Paulding County, but was brought back to this county (Haralson), and buried at old Macedonia cemetery, beside her husband. Elder John J. Pope conducted funeral services.

Her son,

S. W. BROWN.

MRS. LYDIA WILLIAMS.

Mrs. Lydia Williams died at the home of her son-in-law, Samuel W. Brown, with whom she and her husband, Stephen Rowland Williams, had made their home for near five years. Lydia Williams was born August 24, 1818, in Putnam County, Ga., moved with her parents, Dr. Christopher C. and Mary Thrash, to Merriwether County, in her childhood days; there lived to womanhood, and married Stephen R. Williams. There were born unto this union ten children, five of whom have preceded her to the spirit-world. She and her husband joined the Primitive Baptist church at old Enon, Merriwether County, Ga., somewhere in the 'forties, and in the early 'fifties moved to Carroll County, Ga.; joined by letter the church at Holly Springs, where they lived in peace for many years; then moved to Haralson County, and put their letter in with the church at Macedonia, and later called for and put in with the new constitution of Salem church, as it was more convenient to them; and there remained in peace and love until her death. She died on the morning of May 28, 1900, at 6 o'clock, a few minutes before the eclipse of the sun began, making her 81 years, 9 months, and 4 days old at her death. She leaves an old husband entering his 90th year, five children, and many grand-children, and a few great-grand-children to mourn their loss; but we feel our loss is her eternal gain, for we feel to trust and believe the Lord has called and prepared her for the Master's use. Aunt Lydia, as she was usually called, was very kind and attentive in time of sickness, not only as a mother among her children, but also among neighbors and friends,

and was often depended upon almost as a doctor. She suffered greatly for weeks before her death, being troubled oftentimes with bad smothering sensations. She had a light stroke of paralysis a few years ago, and in her last sickness we had two doctors with her. Both of them said she had heart dropsy, and an additional stroke of paralysis. The last five days of her stay she could not swallow any solid food. She seemed to think the first few weeks she would get well, but later she suffered so much she despaired of life, and would often say, "Lord, have mercy," and said He is my only trust, and spoke of the song in which it says "Jesus can make a dying bed feel soft as downy pillows are." We carried her remains back to Holly Springs for burial. Elders John J. Pope and Wm. M. Holcombe conducted the funeral services.

Her son-in-law,

SAMUEL W. BROWN.

WHITAKERS' ACADEMY,

(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.

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JOHN W GILLIAM, Principal,

Morton's Store, Alamance County, N. C.

Vol. 22.

No. 10.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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OCTOBER, 1900.



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The Gospel Messenger.

OCTOBER, 1900.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 22. WILLIAMSTON, N. C., OCTOBER, 1900. No. 10.

GOD WILL GIVE GRACE AND GLORY.

Might I enjoy the meanest place,
Within Thy house, O God of grace,
Not tents of ease nor thrones of power
Should tempt my feet to leave the door.

God is our Sun—He makes our day;
God is our Shield—He guards our way
From all the assaults of hell and sin,
From foes without and foes within.

All needful grace will God bestow,
And crown that grace with glory, too:
He gives us all things, and withholds
No real good from upright souls.

O God our King, whose sovereign sway
The glorious hosts of heaven obey!
Display Thy grace, exert Thy power,
Till all on earth Thy name adore.

Crawfordsville, Ind., July 20, 1900.

BELOVED EDITORS:—As I have arranged with The Indiana Printing Company here to publish an edition of *The Priesthood of the Son of God*, which has been so kindly noticed in *The Signs of the Times*, and the work is now assured, and will be ready for delivery in about a month, will you please copy the following ninth chapter, that your readers may intelligently decide whether they will order the book? It contains about fifty thousand words, embracing an introduction, twelve chapters, and conclusion, neatly bound in cloth, and will be sent post-paid at 60 cents, or two copies to one address, \$1. Orders may now be sent to me with the money, and they shall be filled as soon as the book can be bound. This will help in paying the publishers, and early orders will therefore be thankfully appreciated.

DAVID BARTLEY.

CHRIST THE PROPHET—PRIEST—KING.

“Crowned with glory and honor,” the ascended Christ-man is seated at the right hand of the blessed God and Father, and unites in Himself the glorious three-one office of our Prophet and Priest and King. All the divinely sacred authority, obligations, and holy qualifications to perfectly perform and fulfill all the divine work of this triple office, God the Father vested in His well-beloved Son, “whom He hath appointed heir of all things.” And as the anointed and crowned Son of man and Son of God, Christ “was faithful to Him that appointed Him” over His own house. “Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee.” Heb. v. 5.

And as we have before seen, God also raised up the meek and lowly man Christ to be the Prophet unto His Father’s house, as He did Moses; and He bestowed upon His Son all the treasures of wisdom and knowledge, that as the wise Prophet of His people He should “open their understanding that they might understand the Scriptures,” and make them wise unto salvation, and that they should know to choose the good and refuse the evil. “And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.” Isa. xi. 2-5. God further says of His serving Son, as the elect Head of His people: “Behold My servant, whom I uphold, Mine Elect, in whom my soul delighteth; I have put my Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking

flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He hath set judgment in the earth: and the isles shall wait for His law." Isa. xlii. 1-4. Thus it is revealed and seen how wondrously qualified is our Prophet to gloriously execute His office, and to perfectly fulfill all His ministry and work. In all this prophetic work and revelation there is holy positiveness and absolute certainty, as expressed in the frequent word "shall." For it is the omnipotent God who declares that all this His enthroned Son shall bring to pass. Of the ministry of our reigning Prophet upon His mediatorial throne of grace it is also written: "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. * * * Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall His face now wax pale. But when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Isa. xxix. 18-24. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isa. xxxv. 5, 6.

These glorious prophecies present our eternal High Priest in both His prophetic and kingly power and work, and as having sanctified His people by His blood, reconciled them unto God by His death, and as now saving them by His life. For, let us not forget, He is our High Priest unto God for ever after the power of an endless life. So it is by the authority or power of His risen and righteous life eternal that He thus reigns in the successful fulfillment of all this divinely blessed work of righteousness in the full and free salvation of all the people whose sins He died for, and for whom

He ever liveth at the right hand of God to make intercession. How supporting and comforting to us, whose arm is too short and weak to save us, are these divine prophecies, which are verified by the "wills" and "shalls" of the God and Father of our only Saviour, who speaks, and it is done; commands, and it stands fast. These positive declarations concerning the saving power and work of the one Mediator between God and men are supported by His eternal power and Godhead, and can no more fail of fulfillment unto His glory than the immutable Jehovah can change.

The glorified Son of man is the highly exalted and coronated King eternal and immortal upon His Father's holy throne of universal dominion, and His kingly power gives absolute support and success to Him as both the Prophet and the High Priest of all His Father's house, so that there is the infinite fullness and perfection of Wisdom and Holiness and Power in Him; wisdom to enlighten and give understanding to the blind and ignorant, holiness to purify and sanctify the sinful and vile, and power to save the lost unto the uttermost, so that they shall be "The holy people." It was unto this heavenly ministry that God crowned Jesus with glory.

Of His kingly power much is written, but only a few statements can be given here. The Most High says, "I have set My King upon My holy hill of Zion." Ps. ii. 6. "Sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies. Thy people shall be willing in the day of Thy power, in the beauties of holiness." Ps. cx. 1-3. "Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a Man shall be an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim: and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly." Isa. xxxii. 1-4. Our holy God says all this shall be. To our precious Christ He has

given this power and success, and He fulfills all the good will of God. "Thus speaketh the Lord of hosts, saying, Behold the Man whose name is the Branch: and He shall grow up out of His place, and He shall build the temple of the Lord: even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between Them both." Zech. vi. 12, 13. The counsel of peace shall be between the King and the Priest, and also between the Priest and the people; for He is the Prince of peace, and His peace He gives unto them. "God hath made that same Jesus, whom ye have crucified, both Lord and Christ," said Pèter to the Jews. "Both Lord and Christ," means the same as both King and Priest, or Anointed. The Lord said, "I have exalted One chosen out of the people. I have found David My servant; with My holy oil have I anointed Him: with whom My hand shall be established; Mine arm also shall strengthen Him." Ps. lxxxix. "But unto the Son He saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of Thy kingdom." Heb. i. 8. The crowned Son's name is, "KING OF KINGS, AND LORD OF LORDS." Rev. xix. 16.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

"Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts v. 31. "For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power." Col. ii. 9, 10. "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." Rev. xi. 17. "For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 25, 26. His feet refer to the inferior members of His body, which is the church; that is, to the

bodies of His saints, by which they are now kept in contact with the earth and the present earthly life and nature. But the King of saints must reign, till He hath given them the victory over death; and then He will present the sanctified church to Himself, a glorious bride, blameless and holy.

“Wonderful,” and glorious beyond our highest thought, is the highly exalted Prince and Saviour, Son of the Father Almighty, who thus unites in His Divine Person the prophetic and priestly and kingly office-work, as the one all-sufficient Mediator and Redeemer of all His everlasting brotherhood in the new covenant of life and peace. For we have now seen how God Himself speaks to and of His Son Jesus in His holy oracles, and with what infinite fullness of wisdom and holiness and power He hath invested and clothed Him as His Anointed, “the Man Christ Jesus”; who “made Himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.” O! it was for His people, who are the children of men, that Jesus, the Word that was made flesh, thus bowed the heavens and came down to us in our low estate of helpless misery and ruin.

We have seen, too, that this loving and faithful Brother of ours in the flesh met all our enemies and the power of darkness, our sins, the curse of the law, death and the Devil, fought our battle, accomplished our warfare, redeemed us from all our sins and iniquities, despoiled death of its sting, and the boasting grave of its victory, then ascended up to His Father in triumph and glory. God is well pleased for the righteousness’ sake of His Son, who magnified the law and made it honorable; and now He hath given Him a name which is above every name, and seated Him at His own right hand upon the throne of omnipotent power. Thus did Christ love His dear people unto the end of His obedient sufferings in the flesh, and gave Himself for them, an offering and a sacrifice to God for a sweet-smelling savor. In that He gave Himself for us, He has bought us, takes us to Himself, and gives us Himself; therefore He is ours, with all His infinite fullness of righteousness and salvation and life, and God accepts His people as

complete in His holy Son and loves them even as He loves Him. John xvii. 23. But O, how amazing that Christ gave Himself for us! He thus stood in our place and for us, took all our sins and miseries upon Himself, suffered the full penalty of the holy law for us, as our sacrifice unto death; that we should be His and stand in His place, as spotless, holy and blessed as Himself! "O wondrous love!" "such an High Priest became us." No other offering and sacrifice unto God could have been well pleasing as a sweet savor or holy incense. How divinely true was the word of the Apostle Peter: "The God of our fathers hath glorified His Son Jesus."

Come, all ye whose hope He is, and let us in faith view Him in His divine glory, the High Priest for ever, the holy Prophet, and the King eternal; and all this for us, that we through Him might have access unto God, come to His throne of grace, obtain mercy, and be accepted with Him. Let us ever cherish in our hearts with profound gratitude and joy that this wondrous King of glory, clothed with omnipotence, having all power in heaven and earth, whom all the angels of God worship, is none the less the meek and lowly ministering Man, the sympathizing Brother, who wept with the sisters over the death of their brother, the pitying Master, who stooped and washed the feet of His poor disciples, the tender son, who provided a home for His heart-broken mother, when dying on the cruel cross; and who was thus always sacrificing Himself, but ever having compassion upon those whom He came to seek and save. In all His infinite love and compassionate sympathy, ministrations of mercy and consolation to the poor and needy, the blessed Christ is the same Divine Friend, who never loses sight of one whom He gave Himself for, nor forgets for a moment the least of His brethren. They are His Father's gift to Him; yea, His Father's beloved children, and His own brethren. He was once on the earth with them in the flesh, and is yet, as then, touched with the feeling of their infirmities; and He always hears their cries, succors them in temptation, in that He was tempted for them, and ever sees them, though they see not Him. O, weak and tried friend of Jesus! remember that He is at the right hand

of God, who is rich in mercy, that He is there as your accepted High Priest, and as your Advocate He makes intercession upon the throne for you—yea, for every poor sinner who pleads His gracious name. And through Him your prayers and cries for mercy find acceptance with God, who forgives your sins, softly wipes away your tears of sorrow with the hand of His mercy, gives you an answer of peace, and blesses you for the name's sake of His holy and beloved Son, who loved you, died for you, and loves you still.

“This is my Beloved, and this is my Friend, O daughters of Jerusalem.”

“Since Christ and we are one,
Why should we doubt or fear?
If he in heaven hath fixed His throne,
He'll fix His members there.

Kirkwood, Ga., July 30, 1900.

DEAR BROTHER HASSELL:—If we all, as the children of God, could have an eye to the glory of God and the good of His people, and lay aside all selfish ambition, with all malice, envy, and evil-speaking, and hypocrisies, we surely would get along smoothly and peaceably together. If we trust properly in the Lord we will not be striving for the mastery, nor be over-anxious about anything. Many times so much zeal is prompted more by some selfish motive than it is by charity. The Lord says by the mouth of David, “Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

“For they shall soon be cut down like the grass, and wither as the green herb.

“Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

“Delight thyself also in the Lord; and He shall give thee the desire of thine heart.

“Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.

“And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.

“Rest in the Lord, and wait patiently for Him; fret not thyself because of Him who prospereth in his way,

because of the man who bringeth wicked devices to pass.

“Cease from anger, and forsake wrath: fret not thyself in anywise to do evil.

“For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

“For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

“But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” Psalm xxxvii. 1-11.

How important it is for us to consider and profit by this precious lesson! Because some do wrong, and it may be, do wrong towards us, we should not fret, and become excited, and angered, and try to take vengeance into our own hands. Let us remember that God's Word has gone forth and declared that vengeance is His and that He will repay. Let us take heed unto ourselves and be patient and considerate. If we take heed unto this lesson we will keep ourselves out of the snares set for our feet by our enemies, and shall save ourselves and others from much trouble.

Yours in love,

T. J. BAZEMORE.

Glen Rose, Tex., August 3, 1900.

Elder S. Hassell—

DEAR BROTHER: I do hope you will have no trouble in getting the specified number of subscribers to enable you to get out the second edition of your Church History. It does seem to me that there should be a sufficient number of Primitive Baptists in the United States to at once see that the second edition of our Church History was published.

While the Bible is the only absolutely authentic church history that we have, yet there can be no harm in reading a good book. We may be able to learn something about the Bible by reading after each other, and thus be helps to each other. I am sorry that there are so many of our people that oppose the publication of good books and papers. The truth published in a book or

paper is good reading matter for the old and the young. I try to impress upon the minds of my children the importance of reading good books and papers.

I hope, dear brother, that our people will abundantly demonstrate to you that they appreciate your bold yet humble way of defending the precious truths ever held dear and sacred by them; and that they will come to your assistance in the publication of "The Gospel Messenger."

May the Lord bless you now and evermore.

J. S. NEWMAN.

Shive, Tex., July 16, 1900.

Elder Sylvester Hassell—

VERY DEAR AND MUCH LOVED BROTHER: For a long time I have wanted to write you a few lines to let you know how much I appreciated "The Gospel Messenger," and to send in my remittance for it, but have put it off on account of being so scarce of money, and also hoping that I would get some new subscribers to "The Messenger," as I have a desire to see it sustained, and for eighteen or twenty years have been a constant subscriber, and have also sent money for a good many others—have always tried to send as many as one or two new subscribers every time I renewed, but it seems like a failure this time.

Dear Brother, I would be glad if I could say one word of comfort to you in your earnest effort to keep up "The Messenger," for, if I know my poor heart, I do love the truth as set forth in it, and I often desire to write to you and dear Elders Mitchell and Henderson, and tell you all how I love you and desire to see you; but I am so poor and weak that I can not tell anything as I would. I greatly desire to see Elder Mitchell, and have often thought I would try to send him something as a token of my earnest love for him; but have been so poor, having a large family to support, I have put it off. So you see I have many desires that I never carry out. Will you pray for me and mine? It seems to me at times if it was not for the hope of meeting you all in heaven I don't see how I could die satisfied without seeing you here; but I do hope, if we never meet on

earth in this life, that we will meet at the coming of the Lord at the last day.

Now, dear brother, I will send you \$1.10 for myself for "Gospel Messenger" and \$1 for Elder Wm. M. Mitchell, as a present to him in token of my love for him, yet this does not express my love for him.

I would be truly glad for you to visit us and preach for us if you can. I think there are a great many in Texas that would love to see you and hear you preach. Please write to me if you find time, though I know you have a great deal of writing to do, and I will not think you unkind if you never do write to me, for I am not worthy of your time or notice, and then I am such a poor hand to write. I never can write my feelings; this is one reason I never try to write any more. May the Lord abundantly bless you is my earnest desire, for Christ's sake.

As ever, yours,

A. P. KOEN.

Ozan, Ky., July 27, 1900.

Elder Sylvester Hassell—

DEAR BROTHER: Will you please change the address of my paper from Devine, Tex., to Ozan, Ky., inasmuch as my health was so poorly and family dissatisfied, so that I have returned to my former home.

Dear brother, your letter and expression of brotherly love extended to me in the spring was certainly a great encouragement to me in my affliction and trying hour of darkness. While I stand to-day as a physical wreck and stricken in poverty, yet my zeal and love for my blessed Master's cause is only growing stronger, and much more are my trust, faith, and confidence strengthened in my Saviour, and thanks be to His holy name for the reconciling spirit with the sweet assurance that the righteous was never forsaken nor his seed found begging bread, since "every beast of the forest is His and the cattle of a thousand hills." O, that I could only be resigned at all times as Job was to resolve at every "trial of our faith" that "Though He slay me yet will I trust Him."

Brother Hassell, I have not words to express my esteem of your valuable paper, "The Messenger." I think

it a very profitable periodical to the entire household of faith, especially to ministers and deacons; for sound doctrine and strict discipline certainly should be held sacred by the officers of the church of God. I do hope you will be able to publish a new edition of the Church History. I love your humble, precise, and true statements regarding historical events.

Yours in love and gospel bonds.

W. C.^{sr} STOREY.

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 LORD WILL PROVIDE.

Genesis xxii. 14.

Abraham, the chosen head of the chosen nation of Israel, had been specially and efficaciously called by God out of his idolatrous kindred and country to go to an unknown country which he should receive as an inheritance, and, believing in the naked or simple promise of God, and being justified, in the sight of God, by that faith even before his obedience (Gen. xv. 6; Rom. iv.), he obeyed the commandment of God, and went from Chaldea to Canaan, and, thus evidencing his faith by his works, he was justified also in the sight of men

(James ii). But though thus divinely chosen, called, accepted, and justified, Abraham was still a sinner, and both for his own good and the glory of God, he had to undergo many and severe trials to humble and purify him, to teach him his own unworthiness and helplessness, and his entire dependence, for all natural and spiritual blessings, upon the God of his salvation. These trials seemed to grow more and more severe until the last, when God strangely and terribly called upon him to go to Mount Moriah and sacrifice as a burnt-offering the son of his old age, the dearest object of his affections, the child of promise, the progenitor of the Messiah in whom alone he and all the families of the earth were to be spiritually and eternally blessed. No doubt Abraham would have rather died himself than to have obeyed this awful command; but, sustained by all-sufficient grace, he at once uncomplainingly and energetically proceeded to obey it. God was to him infinitely above all other beings and objects, and he tried and aged patriarch immediately sunk his own will into the will of God, and in mind and heart he surrendered and sacrificed himself and his dearest treasure unto God. And when the hand of the distressed but obedient father was just about to plunge the fatal knife into the heart of his beloved and submissive son, the angel of the Lord pityingly checks him, and discovers to him a ram caught by his horns in a thicket, the Lord Himself thus providing a burnt-offering, which Abraham sacrifices in place of his son. Both the trial and the deliverance were Divine, unexpected, wonderful, and typical—teaching Abraham and all that have the same precious faith, that God “works all things after the counsel of His own will,” and makes “all things work together for good to them that love Him, to them who are the called according to His purpose,” bringing upon them both the trials that they need for their instruction and purification and the deliverance from those trials, “chastening every one whom He loveth and scourging every son whom He receiveth”; and, far above all else, that, when the church, like Isaac, was in a lost and helpless condition, the Lord Himself in infinite pity and love provided His own well-beloved and only begotten Son as a Lamb for

the burnt-offering, to endure all the Divine wrath for the sins of His people, to die that they might live forever, and that the holy and loving and lowly Son of God was just as willing to die for His people as His holy and loving Father was to deliver Him up into the hands of wicked men for that purpose. Well might the poet sing—

“O for such love let rocks and rills
Their lasting silence break.
And all harmonious human tongues
Their Saviour’s praises speak!”

Abraham was “the father of the faithful,” the type of all true believers; and, as he had, so have they many, unexpected, severe and severer, and yet needful trials from the hands of the Lord; and, as he had, so will they have, from their loving, faithful, and unchangeable Father in heaven, many, great, unexpected, and wonderful deliverances, by which they will be perfectly taught that “salvation is of the Lord,” and that His blessed salvation is most gracious and most holy, and that He alone deserves and will receive all the glory of it.

S. H.

DO NOT MUZZLE THE OX.

It was a positive law in Israel given from God that they should not “Muzzle the ox when he treadeth out the corn.” Deut. xxv. 4. The Apostle of Christ refers twice in direct terms to this law as showing that it had special reference to the care the Lord has for gospel ministers and the duty of those to whom they preach not to withhold from them such temporal things as they had need of, or as would in any way hinder their labors or prevent their usefulness to the church of God.

God hath made it the duty of the minister to go forth from home and family and leave every earthly interest, forbidding him to have even so much concern about temporal things as to be of doubtful mind, or to think “what he shall eat or what he shall drink or where-withal shall he be clothed.” He is to go forth as a faithful soldier goes when by authority of the chief commanding officer he is ordered to march without

blanket or rations. He dare not stop to know what he shall eat, or when or from whom his clothing is to be supplied. His business is to go and do the bidding of his commander. It is the business of others and of another department of the army to see that the soldier gets all needful supplies. Commissaries and Quartermasters may be at fault, and the faithful soldier may have to suffer for their neglect as an ox would if muzzled, or as a faithful gospel preacher does when he labors for his brethren and they fail to show any appreciation of his labors, trials, or hardships either by contributing as *God* hath prospered them to his temporal necessities or giving him a word of comfort or encouragement.

The ox may be muzzled or a minister's usefulness hindered in many ways, so that he will go under an unnecessary and unlawful pressure which the negligence and carelessness of others have put upon him. When any fail to do their whole duty towards their minister or to one another, the ox is muzzled, and his usefulness hindered. When churches, or members of churches where a minister labors, fail to properly show their appreciation of his labors among them, the ox is not only muzzled as to his preaching, but a heavy burden is put upon him by those from whom he has a Scriptural right to expect better things.

Again, the ox is muzzled when members fail to attend their church meetings and in any way show an indifference to the discipline, order, or general prosperity of the church. Any pastor of a church will feel cramped, embarrassed, and muzzled in his preaching, exhortations, and admonitions to the church unless he has the hearty cooperation, encouragement, assistance, and prayers of the church in every way that the law of Christ requires of them.

W. M. M.

NO FORGIVENESS.

I have a few times seen in the published writings of brethren that the sin or blasphemy against the Holy Ghost was some particular sin of such a heinous nature that there was no forgiveness for it. There is no question that there are some practical sins among men of far

greater magnitude than others, but I would suggest here that so far as relates to forgiveness of sin in general, whether great or small, apart from the merits of the atonement by Jesus Christ, there can be no forgiveness of any sin, neither in this world nor in that which is to come.

All manner of sin and blasphemy against the Son of man, or Son of God as the Surety, the Sin-bearer and Sin-offering for His chosen people, shall be forgiven, because Christ Jesus is exalted a Prince and a Saviour to give repentance and forgiveness of sins to Israel. This includes all the chosen of God of every kindred, tongue and nation from the first one that ever experienced forgiveness of sins down to the last one that ever shall know God in the forgiveness of his sins through the merits of Jesus Christ till the world shall end. To this very end and for this very purpose Christ has suffered and died, and rose from the dead, that repentance and remission of sins might be given and preached in His name among all nations, and thus gather together His elect from the east, from the west, from the north and from the south. Our blessed Lord feels too great concern for His people for whom He died to put away sin to ever suffer them to be snatched away from Him by any manner of sins or blasphemies which they ever have or ever will commit against Him. He saith, "I give unto them eternal life, and they shall never perish."

He who has represented them in shame and spitting has represented them in suffering and death on the cross, and in the grave, and He represents them and ever will continue to represent them at the throne of grace, where they may obtain grace and mercy to help them in time of need.

We conclude, therefore, that there is no sin, great or small, which Christ died to put away, but what it will be put away and forgiven for Christ's sake.

The blasphemy against the Holy Ghost is quite another thing. It is not against Christ as a Surety, and neither the holy law of God nor the rich covenant of grace requires it to be put away in the name of Jesus. And unless we can scripturally preach repentance and forgiveness of sins in the name of Jesus and in consid-

eration of what He has done for that very sinner, no forgiveness of sins will follow in this world or in that which is to come.

There is no sinner whose sins Christ bore in His body on the cross so great as to be beyond the merits of the death of Christ to be put away for His sake. Neither is any sin so small as to be forgiven apart from the atonement of Christ.

W. M. M.

THE BAPTIST CAUSE IN SOUTHEAST ALABAMA.

When we say Baptist cause we mean the Old-School, Primitive sort of Baptists, known of many as "the Hardshells"—the people who hold to and cherish the doctrine of salvation by grace, as taught in the Scriptures of the Old and New Testaments. Having been identified with this people ever since August, 1863, and associated constantly with them in this section of the State, and for nearly thirty years serving in the capacity of a minister of the gospel of Jesus Christ, in much affliction, fear and trembling, the humble writer would offer his testimony to some interesting facts concerning this peculiar people in this particular locality. That they are peculiar none will dispute; but many seem to despise some of their leading characteristics by which they are and ever will be clearly distinguished from all other religious sects and denominations. One clear mark of distinction is, They do not recognize any other religious order as being the visible, apostolic church of Christ, or any part of it, and therefore refuse to affiliate with them in their worship. They maintain that there is only one church, "one Lord, one faith, and one baptism," and that all other organizations claiming to be "branches of the church of Christ" are of human origin, and without authority in the Scriptures of Divine truth. They firmly believe that the Old School, or Primitive Baptists, are the only apostolic, scriptural organized body of worshipers upon the face of the earth; and for this claim of exclusiveness they are thought by many to be bigoted, self-conceited, and narrow-contracted; but under this unjust censure they are sustained by the firm

conviction that they are correct in their interpretations of the Scriptures, relating both to the fundamental doctrine and the ordinances of the Gospel of Christ.

This peculiar denomination of people are fond of rural life and plain, simple manners and customs, and most of their houses of worship are situated in the country, and it is a great pleasure to the few Baptists who live in the cities and towns to visit those country churches and join them in the worship of God.

There is one church, with a small membership, in the city of Montgomery; one in Greenville, one in Troy, and another in Ozark. These are visited by some of the brethren and ministers of the country churches, and when they come together for social worship, whether in the cities or the most remote places of public worship in the "backwoods," every line of distinction drawn by their varied conditions and circumstances of human life are extinguished, and they feel and act as though they were all equally poor and lightly esteemed by the people of the world outside. And when they are thus assembled together, and the pure gospel is preached to them, just as it was first delivered to the church, their hearts abound with mutual joy and comfort, and it is apparent to all that they are knit together in love and fellowship of the Spirit; their faces beam with the light of inward joy, and their tears lend testimony to the truth that they are there by the King's authority, and that "the place is none other than the house of God, and the gate of heaven." Blessed be the name of the Lord for His loving kindness!

Aside from a small factious element in Dale, Coffee, and Geneva counties, the Baptists in this portion of Alabama are in peace, and some of the churches are much revived and increasing in numerical strength; and among the most lively and prosperous churches are those which have withdrawn from the Associations, and against which the factious element alluded to above have declared non-fellowship. The preachers, with few exceptions, are laboring to restore peace; and while a number of churches have ceased to represent themselves by "delegates" in the Associations, yet they are not waging war against those who continue to observe the "customs of the fathers."

Other religious denominations are closely observing the progress of this little controversy among our folks, and some have seen a vision, representing to their prophetic minds that a general division is brewing, and that they will receive large accessions from the divisions and subdivisions of the "Hardshells," as they are pleased to call us. But the evidence to our mind is, that the youngest of those prophets will not live to see their predictions fulfilled. That there may be strife and confusion among the Baptists for a season is probable; but that it will be fatal in its results to their identity as the only true and scriptural organized body of worshipers is impossible as for God to change in His purpose. Yea, the Primitive Baptist Church is here to stay until He who established it shall have served His holy purpose with it, and then He will take all its members up to that perfect rest, and peace, and joy, to unite with His redeemed of every nation, kindred, tongue, and people.

We think that the indications are favorable to a peaceful settlement of the difference of opinion now existing relative to Baptist Associations, although much time and patience be required for the brethren to understand each other upon the subject. All lovers of peace should labor together for the union of the churches, and then all will be well.

J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. Why would not Mordecai bow to Haman, since the King commanded it (Esther iii. 2)? A. Because, as a Jew, a true Israelite (Exod. xx. 1-6; Deut. vi. 4), he would bend the knee to and worship only Jehovah, the God of Israel, the only living and true God, no matter what the consequences might be to himself or to his people (Esther iii 4-6.) The word rendered "bowed" in the second verse, means "bent the knee"; and the word rendered "reverenced" means "worshipped." Mordecai, as a loyal subject (he had even saved the life of the King—see Esther vi. 2), no doubt showed proper respect to the King and his officers; but, as a true wor-

shipper of the only true God, he would not render divine honor (such as the Kings of Persia sometimes exacted) either to the King or any of his officers. Even some of the Greeks refused thus to honor the Kings of Persia, because, as they said, such reverence to man was unmanly. Peter would not allow Cornelius to worship him, but said to him, "Stand up; I myself also am a man" (Acts x. 25, 26); nor would the angel allow John to worship him, but said to him, "See thou do it not, for I am thy fellow-servant; worship God" (Rev. xxii. 8, 9). How strange it is that any true child of God should ever worship a creature! and how vitally important it is that the creature thus worshipped should himself sternly forbid such idolatry! Our God, the God of Israel, is a jealous God, and a consuming fire to all idols and to all idolatry (Deut. iv. 23-26; Heb. xii. 28, 29). As He protected Mordecai, Daniel, and Shadrach, Meshach, and Abednego, so He will protect all who truly worship Him and Him alone (Esther viii., ix.; Daniel iii., vi.).

2—Q. What is the Bible meaning of the word "heart"?

A. The word generally rendered "heart" in the Old Testament is *leb* (Hebrew); and the word generally rendered "heart" in the New Testament is *kardia* (Greek); and the meaning of each of these words is the seat of life, the seat of feeling, the disposition, the character; and each word is also sometimes used to include the will and the intellect or understanding.

3—Q. Was Nicodemus a regenerated man? A. The Scriptures do not say that he was; but he appears in the Scriptures as, first, a sincere inquirer after truth, and one who had high regard for Jesus (John iii. 1-16); next, as one who advised his fellow-counsellors to calmly hear and legally judge Jesus (John vii. 50-52); and, lastly, as one who (with Joseph of Arimathæa, a secret disciple of Jesus) tenderly and reverently embalmed and buried the body of Jesus (John xix. 38-42). At night and in much spiritual darkness, he first sought to learn of Christ; he wished others as well as himself to form a righteous and correct judgment of Him; and he evidently loved His dear body after He had been cruelly and shamefully put to death. So that I can not but

think that he was born of the Holy Spirit, and taught by that Spirit that Jesus is the Lord (John i. 12, 13; iii. 1-16; xvi. 7-15; 1 Cor. xii. 3; 1 John v. 1).

4—Q. What is the gospel, and does the preaching of it quicken dead sinners? A. The word rendered “gospel” means simply “good news,” “glad tidings”; and it is contrary to both reason and Scripture that the preaching or proclamation of the gospel by any creature can give spiritual, divine, eternal life to any one dead in trespasses and sins. Telling good news naturally to those who are literally dead does and can not give them natural life; neither does telling spiritual good news to those who are dead in sins give them spiritual life—if it did, all who hear preaching would be made spiritually alive; and, if human preaching were essential to salvation, all who died before birth or in infancy or in heathendom, or without hearing preaching, would be forever lost. No being but God has eternal life in Himself and can communicate it to any other (John i. 12, 13; iii. 3, 5; v. 21, 25; vi. 63; x. 28; xi. 25, 26; xvii. 1-3; 1 John v. 11, 12); and nowhere do the Scriptures say that God communicates eternal life to dead sinners by the human preaching of the gospel. None but those who are already spiritual (that is, born of the Spirit and taught of the Spirit) can receive or understand spiritual truths (1 Cor. ii. 10-16). Under gospel preaching, those made alive by the Spirit of God (either previously or at that time) believe and feed upon and rejoice in the truth, and are strengthened and built up in the truth, and grow in the knowledge of the truth. By the term “dead” in 1 Pet. iv. 6 (as in the previous verse) Peter means those literally or physically dead, as shown by the past tense “was,” “the gospel was preached to them that are (now) dead, that they might be judged according to men in the flesh, but live according to God in the Spirit”—that is, though they might be judged, after the fashion of men, or as men judge, to have been mere unsaved sinners, going down into death, yet that in reality they might live in the spirit according to God, as God lives, or as He wills for them to live, in His image and presence and favor.

5—Q. What is meant by the words, “They are not

all Israel, which are of Israel" (Rom. ix. 6)? A. That not all fleshly Israelites are spiritual or true Israelites or Israelites indeed (John i. 47), not all Jews outwardly are also Jews inwardly (Rom. ii. 28, 29)—that there is a great distinction between the natural and the spiritual. The covenant of the inheritance in the earthly Canaan was made by God, not with all the children of Abraham (for Ishmael was excluded), nor with all the children of Isaac (for Esau was excluded), but with Isaac and Jacob and their descendants, according to the sovereign but righteous election or choice of God; and so only those human beings, whether Jews or Gentiles, who are sovereignly and righteously chosen of God, redeemed by His Son, and regenerated by His Spirit, are the true spiritual Israelites, with whom, in their Head, the Lord Jesus Christ, God has made the new and everlasting covenant of an inheritance in the heavenly Canaan, and their election and salvation are not at all of human works, but entirely of Divine grace (Rom. xi.).

6—Q. What is the meaning of the words, "Ye have not yet resisted unto blood, striving against sin" (Heb. xii. 4)? A. That the Hebrew Christians whom the writer was addressing and exhorting to continue steadfast in their Christian faith and profession, had not, in their conflict with sin and sinners, resisted their allurements and persecutions so far as to suffer the bloody death of martyrdom, as many of the Old Testament saints and Christ and some of His Apostles and other servants had done (Heb. xi. 33-38; xii. 2, 3; Acts vii.-xii.). Some of them had suffered the loss of their property and endured reproaches and afflictions (Heb. x. 32-34); but they had not yet, like some of their brethren, sealed their testimony with their blood.

7—Q. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree" (Rev. vii. 1); what is meant by the "four angels," "the four corners of the earth," and "the four winds of the earth"? A. *Four* is the emblem of *world-wide extension*, existence or prevalence all over the world (Gen. ii. 10; Ezek. i. 5; Dan. vii. 2, 3; John xix. 23; Rev. iv. 6; v. 8-14).

The angels are the messengers or servants of God, the holy, elect angels, excelling men in knowledge and power, and obeying God's commandments, and ministering to His people (Psalm ciii. 20; Heb. i. 7, 14; 1 Tim. v. 21). The four corners of the earth are the four quarters or all the different parts of the earth (Rev. xx. 8; Isa. xi. 12). And the four winds of the earth are emblems of the severe and destructive judgments of God in all the earth, storms, wars, pestilences, famines, etc. (1 Kings xix. 11; Job. i. 19; xxi. 18; Psalm i. 4; Isa. xi. 15; xxxii. 2; xli. 16; Dan. ii. 35). Although exposed, like other human beings, to earthly calamities, God's elect will all be sealed by His Holy Spirit and kept by His power through faith unto the fulness of salvation which shall be manifested unto them in heaven (2 Cor. i. 20-22; Eph. i. 12-14; 1 Pet. i. 1-5).

S. H.

GENERAL MEETING AT FULTON, KENTUCKY.

The Primitive Baptist church at Fulton, Fulton County, Kentucky, has requested any or all of their brethren in the United States who are willing and able to do so to meet with them October 27 and the three following days to consider the confused and divided condition of our people in various sections of our country, and to try to agree, in humble dependence on God, upon some general expression of our faith and practice which may tend to the peaceful and loving re-union of those who are alienated from each other, of course upon the basis of the pure and eternal truth of the Old and New Testament Scriptures; and many of our brethren have signified their intention to endeavor to attend the meeting. Truth and love and peace are the fundamental principles of the kingdom of Christ. Would that all our dear brethren and sisters, whether they attend this or any similar meeting, might be animated by an earnest, heart-felt, spiritual desire to do all that the Lord will enable them to promote these blessed and heavenly principles!

S. H.

ANOTHER HUNDRED DOLLARS FOR THE CHURCH HISTORY.

A devoted and beloved brother from Tennessee has expressed to me his willingness to add another hundred dollars to the hundred dollars subscribed by the brother from Nebraska, to ensure the publication of the New Edition of my Church History—that is, to help me pay the unavoidable expenses incurred, by its publication, above the amounts received from the regular subscribers. Two or three more of such generous contributions would, with the permission of Providence, ensure the publication.

SYLVESTER HASSELL

REMARKABLE PROVIDENCES.

“Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.” Psalms cvii. 8, 43.

THE HEAVEN-BUILT WALL.

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

chance in flight was there for her and her young children, among whom was the poor crippled boy?

It was evening, and the sound of distant voices and of preparation had died away. The poor boy was wakeful with terror, now urging his mother to leave him to his fate, now dreading lest she should take him at his word, and leave him behind. 'The neighbors are just going away; I hear them no longer,' he said. 'I am so selfish I have kept you here. Take the little girls with you; it is not too late. And I am safe; who will hurt a poor helpless boy?' 'We are all safe,' answered the mother; 'God will not leave us, though all else forsake us!' 'But what can help us?' persisted the boy. 'Who can defend us from their cruelty? Such stories as I have heard of the ravages of these men! They are not men; they are wild beasts. Oh why was I made so weak—so weak as to be utterly useless? No strength to defend, no strength even to fly.' 'There is a sure wall for the defenceless,' answered his mother; 'God will build us up a sure wall.' 'You are my strength now,' said the boy; 'I thank God that you did not desert me. I am so weak, I cling to you. Do not leave me, indeed! I fancy I can see the cruel soldiers hurrying in. We are too poor to satisfy them, and they would pour their vengeance upon us! And yet you ought to leave me! What right have I to keep you here? And I shall suffer more if I see you suffer.' 'God will be our refuge and defense,' still said the mother; and at length, with low, quieting words, she stilled the anxious boy, till he, too, slept like his sisters. The morning came of the day that was to bring the dreaded enemy. The mother and children opened their eyes to find that a 'sure wall' had indeed been built for their defense. The snow had begun to fall the evening before. Through the night it had collected rapidly. A 'stormy wind fulfilling His word' had blown the snow into drifts against the low house, so that it had entirely covered it—a protecting wall, built by Him who holds the very winds in His fists, and who ever pities those who trust in Him. A low shed behind protected the way to the outhouse, where the animals were, and for a few days the mother and her children kept within their cottage,

shut in and concealed by the heavy barricade of snow. During that time the dreaded scourge passed over the village. Every house was ransacked, all the wealthier ones deprived of their luxuries, and the poorer ones robbed of their necessaries. But the little low-roofed cottage lay sheltered beneath its wall of snow, which, in the silent night, had gathered about it. God had protected the defenceless with a 'sure wall.'"

S. H.

ELDER LIVELY HAS FORSAKEN HIS ERROR.

I am heartily rejoiced to say that on June 10th Elder William Lively, seeing his error, renounced the business of "Magnetic Healing," and again devotes his time and talents to the preaching of the gospel. S. H.

EXTRACTS.

Lafayette, Ala., May 29, 1900.

Dear Bro. Hassell—

I receive the MESSENGER regularly, and, like others, must tell you that every number is read and reread, and I often feel and say that not one number but what has one piece that is worth more to me than the price of the MESSENGER. I can't see how any brother or sister could stop taking it after reading a few numbers. God being my helper, I shall take it as long as I live. I, like Bro. Fisher, want to tell you and Brothers Mitchell and Henderson this while you live. May the Lord bless you all and spare your profitable lives to instruct and build up Zion, is the desire of my heart. Remember me and mine at a throne of grace.

Your unworthy sister, if one at all,

MARY J. BURTON.

Little River, Ala., June 13, 1900.

Dear Bro. Hassell—

Please find enclosed \$1.00 for subscription to the precious MESSENGER. It is indeed precious to me, as it is all the Primitive preaching I have, I live so far from a Primitive church. I thank my Heavenly Father for blessing me with the means to pay for it. I am going to take it as long as I can, and I am persuaded that God will bless me and every other subscriber to such a good, truthful periodical as the MESSENGER with the means to pay for it. Every number is filled with food for the dear children of God. May the dear brethren who work so hard for us in getting it up and editing it be blessed with every spiritual and earthly blessing for their and their families' spiritual and bodily good, is the prayer of

Your sister in Hope,

A. B. COLE.

Carrollton, Ga., June 19, 1900.

Dear Brother Hassell—.

Enclosed you will find a money-order for \$2.00, which will pay for the GOSPEL MESSENGER for myself and Henry Barron from December, 1899, to December, 1900. I am in my eighty-second year. I am very feeble, and writing has become very irksome. Our Association (the New Hope), consisting of nearly a thousand members, is in peace, so far as I know. We consider the GOSPEL MESSENGER the best religious periodical that we are acquainted with.

I remain yours, as ever,

GILBERT COLE.

Stanfordville, Ga., February 15, 1900.

Dear Brother Hassell—

I will try to send you one dollar by postoffice order, which ought to have been sent in in January; we beg forgiveness for delay. Would like to send you some new subscribers, but cannot get any; money is scarce here, the corn crop is almost a failure here. People will be put to their wits' ends to get bread. We want the MESSENGER as long as we can raise a dollar to get it. We pray the Lord's blessings upon you all in your arduous undertaking to inform the judgment, on the Scriptures, of all the readers of the MESSENGER. Remember us in your prayers at a throne of grace, while traveling down the steep of life. So wishing you an abundance of the Holy Spirit to guide you in all your undertakings,

I remain your brother in hope of a better world,

D. S. HITCHCOCK.

Manassas, Ga., January 15, 1900.

Elder S. Hassell—

DEAR BROTHER: Please find enclosed \$1.25, which please place to my credit, and send on the MESSENGER to our home, where it has been a welcome visitor for twenty-one years, and surely I cannot miss what it has cost me; on the other hand, it has been of great good to us, often bringing words of comfort from brethren and sisters with whom we never expect to meet in this world. It is a strange thing to see brethren neglect paying for their paper, as some of us do. Brother, we ought to cultivate more love towards each other than we do, for love begets love, and love will hide our brethren's faults from us, and when we begin to speak of our brethren's faults it is a sure evidence our love has ceased towards our brethren. Let us all wake up and try to pull together for peace among ourselves everywhere, and then God's name will be glorified; for this is the will of the Father, that we or ye bear much fruit.

Yours, in sweet confidence,

J. R. CALLAWAY.

Hawkinsville, Ga., June 26, 1900.

Elder Sylvester Hassell—

DEAR BROTHER: Inclosed find \$3.00 for the GOSPEL MESSENGER. I am sorry that there are so many of us that have been careless and negligent with you. I do hope all of those that are behind with you will not be careless and negligent any longer, but remit you the amount that they are due you to enable you to keep up that glorious little MESSENGER.

Yours truly,

D. Y. McCORMICK.

OBITUARIES.

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

Z. T. ADAMS.

Under the providence of God, we are called to mourn the absence of our dear brother Z. T. Adams, who was born in Talbot county, Ga., September 11, 1857. He was married to Miss M. E. Janes February 7, 1883. To this union were born nine children; one preceded the father to the spirit world. He united with Shiloh church, was baptized by Elder S. T. Bently, August, 1894, and was called home March 7, 1900. He was a faithful Baptist. As long as he was able to attend his church meetings he was there. We will sadly miss his earnest exhortations and fervent prayers at Shiloh church. Although the heart of each member is burdened with a sense of personal loss, we bow in submission to this sorrow which comes from the Hand that does all things well. In this case He has given the weary one rest; his day is ended; the sunlight of his life has passed away. One link has been severed, one chair is vacant of our praying band. May each member of the church pray for the bereaved wife and eight little children. May God in tender mercy remember the fatherless children, who have one less on earth to pray for them now. Brother Adams had been a great sufferer for many weeks before he died, but bore all with patience, saying to his devoted wife that he did not fear death, but regretted to leave her and his little ones, but he felt that God would care for them when he was gone. Thank God for such trust and the hope of heaven that makes it possible to endure all things. May his freed spirit live forever in the mansions of the blessed; for his body had grown weary and was laid in earth to rest. He leaves brothers, sisters, the church and many friends to mourn. May God comfort all, is the prayer of

LIZZIE BENTLY.

Economy, Ga.

DAVID LEACH.

Bro. David Leach was born October 12, 1829, and died May 2, 1900, making him seventy years, six months, and twenty days old. Brother Leach joined the Primitive Baptist church at Ephesus church, Monroe County, Ga., the second Sunday in July, 1869, was baptized the same day by Elder Simmons, and lived with that church until August, 1891; from there he went to High Shoals church, and was received by letter October, 1891, and he died in full fellowship in the church. Brother Leach was a great lover of music. He was afflicted a good while; he died with the dropsy. By his request, Bro. W. W. Childs preached his funeral to an attentive audience, after which his remains were laid in the cemetery at Countyline church, Pike county, to await the second coming of Christ. He leaves a wife and three children; he had six children, and three preceded him to the grave. May it be our great aim and desire to imitate his Christian walk and to profit by his example for good, that we may adorn our profession and evidence the divine law written in our hearts. We are happy even in the midst of sorrow in meditating upon the glorious works of God. When we think of our departed loved ones in connection with the glory of God to the praise of His glorious grace, emotions of praise

well up in our souls and we become perfectly reconciled to His will in all things. Then we can feelingly say, "Not my will, but Thine be done." We trust the good Lord will bless this dispensation of His providence to the bereaved family in such a way that they may feel it is to be one of the all-things which work together for their good, and that they may be able to say, "Thy will be done, O Lord." Remember his afflicted wife in your prayers.

Their friend,
Bacon, Ga.

J. H. MULLINS.

MRS. MINNIE K. WHATLEY.

This dear sister was born February 11, 1875, and fell asleep in Jesus June 3, 1900. Her maiden name was Kilgore. She was married to Elder S. H. Whatley July 24, 1899. She joined the Primitive Baptists at the West Atlanta church, and was baptized May 22, 1899, by Elder W. C. Bryan. She was sick but a few days, but suffered a great deal. She bore her affliction with calmness and patience. She and her infant were buried in the same grave in West View cemetery, near Atlanta, Ga. Her remains were carried to the East Atlanta Primitive Baptist meeting-house, where she was a member at the time of her death, and the writer spoke on the occasion from the text recorded in 1 Thes., iii. 13-14, to a large, sorrowing congregation. Sister Whatley was a diligent Bible reader, and was very much devoted to the cause of Christ. She was gentle and amiable and was greatly beloved. She gave abundant evidence in proof of her Christianity. We believe she is one of the redeemed of the Lord, and is sleeping sweetly in Jesus, and will awake with His likeness in the resurrection. She and her beloved husband were very much devoted to each other, and they lived very happily together. She leaves father, mother, three brothers, three sisters, husband and many friends to mourn her early death. Her sister, Della Kilgore, who was baptized at the time she was, was very much devoted to her. Elder Whatley has the sympathies of us all in this sad bereavement. He had already lost a wife, sister Ella, whose maiden name was Simmons, and who was an excellent, Christian woman. Sister Ella left behind a son, now about grown, and an infant girl who is two or three years old.

My desire and prayer to God is that our dear Brother Whatley may be comforted of God and be enabled to be resigned to the will of God, and that his afflictions may be sanctified to his good and usefulness.

Kirkwood, Ga.

T. J. BAZEMORE.

Elder Whatley requests Pilgrim's Banner to copy this notice.

MRS. V. E. FLENIKEN.

Mrs. Virginia E. Fleniken, wife of W. C. Fleniken and daughter of Elder J. M. C. Robertson, was born in Ouachitta County, Arkansas, December 3, 1842, and was married to W. C. Fleniken March 10, 1859. To them were born ten children, six girls and four boys, two of them (a girl and a boy) having preceded her to the grave. Sister Fleniken received a hope in Christ soon after she was married, and was received into the fellowship of the Primitive Baptist church at Sabine, in Hunt County, Texas, October 2, 1889, and was baptized by Elder Alex. Mason. She remained a consistent, loving and faithful member of said church until her death, which occurred at twelve o'clock on June 15, 1900, surrounded by the entire family and neighbors, who did all that loving hands and loving hearts could do, until a loving Father said, "Child, come home!" and her angel

spirit was wafted home to Him who gave it. She left with us the sweet testimony that she departed in the full triumph of a living faith. Her angelic song will ever be to the praise of His glorious grace who has made her accepted in the Beloved. Her mortal remains were interred at the McRight cemetery in the evening of June 16, where the unworthy writer tried to speak words of comfort to a large concourse of sorrowing relatives and friends.

Weep not, dear friends, for she is gone; she is forever blest,
Where the wicked cease to trouble and the weary are at rest.

Signs of the Times and Gospel News please copy.

Yours in an humble hope,
Tidwell, Texas.

J. C. SIKES.

MRS. MARY LULA KEITH.

Mrs. Mary Lula Keith, daughter of brother and sister H. S. Pasley, was born March 6, 1878, and died June 2, 1900, at her home near Rock Creek, Pike County, Arkansas, after a short illness of four hours, which was a great shock to her relatives, friends, and neighbors. She was a member of the Primitive Baptist church, and a firm and faithful member, always attended her meetings, and a strong believer in salvation by grace. She is only gone to realize that rest she so much hoped for, for her hope was in Jesus. She said, a short while before she died, she would never get warm any more in this world, and said: "His will be done, not ours." It seemed that she was perfectly reconciled to the will of the Lord. She was a good neighbor and a kind and loving wife, and a tender mother. She leaves a kind husband, two loving little boys, parents, a brother and sister, to mourn their loss; but we believe their loss is her eternal gain. As an evidence of the high esteem in which she was held, a large number of relatives, friends, brethren, and sisters were present to pay their last tribute to the departed saint. Funeral services by Bro. J. J. Hughes. May God's grace be given to the husband and bereaved family to sustain them in this hour of deep distress, and, by the grace of God, may we all meet our departed sister in the heaven of eternal bliss.

D. M. THRASH.

MRS. MELISSA McCORKLE.

Died at her home in Hunt County, Texas, Mrs. Melissa McCorkle, on 11th day of July, 1900, from the effects of sticking a needle in her thumb three weeks before. Sister McCorkle was the wife of Robert McCorkle. Both were members of Mount Zion Primitive Baptist church, near Cash; both were in good standing and highly esteemed. They were both raised in Marion County, Georgia. Sister McCorkle was the daughter of W. B. and Harriet Spinks. She was married to Bro. Robert McCorkle November 6, 1873. They both joined Rama Primitive church in October, 1880, and were baptized by Elder Pursley. In 1886 they moved to Llano County, Texas, and in October, 1887, moved to Hunt County, Texas, where she died as above stated, leaving her husband, eight children, some relatives, and many loving brethren and sisters and friends to mourn her loss; but, blessed be God, our loss is her eternal gain. On Thursday before she died the next Wednesday, she called her husband and children to her bedside and told them she thought she was going to die. She exhorted her children to always tell the truth and do right and they would always come out right. To her husband she said, "You have always been kind and loving to me. Now promise me, before I go, to never forsake my children." He assured her he would never

forsake them. On Saturday night afterward she spoke of dying. One of her daughters asked her if she was willing to die. She said "Yes! that sweet rest awaits me." She has two daughters who are members of Mount Zion church. She said she thought some of the others had a hope, and exhorted them, if they had, not to be ashamed of it, but do their duty. On the 12th Sister McCorkle was buried in presence of a good-sized audience, and the writer, with Elder J. C. Sikes, spoke words of comfort to husband, children, and sorrowing friends.

Now for a memorial to husband, children, and sorrowing friends. Ask the Lord to help you put away sorrow and grief. Sister McCorkle is now enjoying that sweet rest that she spoke of and that awaits all of God's dear people. I desire to call your attention, and please read and meditate the following words of comfort, to-wit, 2 Samuel xii. 23; Job xiv. 13-14; xix. 25-27; Isaiah, xxvi, 19; John xi. 23-25.; 1 Cor. xv. 51-58; 1 Thess. iv. 13-18, and Rev. xiv. 13. From the above named Scriptures may the Lord enable the bereaved husband and children to draw comfort and consolation. Yes, say with David, wife and mother cannot come to me, but we can go to her. And you children who have a hope, go home to your friends and tell them what great things the Lord has done for you. May the Lord in His abundant mercy abundantly bless you all.

ALEX. MASON.

MRS. CIDIA SELLERS.

On the 28th of February, 1900, the angel of death came into our midst and took from us my dear grandmother, Mrs. Cidia Sellers, daughter of Elder Joseph and Clara Thigpen, who was born in Duplin County, North Carolina, September 1, 1822, and moved to Alabama when small. She was married to Cornelius Sellers December 30, 1839, to whom were born twelve children—eight boys, four girls—five boys and three girls still survive her. She joined the Missionary Baptist church—date unknown to me—but did not remain with them long. She then united with the Primitive Baptists, and was baptized by Elder Robert Toler. She was a faithful and much beloved member until her death. She could be pointed out as a shining light, always attending her meetings until she got so old and feeble she could not attend often. Grandmother was confined to her bed two days, suffering intensely. All was done by the attending physicians, relatives and friends to relieve her. She told my aunt, Mrs. G. A. Jenkins, with whom grandmother had resided for a long time, if the weather would admit, to bury her beside grandfather, at the Sellers cemetery, in Bullock County, Alabama. If the weather was too bad, to bury her beside her little grandson, Marcus Sellers, at the Kendrick cemetery, near her home. My aunt asked what made her talk that way; didn't she think she would live long? She replied, "I don't think I will be here long; but I am ready and willing to die, and I don't want you all to grieve for me." She was asked did she want to see her children; she said she did, and asked us to write for them to come to see her. They came as soon as the news reached them, though only three of them reached her in time to be recognized.

While we feel that our loss is irreparable, we are assured that she is at rest. Her remains were interred in the Sellers cemetery, beside grandfather, in the presence of a large crowd of sorrowing relatives and friends. May all the dear children be prepared to meet their mother in that sweet haven of rest, where parting is unknown.

Her granddaughter,

R. B.

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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.

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Vol. 22.

No. 11.

Alfred G. Griffin June '01
G. W. Wadler Lilly.
THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

PUBLISHED MONTHLY.

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NOVEMBER, 1900.

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Write communications with pen, and on only one side of paper.

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Be certain to write names and post-offices plainly.

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Any one sending us five dollars for five new subscribers shall
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The Gospel Messenger.

NOVEMBER, 1900.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 22. WILLIAMSTON, N. C., NOVEMBER, 1900. No. 11.

IN SORROW.

Gently, Lord, oh! gently lead us,
Pilgrims in this vale of tears,
Through the trials yet decreed us,
Till our last great change appears.
When temptation's darts assail us,
When in devious paths we stray,
Let Thy goodness never fail us,
Lead us in Thy perfect way.

In the hour of pain and anguish,
In the hour when death draws near,
Suffer not our hearts to languish,
Suffer not our souls to fear.
And, when mortal life is ended,
Bid us in Thine arms to rest,
Till, by angel bands attended,
We awake among the blest.

—Thomas Hastings (1830).

Triune, Tenn., August 24, 1900.

Elder Sylvester Hassell—

DEAR BROTHER: I often feel like I want to write a few words to the Lord's people through our periodicals, but am so afraid it would be of no benefit, I just keep waiting. I humbly trust that it is because I love my Saviour, His cause, and people, that I wish to write to them. I have often been made to rejoice in trying to speak to the children of God of His great love, and exhort them to obey Him. As we have the privilege of corresponding through the papers published by Primitive Baptists, we ought to do so in love and meekness. "They that feared the Lord spake often, one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." (Mal. iii.

16.) People who fear the Lord love to speak one to another. It was needful in the days of the Apostles to "Exhort one another daily." (Heb. iii. 13.) We should now manifest our love to each other by provoking unto love and good works. I often think of the words of the Saviour, "Because iniquity shall abound, the love of many shall wax cold." (Matt. xxiv. 12.)

It seems that such is the case to-day. The zeal of many of the children of God has abated. When the day arrives to assemble for worship some go to their farms, others to their merchandise, and a few to the place of worship. I know this is true in many places. "Where the treasure is there will the heart be also." Truly indeed the Saviour said, "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Nevertheless He says, "Strive to enter the strait gate." To all who have become careless and negligent concerning their duties as children of God, the Apostle says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. v. 14.) Oh! that all would inquire for the old paths and walk therein, that all would be clothed with humility, and that peace, like a sweet river, might flow throughout the borders of Zion. I wish to say to the dear brethren in the ministry, that it is just as important now as ever to contend earnestly for the faith once delivered to the saints. For, as Jude says, "There are certain men crept in unawares, who turn the grace of our God into lasciviousness, and deny the only Lord God and our Lord Jesus Christ." Now we just can not afford to sanction any idea or theory that ignores grace. If salvation is not of grace, we are gone. Our Saviour and His Apostles told us that men "would depart from the truth, giving heed to seducing spirits," etc.; causing much trouble and distress in Zion; "but from such turn away." There is so much oppositon to the truth, so many professed Christians following after the world, the poor preacher often feels that "Surely all my labor is in vain, and the Lord is not in my work at all. It is not worth while for me to go to meeting, there will be so few members there." But the admonition comes, "Be instant in season, out of season; reprove, rebuke,

exhort with all long-suffering and doctrine." (2 Tim. iv. 2.) So, dear brethren in the ministry, fight on a few more days, "For when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The same Lord that called us knew all the trying scenes we would have to pass through, and says "I'll be with you alway, even to the end of the world." Then "cast all your care on Him; for He careth for you."

May God strengthen us and guide us all our journey through, and unite us in love, is the prayer of a poor sinner saved by grace, if saved at all.

Your little brother in hope,

S. L. PETTUS.

Greenville, Ala., June 24, 1900.

Elder W. M. Mitchell, Opelika, Ala.—

DEAR FATHER IN ISRAEL: I have just read your very kind, good letter in reply to mine of late date. It has gone the round of all the family present. I thank you most sincerely for this letter. My high appreciation of it it will be shown by my manner of preserving it. I esteem it more highly, first, because it is from you, and was written under the impulse of your feelings, and is the honest, free expression of the sentiments of your heart toward those whose memory is so near and dear to me! And secondly, I prize it because it awakens in me memories of the long ago, of the most pleasing nature, and I am made to live over again many of the scenes and happenings of fifty years ago. And how vivid, how real it does appear!

Last night we were all at Barney Segraves's, where it was appointed for you to preach—(fifty-two years ago). The weather was warm, and when you had been up awhile you suddenly stopped, and took off your coat, saying, "I am not mad, nor do I wish to fight." I was about twelve years old, but this and many occurrences of those good old days, occupy a place of prominence in my memory. You spoke of the changes from then until now. Yes, truly changed every way—changed morally, socially, politically, and religiously! Regarding the condition of the country, morally, whether in its

literal or conventional sense, we are almost without a standard; and being without law, every man becomes a law unto himself. And being judge in his own case, he does no wrong. And since he can not condemn his neighbor in that which he himself allows, he also stands justified in whatever he does. A sad commentary, in deed, upon the Home Mission Board, when after more than a century of zealous, though mistaken effort, to evangelize the people, there appears an evident retrograde condition in morals. (This is merely an allusion because of their claims.) Of course we do not look to such source as a means to correct the evil of our times. For, while we realize seriously the demoralized condition of the country, which necessarily affects every phase of the social fabric as the fundamental principle upon which rests every form of our free institutions, and from which they derive their spirit and genius, yet we know that the only true standard still exists, and ever will, as the only true criterion by which to determine right and wrong. It exists in the true church. God, the eternal Father, planted it there! As their everlasting law, it is written in the hearts and imprinted in the minds of His people. It is to them a pillar of cloud by day and a pillar of fire by night. But, not withstanding the daily evidences the Lord gave to Israel, that He was mindful of her, and that He careth for her, yet she was unmindful of His goodness, and murmured against Him, and against Moses, and did despite to His holy statutes, and every disobedience brought its punishment. When they refused the light, they walked in darkness. May it not be so, even now, with us?

Why are we calling up the good old days of long ago, and feasting on the memory of our holy service, and praying for a like simplicity and earnestness, and fellowship and joy, and brotherly love and good feeling in our worship to-day? We have assuredly gone off somewhere! When Israel of old desired to be like other people, God gave them Saul to be their king, but he must be anointed from a bottle, which was very significant. Worldly conformity—playing for the applause of the world, as I fear, and as I think I see in some of our leading exponents in the gospel, I hate to say it—is a

Hercules step toward the enemy's camp, and a most hurtful and cowardly compromise of all that is truly good and high and holy with the base and beggarly emptiness of this world! "They are of the world; therefore speak they of the world, and the world heareth them." The world loves its own.

There is no questioning the fact that there are false teachers in the church. "There shall be false teachers among you, as there were false prophets among the people in the days of the prophets." A false teacher is one who teaches false doctrine. Then, again, a man may teach the true doctrine judgmatically and not love it. He may believe the letter and have no knowledge of that truth spiritually. Such a preacher fails to discriminate in what are called the cardinal points in the doctrine, and is therefore easily led off through philosophy, which is human reasoning. They reduce everything to reason, and believe nothing that is not reasonable, when we know, in fact, that nothing can be affirmed of salvation that is not above human reason and contrary to carnal reason. "The natural man receiveth not the things of the Spirit, because they are foolishness to him; neither can he know them, because they are spiritually discerned."

So we conclude that a belief, which is a predicate of reason, although it may affirm the true doctrine, is not of faith, and therefore does not please God, nor honor Him. "For without faith it is impossible to please Him." But faith is not reason, nor according to it; while it is reasonable it is above reason, and is not learned, and therefore can not be taught. Faith is a God-given evidence of the existence of a truth, and is that by which we believe it. "It is the gift of God." Briefly, by faith all things are accomplished.

My dear, aged brother, I feel like it is a great presumption to be talking thus affirmatively to you; rather should I ask you if these things are true? But, truly, I had no thought of saying so much when I began. My mind has been much disturbed of late. I have thought a great deal about the condition of our people in general, and their conduct in some sections in particular. It was only yesterday I said to a sister in my house, "I

am bothered. What is the matter with our people? I feel to be isolated. I stand almost alone. It bothers me. Have I deserted the landmarks?" "Teach me Thy way, O Lord." "Turn Thou me, and I shall be turned; for Thou art the Lord my God." It is not that we are disagreed or not in close fellowship. Oh, no! But they "follow Him afar off," and make His worship a secondary thing, and are biting and devouring each other, and in every way show that their love for Him, and for each other, has grown cold.

It is worse with us, doubtless, on account of a bad trouble among three of our churches of this—Ebenezer—Association. I wish we had your counsel and advice in the case, but it is too much to burden you with. At the last session of our Association we amended our Constitution by striking out the article which gave it appellate jurisdiction over troubles arising between the churches, and left them to adjust their matters of difference among themselves according to the rules laid down in the New Testament.

Well, having written so much, I reckon I may as well go on and tell you something about my home life. But, first, I must tell you that you wrote up my history, almost true to life, some years ago, when you wrote up your own, as published in "The Messenger," especially that part of your life relating to undertakings and failures. While my life has, perhaps, been less eventful, in many, very many particulars, it is almost identical. I was married to Mary Hartley in 1867. We are blessed with a happy family of children—five boys and one girl—all grown, unmarried, and all with us. We are poor, but have enough of this world's goods for common comfort. I feel to thank the Lord that He has spared and preserved me to this good hour, and enabled me to bring up my children to honorable manhood and womanhood. I am proud to say that they are exceptionally moral, with justifiable aspirations in life, but no one of them has as yet made an open profession of the religion of Christ. But, whether through respect or otherwise, they are strong believers in the doctrine of salvation by grace, to the total exclusion of creature works. This is a great comfort to me. Truly the Lord is good! Praise His holy name!

I have carried affliction almost during my entire manhood life. Kidney trouble, with all its complications, has been my trouble. I am improved of late years.

Finally, the Lord willing, I hope to visit you some time in September next. I desire an interest in your prayers.

Farewell,

E. L. NORRIS.

Village Mills, Tex., August 22, 1900.

Elder W. M. Mitchell—

DEAR BROTHER: This morning I began to read your letter published in "The Gospel Messenger" of August, 1900, to G. P. Hurst, dated June 13, 1900. I read down to where you said, "But, dear brother, you would do well to learn that these fears do not come every day." In an instant it caused me to cry and rejoice. And then I read on, "Nor are they at our bidding; they are somewhat like angels' visits, few and far between." And then I cried for joy again. The thoughts of the above words being so true caused me to weep for joy. So, dear brother, the words were a feast to me, and comforting for a short time, but we know that the Comforter is the Lord, for He said, "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. (John xvi. 7.) I imagine that many others were comforted by the same letter. The Lord be praised. I would be glad that all our people (the Primitive Baptists) would take "The Gospel Messenger." I think it would aid them in more ways than one. Its editors are able, and they take an interest in the welfare of the Primitive Baptists. Many times we read a single letter from a brother or sister that is worth the cost of a whole year's subscription for "The Messenger."

Brother Mitchell, do with this as you think best, for I am not ashamed to let others know that I was comforted by your few words.

Love to all that love the Lord.

S. A. RICHARDSON.

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.

PREEMINENCE OF LOVE.

“Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.” 1 Cor. xiii.

In the previous chapter of this Epistle the Apostle Paul had been writing especially of the *gifts* of the Spirit to the members of the body of Christ, all pro-

ceeding from the Great Head, distributed according to His sovereign pleasure, and meant to be used both for the glory of the Divine Giver and the good of all His people; but in the present chapter he speaks of the *graces* of the Spirit, which are more excellent even than the gifts. The gifts are what men *have*; but the graces are what they *are*. The gifts are bestowed upon few; but the graces are given to all the members of Christ. The gifts are in the head; but the graces are in the heart. The gifts are for time only; but the graces are both for time and eternity. The gifts are talents, put, as it were, into our hands, to be used for the present life, but at death our hands are relaxed, and the gifts fall out; but the graces are elements of character, and are put into our innermost natures, and will never be lost. Thus the graces are of a far higher order than the gifts.

In the present chapter the Apostle mentions three graces of the Spirit, faith, hope, and love, all of which will abide with their possessors forever; but he tells us that LOVE is the greatest of the three—not only superior to every gift, but also superior to every other grace. In Gal. v. 22, 23, he speaks of other graces of the Spirit, but he puts love at the head of the list—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." The same original word rendered "love" here is rendered "charity" in 1 Cor. xiii., in the King James Version. It occurs 104 times in the New Testament, and the King James Version renders it "love" in 81 passages, and "charity" in nearly every other place. The Revised Version and the Baptist Version render it "love" in 1 Cor. xiii. In old English the word "charity" meant love; but now it means almsgiving or readiness to overlook faults in others. The original word is not found in heathen literature, but occurs only in the Septuagint (Greek) translation of the Old Testament and in the Greek New Testament. It means not a natural, selfish, earthly love, but a spiritual, unselfish, heavenly love, the direct fruit of the Holy Spirit in the heart (Rom. v. 5; Gal. v. 22; 1 John iv. 19), and manifested in the daily conduct and conversation. It binds the children of God to one another and to their Father in heaven.

In 1 Cor. xiii. the Apostle, speaking of this holy love, declares its necessity, its characteristics, its permanence, and its preeminence. Without it, everything else is nothing. Human and even angelic eloquence, the gift of prophecy, the understanding of all mysteries and all knowledge, the possession of a miracle-working faith, the doling out of all one's goods to feed the hungry poor, and even the giving of the body to be burned, without the principle of the holy love of God and men, will avail us nothing in the matter of our eternal salvation. Inspired and uninspired history shows that men have had and used all these talents, and yet have been destitute of the one thing needful—the saving grace of God. If we truly love our unseen Father in heaven, we will certainly love His seen children here on earth (1 John iv. 20, 21; v. 1.); and it is upon the love of our fellow-creatures, especially of our kindred in Christ, that the Apostle Paul dwells in 1 Cor. xiii. He tells us that Christian love is patient and kind and unenvious and unboastful and humble and well-behaved and unselfish and unirritable and unsuspecting, rejoices in righteousness and truth, bears wrongs in silence, believes the best it conscientiously can of all, hopes the best it can for all, and endures sufferings and persecutions with resignation. And in regard to its permanence, he declares that it will never fail; it will outlive the fulfilled prophesies, the dying tongues, and the partial, imperfect, and vanishing knowledge of the present momentary life, and it will abide to all eternity.

Faith and hope are great, but love is greater. Faith and hope are mainly for ourselves, but love is for God and our fellow-creatures. Even in the Scriptures we see instances of *natural* and *perishing* faith and hope (Matt. xiii. 20, 21; Luke viii. 13, 14; Acts viii. 13; Job. viii. 13, 14; Prov. xi. 7); but the *spiritual* love spoken of in 1 Cor. xiii. is imperishable. And even true faith and hope can show themselves only through love; and true love always includes both faith and hope. And love is the fulfilling of the law, the end of the commandment, the crown and glory of all the graces of the Spirit (Matt. xxii. 36-40; Rom. xiii. 10; 1 Tim. i. 5). It assimilates us most to God, who is Love, and who

proved it by giving His beloved and only-begotten Son, and whose holy and blessed Son gave Himself to die the most painful and shameful death of the cross for our everlasting salvation from sin and hell (1 John iv. 7-21). Perfect love is perfect happiness. Divine love is the essence of heaven—"heaven is love, and love is heaven." Without this principle of holy love in our hearts, no matter what else we have, we are in a hellish and miserable condition; but with this grace of Divine love in our hearts, we are in a heavenly and happy condition. And, without love in our hearts, our influence tends to make others with whom we associate miserable; while, with love in our hearts, our influence tends to make them happy. Faith, hope, and love may be compared to three precious stones; faith to the deep blue sapphire; hope to the deep red ruby; and love to the pure, white diamond, reflecting the clear, full light of the sun, which contains in itself all the colors of the rainbow, as love contains in itself all the graces of the Christian character.

The special reason why I have written this article at the present time is to call the earnest attention of all the Primitive Baptists in the United States to these fundamental, Divine, and eternal principles, and to give a most affectionate and solemn admonition to those of our brethren who, in speaking and writing, seem to totally ignore these essential truths, and to be determined to sacrifice the peace and prosperity of the Primitive Baptist churches to phrases and forms of recent human invention. The Apostle Paul, in his touching farewell address to the elders of the church of Ephesus, said: "I have not shunned to declare unto you all the counsel of God. Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of our own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts xx. 27-30). The Lord forbid that any Primitive Baptist elders should be wolves in sheep's clothing, not feeding but tearing and scattering the

flock of God which He hath purchased with His own blood; or that there should arise from these elders some men speaking perverse things to draw away disciples after them for the sake of perishing and corrupting worldly applause or worldly gain! If we truly love a person, we can bear and peacefully live with that person, even though he or she differs from us in the use of humanly invented phrases and forms. In our own individual church, there are probably members who do not entirely agree with us in regard to all human phrases and forms, and yet we bear and live with them in peace; let us, by Divine grace, endeavor to do so in regard to the members of all other Primitive Baptist churches, and we will no longer bite, devour, and consume one another. We are all of us sinful and ignorant, neither living perfectly nor knowing perfectly the great and eternal truths of God. And, as I have said in the Church History (page 621), "it becomes us, if we can not now understand all points exactly alike, not to fall out by the way and unchristianize one another, and indulge a fleshly spirit in the use of harsh and bitter language, but to wait the sunshine of new and clearer revelations in that Perfect World of Light and Peace and Love to which the saints are hastening. *Then*, in answer to the prayer of our great High Priest, all the redeemed family of God—all the members of His Mystical Body—shall be *perfectly one*, even as the Father and the Son are one (John xvii. 20-23)." S. H.

A CHANGE.

How forcible are the words of the Apostle in treating upon the resurrection of the saints of God! After saying many wonderful and glorious things he asserts most positively, "We shall all be changed." 1 Cor. xv. 51.

How solemn, how wonderful, and how glorious are these words! "We shall all be changed." Changed, not annihilated, but changed from mortal dying bodies to immortal, that can die no more. In the resurrection all cause of death is removed. Mortality puts on immortality, and when sin is put away all cause of death

is removed. And here in the grave we will remain entirely helpless till the Son of God from heaven shall come to claim His final victory over sin and death, and then we shall be changed in our vile bodies to adapt them to the new state of things, where sin never enters and where death has no power. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

Yes, dear sorrowing, suffering child of grace, that saying that is written shall be brought to pass. It is like every other saying that is written by Divine authority and inspiration. It shall be brought to pass faithfully and punctually at the very moment our God hath appointed for it, "and we shall be changed, in a moment, in the twinkling of an eye, at the last trump, for the trump shall sound, and the dead shall be raised incorruptible."

O, how glorious to anticipate that blessed moment when all corruption, sin, and death are removed from our very nature, and when we shall be so changed as to see Jesus and be made like Him. This doctrine of the resurrection of the dead is a cardinal point of the gospel, without which nothing else is worth contending for. It has often brought joy and comfort to redeemed sinners in this mortal state, and they have often felt the Spirit of the resurrection of Jesus working mightily within them in those longings of soul and heavenly desires for higher joys than they ever hope to find in this earthly state. In this earthly house of our tabernacle "we groan, being burdened, earnestly desiring to be clothed with our house which is from heaven."

There is evidently a mystery about the resurrection which in our present state of limited knowledge we can not comprehend. But though it be a mystery, and a great mystery, there is no part of the gospel on which the Apostles have felt authorized to write more positively than upon the resurrection of the dead. "We know," says one, "if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. v. 1.

Now it may be that many real Christians are ready

to say, "I can not speak so positively as to say I know I am a Christian, I know I am an heir of God and a joint-heir with Jesus Christ, and if I fall so far short of knowing these things here in this mortal state, how, then, shall I speak with such positive assurance as to say, "I know that I have a building of God, a house not made with hands, eternal in the heavens?"

This house of which the Apostle speaks, in the sense in which he writes of it here, has never been seen by mortal eyes, nor as yet has it been entered or its joys and comforts known; but still every child of God may say assuredly, according to the strength of that faith, that is an evidence of things not seen, "I know that I have a building of God, eternal in the heavens."

But how do we know it? We know it according to certain evidences, and those most unmistakable evidences are, that in this tabernacle we groan, being burdened, earnestly desiring to be clothed upon with our house from above. Our very groaning is a sign of life, and furnishes a strong testimony that we have a building of God, a house not made with hands, eternal in the heavens.

Now, if we are not most deeply and spiritually interested in that house not made with hands, we could never have those earnest desires of soul that are continually reaching forth heavenward to be clothed with our house from above; but as we have these earnest desires given us by the Spirit of a risen Jesus, each child of God may take courage and assert in the confidence of faith that, "When this earthly house of my tabernacle shall be dissolved, I have a building of God, a house not made with hands, eternal in the heavens."

W. M. M.

NOTE.—When I first received the above editorial which dear Brother Mitchell sent me for publication in "The Gospel Messenger," I was suffering so much with fever and weariness and aching that I did not feel that I could read it; but the next day, being a little better in health, though still feverish and feeble, I read it and was greatly comforted by the Lord while reading it. Tears of joy and thankfulness filled my eyes. I deeply felt that the teaching of the dear brother was the glori-

ous, certain, and eternal truth of God, and that I had a personal interest in it, and that all the blessed promises and assurances of the Inspired Volume in regard to the everlasting holy and happy state of the redeemed were mine. May the Lord bless the article to the equal comfort of others of His suffering children! S. H.

A CHEERFUL GIVER.

2 Cor. ix. 7.

It is a great thing for those who worship God in spirit to know what disposition to make of the few temporal things that they are blessed with in this mortal life.

One of the great evils "under the sun," specially noticed by Solomon, was, "Goods kept by the owners to their own hurt." And we may safely infer that, if such moth-eaten goods are kept to the hurt of the owners of them, others are also hurt in some way by such hoarding up of that which should be in circulation for the good of society.

One of the Apostles, in speaking of the duty of contributing to the needy poor of the church, encourages liberality by saying, "God loveth a cheerful giver." But let us understand this right. It is not our cheerfully giving to the poor that procures God's love. Money can not purchase the love of God, whether we bestow our temporal goods on a worthy or an unworthy object. But, when the Scriptures say to the church that God loveth a cheerful giver, we are to understand that cheerfulness and liberality in giving to a proper object are some of the fruits and evidences of God's love to us. He loveth a cheerful giver, and, as proof that He does love them, they bring forth the fruit of that love that has been shed abroad in their hearts. We love Him because He first loved us, and when we can give cheerfully and without grudging of our temporal things to proper gospel subjects, we are but bringing forth the fruits of that first love with which God loves us.

Our Lord taught this truth very plainly when He said, "A good man out of the good treasure of his heart bringeth forth that which is good." But in contrast with this, "An evil man out of the evil treasure of the heart brings forth that which is evil."

The difference in the character of the fruit seems to be owing to the difference of the character of the heart. An evil man has an evil heart, and he also has an evil treasure in his heart, and nothing that he can bring forth, from within or from without, can be any better than he is, "An evil tree can not bring good fruit." But still its true we should not give "grudgingly or of necessity, for God loveth a cheerful giver."

W. M. M.

SAFETY.

In view of the fact that human life is fraught with dangers, failures, and mishaps through all the course of time, it would seem that nothing could render mankind more happy and satisfied than a sense of safety and security from the possibility of ultimate destruction, or ought to intercept or defeat their hope of eternal happiness. The human heart is sorely oppressed by the consciousness of uncertainty as to realizing our most sanguine hopes of earthly joy and comfort, and therefore none can be truly and constantly happy under the prospect of worldly prosperity, without something better and more certain to lean upon. There are innumerable dangers in the world that threaten and often destroy the peace and happiness of the people, and the most fortunate of our race, those who enjoy the largest share of worldly wealth and honor, find their comfort blighted by the fear of probable or possible disaster, and therefore are not really happy in their earthly pursuits and possessions. And when we contemplate the fact that there is no escape from these common ills of human life, it appears still more evident that none can find, in all the earth, a safe refuge from the storms of adversity which render this earth a place of anxious care for our sinful race. The sea of life is a stormy one from shore to shore, and all who remain long on the voyage suffer shipwreck at some point or period of the journey.

Where, then, is safety? Oh, it is beyond the creature's sight, beyond creature comprehension; it is not

thus seen—only hoped for; and hope, the Christian's hope, is the anchor, sure and steadfast, that stays the frail bark amid the ocean-storm, and will not loose the vessel to the destruction of the surging billows. He who "Plants His footsteps in the sea and rides upon the storm" has graciously furnished this anchor to each vessel of His infinite mercy, and not one of them can ever be totally wrecked—not one be finally lost, and why? Because they are all "kept by the power of God, through faith, unto salvation, ready to be revealed in the last time."

"The Lord's portion is His people, Jacob is the lot of His inheritance"; and surely God can not lose any part of His own chosen portion or inheritance. Nay, He gives them a victorious faith that never relinquishes its hold on the promise of His blessing. Though His angel wrestled with Jacob until the dawn of day, and even dealt a weakening blow upon his person, yet by faith he held the angel fast until the blessing was pronounced. (See Gen. xxxii. 24-26.) With faith, and hope in the promise of God, fixed in the heart by the Holy Spirit, the children of the promise pass triumphantly over the turbulent sea of life, and will surely land safely on the blissful shore of the bright and peaceful land of everlasting rest, where no adverse winds can ever disturb their felicity. Safe, forever safe! "Happy are the people saved by the Lord."

Now we would gladly and joyfully lay hold upon this blessed promise of eternal life, and direct the minds of all the fearful and timid of our race to this only sure refuge. May the dear children of God be comforted by the blessed renewal of the holy and sure promise "of eternal life which God that can not lie promised before the world began." May we all be able to say with Paul, "We know that if this earthly house of our tabernacle were dissolved, we have an house not made with hands, eternal in the heavens."

Are we indeed saved and called with an holy calling according to the purpose and grace of God, given us in Christ Jesus before the world began? If so, we are safe, secure, indestructible, forever perfected by the one offering of our blessed Saviour. Though there be wars

and pestilence, famines and earthquakes, storms and floods on the earth, we are safe in the bosom of God's unchanging love, no matter if we fall victims to these temporal disasters, and perish from the walks of men, we are safe; for God will raise us up to live with Him forever.

J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. In Jer. x. 23 the prophet exclaims, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps"; what is the meaning of these words? A. By "directing his steps," the prophet evidently means "directing his steps aright"; and, therefore, by "the way of man," he means "the right way of man," the way in which man should walk, the way of truth and righteousness, salvation and peace, the way of obedience and submission to God, the way of acceptance and communion with God, the way of justification and sanctification; and Jeremiah knew, not only by his observation of others, but especially by his own experience, that this heavenly and divine way is not in *Adam* (this is the Hebrew word rendered "man" in the first clause of the verse), is not in the merely earthly or natural man, but is only in the spiritual man, the man born of the Spirit of God, and dwelt in by that Spirit. And the inspired prophet adds, "It is not in man that walketh to direct his steps" (the word rendered "man" here is "*ish*," which is thought by some to mean "man of earth," and by others it is thought to mean "noble man," man distinguished by God above the brutes in having a soul directly breathed into him from God, and in being made in the image of God)—even man thus distinguished can not himself direct his steps aright, but he is dependent upon God, who is the Infinite and Eternal Creative and Upholding Spirit, for divine life and light and strength to enable him to walk or live right, to worship and obey, serve and glorify the only Living and True God. And the wise Solomon (Prov. iii. 5-7) to the same purport exhorts us as follows:—"Trust in the Lord with all thine heart, and lean not unto thine own understand-

ing. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil." It is only the man who is spiritually alive that can truly trust in the Lord, acknowledge, reverence, and obey Him, and walk in His ways, commune with Him, and adore and glorify Him. His Holy Word, enlightened by His Holy Spirit in our hearts, should always direct our steps.

2—Q. What is the meaning of Micah iii. 12 and iv. 1, 2? A. The prophet Micah herein predicts, about 710 B. C., that, on account of the idolatry, selfishness, worldliness, and covetousness of the leading men, the princes, priests, and prophets of Judah, Jerusalem would be given up to desolation, be ploughed as a field, become heaps, and the temple-mountain would become as the wild high places of the forest (which prophecy was partially fulfilled in the destruction of Jerusalem by Nebuchadnezzar, King of Babylon, 586 B. C., and afterwards more completely fulfilled in the destruction of Jerusalem by Titus, the Roman general, A. D. 70); and then, in the fourth chapter, the prophet foretells that the righteous judgment of the Lord upon His people would be finally followed by an exhibition of His mercy to them, when, in the gospel dispensation, His church would be exalted above all other organizations, and the pure light of gospel truth would be disseminated among His people in all nations, and they would come in love to Zion, and seek instruction from the Lord, and delight to live in obedience to Him, and peace and plenty would abound among them. These blessed predictions have already been partially fulfilled in regard to the chosen and spiritual people of God in many nations, and will be completely fulfilled before the end of time. Flattery and covetousness, and false doctrines and evil practices in the church will all be at last ploughed up by the roots and destroyed by the Lord; and, by the power of His Spirit, His true and spiritual, loving and obedient worship will prevail everywhere among His elect people, and heavenly peace and prosperity will abound in all the borders of Zion.

3—Q. What was "the potter's field" bought by the chief priests ("to bury strangers in") with the thirty

pieces of silver for which Judas betrayed Christ to them (Matt. xxvii. 3-10)? A. A clay-field south of Jerusalem, just beyond the Valley of Hinnom, on the slope of the Hill of Evil Counsel, which, before the crucifixion of Christ, was used by potters, who dug up the clay and made their vessels there, the remains of their works still to be seen upon it. The field is still used for the burial of the poor and unhonored dead of Jerusalem. As late as the fourth century after Christ, it was called *Aceldama*, the field of blood (Acts i. 18, 19); it was bought with the paltry price (thirty shekels of silver, that is, eighteen dollars) which the chief priests paid to Judas for the blood or life of Christ (Zech. xi. 12, 13; Matt. xxvii. 3-10), which was the price paid to a master for a slave that had been killed (Exod. xxi. 32); and in this field Judas, in remorse, took his own life, and thus went to his own place (Acts i. 16-25). In the present Greek text of Matt. xxvii. 8 the prophecy of Zech. xi. 12, 13 is referred to Jeremiah. In the old Syriac Version of the second century, the name of no prophet is given in Matt. xxvii. 8; and it seems probable that the original Greek did not contain the name of any prophet, and the name Jeremiah may have been erroneously inserted by some early-transcriber; or Jeremiah may have made a similar prophecy that has not come down to our times; or, as in the ancient Jewish Bible Joshua was the first of the early prophets, and Jeremiah the first of the later prophets, the name Jeremiah may have been used to designate the book of the later prophets, including the prophecy of Zechariah. "Isaiah, Jeremiah, and Daniel are the only prophets who are quoted by name by the evangelists; though Zechariah is quoted or referred to eighteen times in the New Testament, he is not once named therein. It was the one Spirit of Christ that spoke in all the prophets and testified of Christ (1 Pet. i. 10-12; Rev. xix. 10).

4-Q. Why was one of the Apostles called James the Greater, and another James the Less? A. The phrase "James the Greater" does not occur in the Scriptures, but "James the Less or the Little" occurs in Mark xv. 40. James, the son of Zebedee and Salome and the brother of John, one of the chosen three (Peter, James,

and John) of the chosen twelve, called to witness the transfiguration of Christ, the raising of the daughter of Jairus, and the agony in Gethsemane, and killed by the sword of Herod Agrippa i., 44 A. D., the first of the Apostles to suffer martyrdom, is sometimes called "James the Greater," as being either older or larger in stature, to distinguish him from "James the Less," who was either younger or smaller in stature. James the Less or Little was the son of Alphaeus or Cleophas (these two names are the same) and Mary—Alphaeus or Cleophas being probably the brother of Joseph the husband of Mary the mother of Christ, these two Marys being called sisters (sisters-in-law) because their husbands were brothers. James the Less, the son of Alphaeus, was one of the twelve Apostles. Some able scholars think that he was the same as "James the brother of Jude," and "James the brother (or cousin, as the word may be rendered) of the Lord, the first pastor of the church in Jerusalem, and the author of the Epistle of James; while others, equally able, think that he was not, but that another James, not an Apostle, was the brother of Jude and of the Lord, the first pastor or bishop of the church in Jerusalem, and the author of the Epistle of James. It is impossible to decide which of these suppositions is true—whether there are only two, or whether there are three different James-es mentioned in the New Testament.

5—Q. What is meant by "voluntary humility" and "will worship" (Col. ii. 18, 23)? A. An affected, self-assumed, self-complacent humility (which is really the worst pride), not commanded by God nor acceptable to God; and a worship invented by the natural human will (which is really idolatry)—such as the worship of angels (Col. ii. 18), which some Jewish-Christians at Colossae had invented under the pretended plea that they themselves were unworthy to approach Christ as the Mediator between God and man, and therefore they must approach Him through the mediatorship of angels, whom they thus worshipped in order to secure their intercession with Christ. Thus, under the pretence of honoring Christ, they dishonored Him by rendering to angels the worship due to Christ alone. This, as Paul

well says (Col. i. 23), was only a show and not the reality of wisdom. The wisdom that claims to be wise above what is written in the Scriptures of eternal truth is the greatest folly.

6—Q. When it is said that “afterward, when Esau would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears” (Heb. xii. 16, 17), does the writer mean that Esau found no place of repentance in his own mind or in his father Isaac’s mind? A. The account which Moses gives of this transaction (in Gen. xxvii. 30–41) shows that Esau sought to effect a change of mind in his father Isaac, who had already given his principal blessing to Jacob, but Isaac, realizing that the blessing bestowed upon Jacob was according to the will of God, could not or would not retract the blessing from Jacob and bestow it upon Esau. Esau had already profanely disregarded and sold his birthright to Jacob for a mess of pottage; and God, in righteous judgment upon Esau for his wickedness, would not allow Isaac to take back his chief blessing from Jacob and give it to Esau. There was no true repentance in Esau’s heart; his “great and exceeding bitter cry” and his “tears” were from remorse at his own temporal loss and hatred of his brother Jacob, whom he resolved to kill as soon as the days of mourning for his father were ended (Gen. xxvii. 41). In Heb. xii. 17 the word rendered “it”—“though he sought it carefully with tears”—can grammatically refer either to “blessing” or “repentance”; and many excellent scholars think that it refers to “blessing,” as the account in Gen. xxvii. shows that it was his father’s chief blessing that Esau sought carefully with tears, though, of course, he could secure this only by a change in his father’s mind. Every one who sincerely and heartily desires to repent of his sins against God has already the Spirit of God in his heart and has really begun to repent, whether he knows it or not.

7—Q. What is meant in the Bible by *the second death* (Rev. xx. 14; xxi. 8)? A. As plainly shown by the context of these passages, and by other passages, while the first death is the death of the body, the separation

of the soul from the body, the second death is the being excluded from the heaven of immortal glory, the being cast into the lake of fire and brimstone, into everlasting torment, everlasting destruction from the presence of the Lord and the glory of His power, everlasting punishment, everlasting fire prepared for the Devil and his angels, where the worm dieth not and the fire is not quenched, everlasting separation from God, and an everlasting sense of His wrath, the destruction of both soul and body in hell (Gen. ii. 17; iii. 19; Eccles. xii. 7; Dan. xii. 2; Matt. x. 28; xxv. 41, 46; Mark ix. 44, 46, 48; John iii. 36, v. 29; Rom. ii. 5-12; 1 Cor. vi. 9, 10; 2 Thess. i. 7-9; Rev. xiv. 11; xix. 20; xx. 10-15; xxi. 8; xxii. 14, 15).

S. H.

REMARKABLE PROVIDENCES.

“Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” “Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.” Psalm cvii. 8, 43.

THE WET GRIST.

A reliable gentleman gives the following account of the preservation of the lives of himself and all his father's family by a remarkable interposition of Divine Providence.

“My father was a man of prayer, and in our home the family altar was never permitted to fall down, nor its fire to expire or grow dim. Around that altar our dependence on God was constantly acknowledged, and the Divine blessing continually invoked. Nor was that blessing sought in vain, but mercies new and fresh from day to day were granted in answer to a father's prayers. One bright morning in the spring of 1850, after commending us to the Divine protection, my father put two bushels of rye into his wagon and started for the grist-mill at Rockland, Rhode Island, a few miles distant from our home. When more than half-way there he had to cross a bridge called ‘The Wharf,’ along the sides of which there were no railings, but only some logs laid upon the end of the planks. When on the middle of this bridge the horse stopped and began to back. My

father leaped from the wagon, and the horse continued backing till the hind wheels went over the logs and off the edge of the bridge, and the wagon-seat and grain-bag tumbled out and fell into the stream. At this moment the horse stopped, the forward wheels caught on the log, and the hinder part of the wagon hung over the edge of the bridge, being held by the horse and the forward wheels. Four or five men soon came to the rescue; the wagon was lifted back, the grist fished up from the water, and in half an hour he was on his way back home to dry his grist and get it again ready for grinding. There was mystery about the whole transaction. We could not imagine what had made the horse back when upon the bridge. He showed no signs of fright, and had never acted so before. My father was troubled. He had earnestly prayed that morning that the angel of the Lord might encamp round about us that day, and now to be subjected to such an unusual occurrence and to so much inconvenience was something of a trial to his faith, though it did not shake his confidence in God. He returned home, and we went to work to dry our grain and prepare it for grinding; but, when we spread out the rye upon a cloth in the sun to dry, we noticed, scattered all through it, fragments of a fine, glittering substance, which, on examination proved to be *glass*! Thousands on thousands of little fragments and splinters of broken glass were mingled with those two bushels of rye,—enough to have caused the death of all our family and a hundred others if the grain had been ground and baked and eaten. We were amazed at this revelation; and with the most grateful hearts we knelt around the family altar and thanked God for His wonderful providence which had so strangely preserved our lives. But how came the glass thus mingled with the grain? It was all explained very soon. The rye had been kept in an open barrel, and over this barrel our neighbors had smoothed axe-handles, using pieces of glass to scrape and polish them. These pieces of glass were thus broken and splintered, and the fragments dropped unnoticed into the grain, and were measured up and placed in the bag to be carried to the mill. No one suspected the danger, and, if that grist had been

ground, no human power could have averted the calamity, or saved our family from the terrible effects of a poison so deadly as powdered glass. God in His merciful providence interposed and preserved our lives;—truly it is but right that they should be consecrated to His service.”

S. H.

APPEAL TO OUR SUBSCRIBERS WHO ARE IN ARREARS.

As all the editors of THE GOSPEL MESSENGER are poor and afflicted men, and as nearly one-half of our paying subscribers are in arrears, we are reluctantly obliged to beg them to make us some remittance as soon as they conveniently can. The sum owed by each one is small, but the entire amount to us is large. We are not making enough collections to even pay our printers. We are perfectly willing to send the MESSENGER to all who desire it, and have never refused to send it to any who requested it. We have abundant evidence to believe that THE GOSPEL MESSENGER has been blessed of the Lord to the instruction, comfort, and edification of thousands of His dear people, and we hope that they will cheerfully, both in their supplications and by their remittances, help us to sustain it.

SYLVESTER HASSELL.

TIME OF GENERAL MEETING CHANGED.

The time of the General Meeting of Primitive Baptists at Fulton, Ky., has been changed from October 27 to November 14-18, in order to avoid conflicting with some Associations and other meetings.

S. H.

EXTRACTS.

Brownburg, Ind., December 31, 1899.

Dear Brethren in the Lord:

We do love to read the MESSENGER, and hope the good Lord will abundantly bless you in the continuance of the publication of the same. Very dear brethren, we should rejoice in the Lord, as He

is so good to His children. Oh, may we all be able by divine grace to lay aside every weight that doth so easily beset us, and run the race set before us, ever looking to the Lord, who doth bless us with all spiritual blessings in Christ. Oh, may we be patient in well doing; may not faint; may we be able to follow the good Lord through evil as well as good report. Pardon my scattering remarks. The Lord is so good to me I am so ashamed that I don't serve Him any better.

In love to all the household of faith, JOHN E. SHOCKLEY.

Whiteboro, Texas, July 19, 1900.

Elder S. Hassell—

DEAR BROTHER: As my paid-up time for the GOSPEL MESSENGER expires with the next (August) issue, I here enclose \$1.00 money-order, to be placed to my credit for the GOSPEL MESSENGER another year. If I love the Lord Jesus, I also love the doctrine the MESSENGER advocates—the doctrine that saves "Man" (Gordon), a poor old sinner of Adam's race, "Spirit, soul, and body." 1 Thess. v. 23. I am binding each volume in a book to leave to my posterity, that they may know what I, with all true Primitive Baptists, do believe, marking certain articles with a note of attention and index hand pointing to particular points.

Yours as ever,

L. M. GORDON.

OBITUARIES.

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

DEACON THOMAS DUMAS.

Died at his home near this place, Deacon Thomas Dumas, a member of Sharon church.

The living we love, the memory of our beloved dead we cherish. We never can realize in full the fatal word "good-bye;" it lingers upon our lips and refuses to surrender its hold upon our hearts: especially is this the case when a dear brother, one with whom we have so often taken sweet counsel in things of church and state, has bidden us good bye to return no more. And now while I attempt to say a few things to his memory, I feel keenly the loss that his family and church have sustained.

That his religious life was checkered, none that love him will deny. That he passed through ordeals both religious and civic sufficiently strong to tempt the virtue of any man, and from which none but a lover of the Lord can emerge and die in the affection of his pastor and church, is equally true. It is not the diamond in the rough, but the polished one that gives out the brightest hue. It looks like some Christians remain in the rough, gliding along without a cross, while others are perfected only by the shafts of sorrow and misfortune. In the struggle we fail to see the ordeals under which our brother is passing; and it is only when virtuous victory has been wrung from all difficulties that we are prepared to give our friend and brother justice.

Such was the case with Job and his misguided friends. Brother Dumas loved God's cause, but not with that narrow construction that many Christians put upon it. He spurned a ritualistic Christianity, and never believed in any by-laws of man's make, with penalties annexed for the government of the church, and died with the belief (as many are beginning to entertain) that, unless this ceased, our church in the near future would lose her organic identity. While these views were objectionable to some, they only greatly endeared him to others. He was a man of gifts. Secular trusts were committed to him, which he held sacred, and acquitted himself in duties discharged with honor. He was a man of public prayer, and sometimes exercised this gift together with exhortation to the church to their comfort and edification. He understood the meaning of the frequently misused word *deacon*, and proved his knowledge of it in commendable exercise. Liberal in spirit himself, he was easy to learn the provision that the Lord has made for those who labor in the word.

For a long time he was a member of the Towaliga Association, and after hoping year after year for a change of order in that body, and also laboring fervently to that end, he at last gave up all hope several years prior to his death, and joined the church at Sharon—a member of the Echeeonna Association, where he lived an honored and devoted member to the end.

He was the son of a noble and gifted father, Elder Edmund Dumas, long since deceased. He was baptised by his father in the year 1858, at Ramah church, where shortly after he was ordained a deacon. He was twice married, the first wife being Miss Sarah T. Haygood, by whom twelve children were born unto him, most of whom are in the church of his love. His second wife was Miss Virginia M. Sullivan, by whom two children were born, both preceding him to the grave.

Deacon S. T. Dumas was born October 3, 1833, and died October 13, 1899.

And now farewell, my beloved brother, till that morn when we shall meet to part no more.

Culloden, Ga., Aug. 21, 1900.

WILDE C. CLEVELAND.

JOHN W. ABERCROMBIE.

At my last meeting at Emmaus, Prother Wm. Abercrombie asked me to write the obituary of his son John. I feel ever ready to comply with the requests of my dear brethren, but the limited space we have in our press, together with the conscious inability of doing their beloved dead justice, makes obituary writing a great task. The subject before me now is one worthy the pen of a Respass or Mitchell. A better or nobler son was never given to parents. He was a model youth in every respect. He not only possessed courage sufficient to battle with the struggle of life, but a true manhood by which only an honorable victory in the race of life is won. Nobleness of soul seated itself upon his proud spirit in childhood's hour, that followed him to the grave. It is needless to say of such a spirit that he ever rendered a true obedience to parental teaching, and that he wrung from his associates their love and admiration, which was proven in his last sickness by their untiring devotion to him. On the arrival of manhood he went from parental home to engage in business. Employment was readily found, and there in devotion to duty he contracted his last sickness, and came home to mother and father, as

he said when getting off the train, to die, and there for eleven long weeks the battle between life and death raged. All was done by parents and friends for his restoration that could have been done, but slowly the disease triumphed, and at last he fell asleep to awake no more till resurrection's morn. In his last hours he turned to her who bore him, and said: "Mother, you have been the best friend I have ever had, and I do thank you and my good father for all your kindnesses to me." His sister told him of his approaching end, and asked him if he was ready to go; he composedly said he was, and was prepared to meet God in peace, which none of us doubt who knew him. It is ever hard for us poor parents to say good-bye to our beloved children, but to part with one in the bloom of life, whose prospects were so good as his, and upon whom so many hopes were fastened, the parting is deeply dipped in sorrow, and were it not for the blessed hope we have in Christ of meeting the beloved of the Lord again in the world of no death, it does look like death in this world would be unbearable. My heart went out with many others in deep sympathy with the stricken family over the sad news of John's death, but as their humble pastor I feel that God has tempered this affliction with the blessed fact that their darling son and brother is now at rest with his God. "The Lord giveth, the Lord taketh; blessed be the name of the Lord."

John W. Abercrombie, deceased, was born in Upson County, Ga., June 3, 1877, and died December 28, 1899. The writer met the bereaved family at the cemetery, and spoke a few words in his memory to a large congregation who came to pay their last tribute of respect to their departed friend.

In sympathy,
Culloden, Ga., Aug. 15, 1900.

WILDE C. CLEVELAND.

The church at Lebanon, Claiborne Parish, La., in conference, April 29, 1900, appointed me to write a memorial of our departed brother, Deacon B. Thigpen. He was the son of Elder Joseph and Clara Thigpen; was born February 13, 1831, in Green County, Ala.; married to Miss Antoinette Fannin Hitchcock, March 4, 1852; moved to Jackson Parish, La., in 1856; in 1857 he moved to Claiborne Parish, La. He was baptized into the fellowship of Lebanon church by Elder M. C. Parker, November 4, 1877, and was ordained Deacon August 31, 1878.

He was the father of twelve children, nine of whom are still living, and were all present around his bedside when he fell asleep to awake no more in this world. He breathed his last April 27, 1900. He was carried from his humble home in the town of Homer, La., to Lebanon church, where the unworthy writer tried to speak words of comfort to the bereaved family and sorrowing friends; after which his sleeping dust was laid away to await the resurrection.

Brother Thigpen was a worthy brother, a good and faithful deacon, and a good disciplinarian. His manner of speaking was humble and childlike. His words always seemed to be seasoned with grace. He was true to his church and pastor. We as a church feel that our loss is great, but we hope that our loss is his eternal gain. We, the church, deeply sympathize with the heartstricken and bereaved wife and children. Oh! may the God of all grace be with them and us, reconciling us all to this providential stroke, and may we all be enabled by grace divine to follow the worthy example set by our esteemed brother. In conclusion, let us say that the community has

lost a good citizen, and the wife a good husband, the children a loving and kind and affectionate father.

R. M. GATHRIGHT.

Read and approved by the church, and ordered to be sent to the *Trumpet* and GOSPEL MESSENGER for publication.

R. M. GATHRIGHT,

E. F. AVINGER, *Clerk.*

Moderator.

J. T. HOWARD.

My dear uncle, J. T. Howard, died August 27, 1900, aged 57 years—unmarried.

Uncle was sick six months, and we tried many doctors, but none of them could account for what was the matter with him, and they failed to do him any good.

Uncle belonged to the Primitive Baptist church for about thirty years, and was a faithful member, and a kind neighbor.

Uncle lived with us, and seemed as near to us as our father, and no one will miss him as we do, and it was very hard for us to give him up. We had hopes of his getting well until a week before he died, when he told us that he could not live, and I can never forget the pain those words gave me. Then he spoke of his profession, and there is not one doubt in my mind that he is in heaven, from the evidence he left behind we know he is at rest. But, still, it was hard to give him up—it was hard for us to stand around his bed and see him die. But how easy he died—just looked as if he was going to sleep, but it was the long, sweet sleep in Jesus, from which none ever wake to weep. And on Tuesday at one o'clock he was buried at the Howard graveyard, where many friends were assembled to see him.

“Then all his sorrows now are o'er,
And we shall hear his voice no more.
His dust lies silent in the tomb.
He has gone to heaven, his home, sweet home.”

His niece,

MINNIE HOWARD.

Honaker, Va., Sept. 8, 1900

MRS. POLLY BEENE.

“Blessed are the dead which die in the Lord.” Our beloved and affectionate sister, known by all as Aunt Polly Beene, whose maiden name was Kirk, died June 21, 1900, at Jasper, Marion County, Tenn. She was born May 29, 1811, somewhere in upper East Tennessee, and came with her parents to this county when a girl. She was married to Samuel Beene March 10th, 1831, to which union were born twelve children; four of them preceded her to the grave, while eight children, with a host of grandchildren and great-grandchildren, are left to mourn her departure. Aunt Polly received a hope in Christ soon after she was married, but, like many others, still conferred with flesh and blood and did not unite with the church till about the year 1860, when she became a member of the Primitive Baptist church at Swinton's Cove, Marion County, Tenn. It can truly be said of her that she was indeed a mother in Israel. She bore the hardships incident to a minister's companion for more than forty years, and was at all times ready to do her part in helping her beloved companion to meet all the requirements laid on him as a minister of the gospel. She spent much of her time in serving the Primitive Baptists, as her home was a home for any and all who saw fit to visit her. Since the departure of her companion, who was called

home more than three years ago, she had made her home with her youngest daughter, sister Sallie Walker. And much indeed might be said to her praise for the tender care with which she watched over and cared for her sainted mother in her declining years and sore affliction. The writer visited the deceased but a few days before her departure, and was rejoiced to still find her trusting in and leaning on the strong arm of Him who had been her shield and hiding place for so many long years. She said in a sweet and cheering tone, "I am here yet, still waiting the Master's call, when I hope to go home to rest." May the good Lord reconcile us all to His dealings with us in taking from us our loved ones, and may He give us all the same sweet and comforting hope of our acceptance with Him that this devoted mother in Israel so long enjoyed, is the prayer of one who loved her and all of like precious faith.

Written by request of her daughter.
South Pittsburg, Tenn.

R. O. RAULSTON.

ELD. J. G. CRECELIUS.

It is our painful duty to chronicle the death of our much and highly esteemed brother, and also a father in Israel, to-wit, Elder J. G. Crecelius. He was born in Washington County, Tenn., Jan. 22, 1815, and departed this life July 10, 1900, age 85 years, 5 months, and 18 days. In his childhood his parents left Tennessee and settled in Harrison County, Ind., where he was raised to manhood. In 1837 he left his native country and came to Mississippi and settled in Scott County. On the 12th of July, 1838, he was married to Miss Drusilla Turner. To this union were born nine children—five sons and four daughters; three sons, three daughters, and his loving companion have preceded him to the grave. These children have all married and have families, which make up a number of grandchildren. Oh, that these children, together with the grandchildren, could be enabled, by the grace of God, to leave such a department behind them as their kind and loving old father and grandfather has left. And just here we want to say to the children and grandchildren, and to all who may feel interested: Oh! Let us take heed to the walk and mild admonition of our dear old father in Israel, and let us endeavor to walk in the wake of his footsteps and to follow his examples. If he has obtained a heavenly crown, which we have every evidence to believe he has, why should we doubt it? Then let us fight our battle to that end.

Elder J. G. Crecelius made a public profession of his faith in Christ in 1841; he united with Antioch church in Scott County, Miss., and was baptized by Elder Stephens Berry. He was licensed to preach by the church in 1849, and ordained to the full work of the ministry in 1850. The Presbytery consisted of Elders M. Hopkins, W. Roberts, and E. Wilbank. This dear old veteran was in the division of the Missionaries and Old School Baptists; he stood firm then on the Primitive Baptist side, and maintained the doctrine of God our Saviour, and continued to preach and practice that faith for a little over fifty years, without ever being censured by the church from any cause. Always being so very mild in his delivery, he made friends wherever it was his lot to go. This dear old brother was in the constitution of the Bethany Association, and served as clerk for several years, and then served as moderator, except two years, until his health became so impaired that he could no longer serve.

But God has seen fit to call him hence, and in his death the church has lost one of her brilliant lights, the community a warm-hearted, good citizen, the children a true, devoted parent. Then let us not

mourn as those that have no hope, for his last testimony was "Blessed are those that die in the Lord, for they shall cease from their labors and their works do follow them." Such we believe to be his happy lot.

A funeral discourse was tendered by Elders W. S. Ferguson and A. W. Woods in the Antioch cemetery in the presence of a large concourse of people, after which his body was confined to the narrow limits of the tomb by the side of his loving companion, who had preceded him to the grave, there to await the resurrection morn, when these bodies shall be reunited only after the body is raised immortal in the resurrection. In this state of bliss we hope to all assemble around the Father's throne to sing ceaseless and undivided praises forever.

Father Crecelius has passed and gone
From earth to heaven, his final home;
His cares were many, his toils great,
But full of wisdom and God's grace.

We mourn his death, who lately stood
A herald of the mighty God;
Declaring the Saviour of our race,
And bore the message of His grace.

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

By request.

ELDERS W. S. FERGUSON AND A. W. WOODS.

I was with this dear, precious brother in the time of his last sickness. On the night of the fourth of July he repeated the 103d Psalm. I will say that the dear old brother had all the attention that could be tendered him. He died at his son's (John Crecelius's); and for them I will say they stood by him night and day. May the blessings of Almighty God be theirs to enjoy while they sojourn here in these low grounds of sorrow. The family all showed a degree of respect to the dear father that will be a pleasure to them as long as they live in this unfriendly world.

A. W. Woods.

P. S.—*Baptist Trumpet* and *Apostolic-Primitive Baptist* please copy.

A. W. Woods.

HELP WANTED.

Montgomery, Ala., August 30th, 1900.

No. 10 North Perry Street.

ELDER SYLVESTER HASSELL:

Dearly Beloved Brother in Christ—Will you be kind enough to publish this for us? At Cottage Hill we have been struggling under a debt of \$800.00 (eight hundred dollars) for some time, and, being few in number and poor, we are unable to pay it off. The interest is accumulating on us all the time; so you see the debt is growing, and we therefore appeal to the brethren and all lovers of truth to aid us in raising the amount. If the brethren all will give small amounts, they would not feel it, and would be helping us to pay off the debt. If we don't get it paid in a short time we will lose our lot and house; and, should we be so unfortunate, we could not get another lot and build for the amount we need to pay this, and would be without a meeting house. Trusting the brethren will help, I remain, yours in hope,

W. H. COLEMAN.

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The 40th Session will open, the Lord willing, on the First Monday, September 3d, and close the last of May.

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DECEMBER, 1900.



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Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

The Gospel Messenger.

DECEMBER, 1900.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 22. WILLIAMSTON, N. C., DECEMBER, 1900. No. 12.

AT ALL TIMES.

"I will bless the Lord at all times; His praise shall continually be in my mouth."
Psalm 34: 1.

O Thou whose bounty fills my cup
With every blessing meet,
I give Thee thanks for every drop,—
The bitter and the sweet.

I praise Thee for the desert road,
And for the river-side;
For all Thy goodness hath bestowed,
And all Thy grace denied.

I thank Thee for both smile and frown,
And for the gain and loss;
I praise Thee for the future crown,
And for the present cross.

I thank Thee for the wing of love,
Which stirred my worldly nest,
And for the stormy clouds that drove
The flutterer to Thy breast.

I bless Thee for the glad increase,
And for the waning joy,
And for this strange, this settled peace,
Which nothing can destroy.

MRS. JANE CREWDSON.

(Mrs. Crewdson was a daughter of George Fox, and was born in 1809, and died in 1863, near Manchester, England. She was greatly afflicted.)

A GOOD MEETING.

The writer had the pleasure and benefit of a Union Meeting of Primitive Baptists at a place of worship called Consolation, in the southern portion of Coffee County, Ala., on the fifth Sunday, Friday, and Saturday before, in September last. The meeting was held at the request of the church, and was open and free to

all orderly Primitive Baptists from any and every quarter of the surrounding country, who felt able and willing to attend and join in the worship of God. And, responsive to the request, there were brethren there from seven or eight churches, some of which are forty or fifty miles distant from the place, who went there voluntarily to engage in the worship of God and to enjoy the peaceable and loving society of their kindred in Christ.

It was a source of comfort to witness the quiet and humble manner in which the church and visiting brethren came together, some meeting for the first time, and others of former acquaintance after years of separation from each other.

Elder J. J. Byrd, the able and faithful pastor of the church, was present, together with Elder I. P. Bradley, of Friendship church, Geneva County, Ala.; J. W. Parker, of Ozark, whose membership is still with a church in the State of Louisiana; Elder P. L. Thomas, of Antioch church, Barbour County, Ala., and a number of brethren and sisters from quite a distance who came through dust and heat to enjoy the three days' association together for mutual comfort and instruction.

The church at Consolation was once a constituent member of the Clay Bank (Organized) Association, but has seen fit, and best, to cease from affiliation with a body whose organic laws and constitution are without authority in the Scriptures. The example set by this and other churches is a good one, and it is the only right and perfect way out of the strife and confusion that has sprung out of the mistake which the Baptists made when they organized the first Associations. I trust the Lord will enable all the dear brethren to see the cause of our troubles, and remove it.

J. E. W. HENDERSON.

BY REQUEST.

Opelika, Ala., October 6, 1900.*

DEAR BROTHER HASSELL:—By special request, I send you for publication in THE MESSENGER the enclosed letter from our beloved Elder J. E. W. Henderson, in

which is given a glowing account of a three days' meeting held in Coffee County, Ala., by the authority and request of a regularly organized and orderly church of the Primitive Baptist faith and order. Who can forbid such a gathering of the people of God for worship in the name and by the authority of Him, who hath said, "Where two or three are gathered together in My name, there am I in the midst of them." Mat. xviii. 29.

Never on this earth were any people gathered in a greater name or by higher authority than to be gathered in the name of Jesus! His name is above every name that is named, not only in this world, but also in that which is to come, and at His name and authority every knee should bow in humble subjection and with holy reverence confess that He is Lord to the glory of God the Father. In this blessed name of Jesus we come to our God and Father in prayer and praise. In our own name we can not come to God. We are poor sinners, and have nothing to commend us to God. But to come by faith in the name of Jesus, we come not in our own name or character, but we come in the name and character of One who is full of grace and truth, who was put to death in the flesh, but quickened by the Spirit that He might bring us to God in His own righteous character and fulness—"How amiable are Thy tabernacles, O Lord God of hosts!" Psa. lxxxiv. 1. How mild, how beautiful and lovely it is to see and be in such an assembly of humble brethren and sisters, with the assurance of Jesus that "There am I in the midst of them." He is there by His Spirit, by His laws and ordinances, by His doctrine and commands. The worshippers are baptized in His name, they love His name, and rejoice in the order of His house, and love one another for Jesus' sake.

I certainly do rejoice in spirit to know that our brethren and sisters in Christ Jesus have been moved by the Spirit of the Lord, as I hope and believe, to have such a meeting at a regularly organized church and under its control and direction. No other society or religious institution is authorized in the New Testament. The Apostle calls the church "the house of God," and he writes to Timothy as a young minister, that he might know how to behave himself in this house of God,

“which is the church of the Living God, the pillar and ground of the truth.”

May the blessing of the Lord ever be upon the household of this “House of God,” that each one may stand within the boundary lines that He hath set for His children to walk in, for there they are thoroughly furnished unto all good works, and God has ordained these good works (and none others) for His people to walk in. Let us ever be satisfied with the goodness of God’s house in all its laws, provisions, gifts, and ordinances.

W. M. MITCHELL.

Remarks.—Associations were first formed in England in the seventeenth century, and in the United States in the eighteenth century. At first they were simple annual meetings of the members of different churches for Divine worship and mutual edification, and did not exercise the slightest authority over the churches whose members thus met or over other Associations. If they had been continued in this original simplicity and humility, no trouble would have resulted from them. The readers of THE GOSPEL MESSENGER know that I think that Associations should either return to this original simplicity and humility, or be abandoned. No human authority should lord it over God’s heritage (Matt. xx. 25–28; 2 Cor. i. 24; 1 Pet. v. 3). The words and laws of the Lord Jesus Christ and His prophets and apostles are, with me, infinitely above all the words and all the customs of all uninspired men. Union Meetings, such as Brother Henderson describes and Brother Mitchell commends, for the simple worship of God and the edification of one another, are the most lovely and delightful assemblies of the saints that I have ever attended. In eastern North Carolina they are held every fifth Sunday, and thus occur four or five times every year. The preaching is in the house, and not out of doors; there are not such large, worldly, and noisy crowds as at Associations; but peace and order, love and union prevail; and, to spiritual minds, the meeting is a little heaven below. In their position and writings on this subject I believe that all the editors of THE GOSPEL MESSENGER are actuated simply by a desire for the glory of God and the good of all His dear people.

S. HASSELL.

EXPERIENCE.

(Republished by request from THE GOSPEL MESSENGER of September, 1895.)

DEAR BROTHER W. M. MITCHELL:—Many times in years that are passed and gone, I have thought I would write some of the events of my life and send to THE GOSPEL MESSENGER for you to dispose of as you thought best; but I have put it off from time to time until now I am too old and too blind to write myself (which none regret more than I do.) And still being requested by brethren and sisters to have it published, I have consented by the aid of one to write for me. I was born in Darlington District, S. C., October 9, 1811. I was the oldest child of Silas and Nancy Speight; my parents were natives of North Carolina and were Methodists by profession as far back as I know anything about them. I never knew anything about any other denomination until I was grown. The days of my youth were spent in folly and the years as a tale that is told—I neither hoped for heaven nor cared for hell. But praise the Lord, O my soul, even then the God of heaven cared for me, and kept me by His reigning grace to see the justice of God in all things. Sometimes when I would see danger approaching, or I would get sick, I would think I had better begin to do something. I did not think there was much for me to do, for I had always tried to obey my parents and do right generally. My father moved to Georgia in 1826, settled in Walton County; from there he moved to Guinnett County. I was married to Miss Lucy Dylard in 1831; her parents were natives of Virginia. She was raised by James and Nancy Allen. In August, 1834, I was brought to see myself a poor, lost, and ruined sinner; my sins now came up before me like mountains of darkness, and death eternal stared me in the face. Oh the horror, pain, and condemnation I felt as the awful thundering of God's holy and righteous law rolled from Sinai's Mount; vengeance had overtaken me, and I felt brought to the bar of God, and justly condemned. Sometimes the horror of darkness was so thick upon me that I could not work. I cried, but there was no

answer; I prayed, but it seemed that God did not hear me; what to do I knew not; I was like one desperate, nothing but sin could I call my own. In anguish and bitterness of soul I cried, I am justly condemned, and only now have to wait the day of execution. There is a part of the time between the latter part of August, 1834, and first of October that I can not give any account of. One night, the first of October, I walked out in the darkness to pray to the Lord one more time to have mercy on me, but no relief. I walked back into the house and sat down by a table, picked up my Testament and opened at the fifteenth chapter of Luke and began to read. Everything began to look light, it was like a new book, and I was rejoicing, and felt like the glory of God filled the whole earth. I walked out and looked around and up at the stars; they seemed to be rejoicing and everything seemed to be praising God. I really do believe that my mind was then illuminated by the Holy Ghost. I felt so free from sin I never have and do not believe I ever will be able to fitly describe the glory I then saw and felt. "A heaven below my Redeemer to know." And if ever I had a call to the ministry it began when I first saw Jesus as the Saviour of sinners. I felt right then like I could tell them how He was their Saviour, and tell it so plain that they could see it and would believe it. But Oh, I have learned that the path which it hath pleased the Holy Spirit to lead me in has certainly not been one of my own choosing. I have learned in many ways in spirit to say with the prophet Jeremiah, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. x. 23.

The fourth Sunday in October, same year, I went to Bay Creek church, Walton County, Ga., not intending to join the church, but I wanted to tell them what I had seen and felt, and, to my surprise, they received me into the church, and the fourth Sunday in November I was baptized by Elder Mitchell Benett. I now felt like I had got home. But all this did not stop the impression to talk and tell of the goodness of God. I wanted to tell all those that felt themselves sinners and were only looking to that great debt that God's holy

law held against them, that Jesus had paid all that debt. He had lived the life they were trying to live, and He had died the death they were looking for. And now He demanded the prisoner taken out of the pit wherein there was no water. And now came another great trouble on me at home; my wife (who was no professor at all) bitterly opposed me and would talk to me of my duty to her, and the children, all of which I saw and felt to be true. But Oh! what could I do? I felt like I was tied by the door in a place where two ways met—I knew my family was dependent on my daily labor for a living, and I had promised before God and man to care for them. My wife was telling me of the same. But Isaiah says, "For man's sake will I not hold my peace and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." (Isaiah lxii. 1). I did not want to preach, never designed to preach; I only wanted to tell all that mourned, in all their afflictions He was afflicted, and the angel of His presence saved them, in His love and in His pity He redeemed them, and He bore them and carried them all the days of old. I can't write to make any understand only those who have been through the same furnace of afflictions. I lived on in this way until the church decided I had a gift and liberated me to use it. This was a great shock to me. I now decided to quit and stay at home with my family, but to quit I would have to go where I was not known; so I gathered all our little effects together and called for my church letter and moved to Paulding County, Ga. This was in 1839. It was a new country. I never did intend to let anyone know anything about my religious notions; I kept my secret until a man came out looking for a lot of land. He knew I was out there somewhere and inquired for me, describing me as a licensed preacher. This gave my secret away. I now acknowledged to all and offered my letter to Cool Springs church in 1840. This church belonged to the Euharlee Association, and soon called for my ordination. I refused to submit, and continued to rebel until I came down so low that I was not worth one dollar that I could call my own. I saw nothing but starvation before me. In 1843 I agreed to

submit myself to the Lord and to the church. They called for a presbytery and failed to get one. They made another call and failed; again I told the brethren they surely could see they were wrong, and I never have forgotten the look Brother George Lawrence gave me when I said, "We think we know what we are about." The third call was September, 1843, Saturday night of the Association; Presbytery, Elders Henry Haynes, Moses H. Denman, Allen Pensan, and J. Magers. My wife said but little about it until I had agreed to serve the second church; she then said she and the children would have to starve, and I did not see how I could keep them from it. But to my surprise and astonishment I soon had a good home of my own and plenty of stock for a small farm, and soon had the care of four churches, and I have had the care of four every year since, and sometimes I have tried to serve five; and this year, old as I am, I have agreed to serve four churches. I regret I never kept any record of my work in helping constitute churches, ordaining preachers and deacons, baptizing and marrying people. I helped constitute Piney Wood church, Harralson County, Ga., June 1, 1844, and have been their pastor from then until now, and have served Holly Springs church from 1848 until now, except part of two years. I was chosen Moderator of New Hope Primitive Baptist Association in 1855, and have served in that capacity from then until now. My first wife died in 1870. In 1871 I was married to Miss Mary Ann White; she was a member of Piney Wood church at that time, and she has truly been a helpmeet indeed to me in my old age—ever ready to help me off to my meetings and going with me when she could. Now, my dear brethren and sisters, you who have so often requested this sketch (for only a sketch it is) to be published, pray for your poor old servant, for I do feel so alone and so weak, and the foe is so mighty I can not guard myself. Finally, brethren and sisters, farewell, don't forget the assembling of yourselves together, comfort one another, live in peace, and my prayer is that the grace of the Lord Jesus Christ and the love of God may dwell with you.

R. T. SPEIGHT.

Bremen, Ga., October 6, 1894.

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.

“THUS SAITH THE LORD.”

This statement or its equivalent is said to occur about two thousand times in the Scriptures, and it distinguishes the Bible infinitely above all other books and all other writings as being, not the fallible word of man, but the infallible word of God—His written word testifying, from beginning to end, of His Personal Word, the Lord Jesus Christ, the only Saviour of sinners. Catholics maintain that the Church is older than the Bible, and that the Bible came from the Church, and that the Church is the only interpreter of the Bible, and has authority from God to change any of the rites and ordinances mentioned in the Bible, and that church traditions are just as authoritative as the Holy Scriptures. On the other hand, all Protestants originally maintained, and all true Protestants still maintain, that the Bible is the written word of God, unerring and unchangeable, and that it is the only infallible and everlasting standard of faith and practice. The great majority of Baptists have most thoroughly and consistently maintained, for hundreds of years, that the Scriptures

are of Divine origin and authority, and the only perfect rule of all Christian faith and practice. And during the present century this contention for the transcendent value of the Scriptures has distinguished the most of Primitive Baptists from all other denominations. But I am sorry to have to say that there have been a few of our brethren during the most of this century, and that there are more of them now, who are disposed to get off from Baptist and Bible ground, and to make phrases and forms of human invention, the traditions of the elders, of not only *equal* but of even *superior* authority to the Inspired Oracles, and actually to non-fellowship their brethren, members of the body of Christ, who are just as intelligent, spiritual, and orderly as themselves, but who, while heartily receiving all the Divine Scriptures, do not and can not receive these human phrases and forms. Let these non-fellowshipping give these non-fellowshipped brethren a "Thus saith the Lord" for the phrase or form, and the latter will receive it at once; but if the former can not cite a plain Scripture settling the point, let them cease to make it a test of fellowship. And let all remember that "*all* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iii. 15-17), and that nothing must be added to or taken therefrom (Rev. xxii. 18, 19), and that any human additions to or human subtractions from the Scriptures will certainly tend to confuse and divide the body of Christ, while the maintenance of *all the Scriptures* and *nothing but the Scriptures* as *the only standard of faith and practice* will just as certainly tend to edify and unite all the children of God.

S. H.

THUS IT MUST BE.

Matt. xxvi. 54.

No man ever relied so implicitly upon the fulfillment of Scripture prophecy as did our Lord Jesus Christ. His whole character and teaching while upon earth showed the most profound reverence and confidence for that which His God and Father had spoken by His chosen prophets.

Great and trying as His work was in some of its parts, not one jot or one tittle of what was spoken of Him by the prophets or assigned to Him to say or to do by the Scriptures could be regarded by Him as too little or too great for Him to say, or to do, or to suffer.

But when He was closely examined and criticised by Pilate and his court as to His character and work, He did not flinch or falter, but plainly tells them—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Every one that is of the truth heareth my voice." Matt. xxvi. 37.

He had faithfully done the will of the Father in every particular without murmuring. Yes, it was even His soul's delight, His meat and drink to do or to suffer as the Father had appointed, and thus leave us an "example that we should follow His steps."

How much better it would be for all the true servants of our Lord if they would cease from strife and follow in the steps of Jesus, who, when He was reviled, reviled not again; but to the contrary, for the "joy that was set before Him" in His lonely work, He endured the cross, despised the shame, and is "sat down at the right hand of the throne of God." Heb. xii. 2. There was a joy before Him that helped Him greatly to endure the cross.

And now, dear suffering child of God, if you are suffering for righteousness' sake and for truth's sake, you are suffering with Jesus, and you will be glorified together with Him, and may the Lord give you, by faith and hope, to see that there is a joy set before you, that may strengthen and encourage you now to cease from murmuring, endure the cross that may fall to your lot, and count it all joy to suffer reproach and shame, or whatever else may befall you, for Jesus' sake.

There is a comfort in suffering reproach for the truth's sake that is in nothing else. It is in the fiery furnace of trial that we need the strongest and the richest help, and our blessed Lord is always there on time to walk and talk and comfort His people in the furnace, when they most need His gracious hand and Spirit to be upon them.

This is a delightful thought for an old man who desires to know Jesus in the fellowship of His sufferings and in the power of His resurrection, and at last "Awake in His likeness."

"Bless the Lord, O my soul!"

W. M. M.

This editorial of our dear brother has been very comforting and strengthening to me, and I hope that it will be similarly blessed of the Lord to many others of His afflicted and persecuted people. May they indeed be enabled by Divine grace to bear, with humility and patience, all their trials and sufferings, and to forgive others for the wrongs done themselves as God, for Christ's sake, has forgiven them for the greater sins that they have committed against Him. And may strife and division be replaced by peace and union among all true Primitive Baptists.

S. H.

AN INVESTIGATION OF BIBLE TRUTHS BY ELDER S. H. DURAND AND ELDER J. H. OLIPHANT.

The above is the title of a little book of 120 pages just published and consisting of three letters of Elder S. H. Durand, of Southampton, Pa., printed in *The Signs of the Times* and *The Gospel News*, and three letters written in reply by Elder J. H. Oliphant, of Crawfordsville, Ind., printed in *The Apostolic-Primitive Baptist*, on the subjects of the will and "conditional time-salvation," and, incidentally, the different attitude of God toward sin and toward holiness.

I do not know of any Primitive Baptist ministers now living who surpass Elder Durand and Elder Oliphant in character or in ability. I know both of them personally, have visited them at their homes and their home-churches, and was cordially received by them, and highly esteem and love them, and would be delighted at any time to welcome them to my own home and my home-church, to mingle with them in the worship of our God, and to meet with them around the table of the Lord to commemorate His sufferings and death.

The subject of the present correspondence between Elders Durand and Oliphant has been one of great interest to many of our brethren for several years. I have thought, and I have maintained, by both tongue and pen for fifteen years, that the difference among our brethren on predestination and the subjects connected with it is mainly *a difference in expression*, and *not a difference in principle*, and would disappear if our contending brethren could meet each other in person and in an humble and loving spirit. *Such has always been my own experience in a personal and private conversation with some of the most extreme predestinarian brethren in the United States.* They found that I believe, just as fully as themselves, in God's supreme and perfect government and control of the universe, that He works all things after the counsel of His own most wise and most holy will, and that nothing is uncertain with Him or takes place by chance; while I found that they believe, just as fully as myself, in God's infinite holiness, that He does not influence, much less compel any of His creatures to sin, but that He suffers or allows sin yet limits it and has no fellowship for it but will righteously punish it and overrule it for His own glory and His people's good; and we agreed in believing that sin is from the creature, and that salvation is from the Creator. The correspondence between Elders Durand and Oliphant is another demonstration of this highly important fact. AND I WISH, ABOVE ALL ELSE, TO COMMEND, IN THE HIGHEST TERMS, THE KIND AND BROTHERLY SPIRIT IN WHICH THE ARGUMENT IS CONDUCTED ON BOTH SIDES, AND TO DECLARE THAT, IF THE SAME FINE SPIRIT ANIMATED ALL OUR BRETHERN, THERE WOULD BE NO DIVISION AMONG PRIMITIVE BAPTISTS ON THESE SUBJECTS.

I would be glad for every Primitive Baptist in the United States to read this little volume. It can be had for twenty-five cents by mail either from Elder J. H. Oliphant, Crawfordsville, Ind., or from myself.

S. H.

In 1851 there were 17 Catholic monasteries and 53 nunneries in England and Wales. Now there are 243 of the former and 493 of the latter. This is an ominous increase.—*Selected.*

QUESTIONS AND ANSWERS.

1—Q. What was Tammuz (mentioned in Ezek. viii. 14)? A. It is not certainly known, but is generally believed to have been the same as the Syrian or Greek Adonis (similar to the Egyptian Osiris), who was fabled in heathen mythology to have been a beautiful young man beloved by Venus, and slain, in a hunt, by a wild animal, and afterwards brought to life again, and, in annual festivals, was first bewailed and then rejoiced over by women as well as men with abominable ceremonies. Ezekiel, while in Babylonian captivity, sat in his house, surrounded by the elders of Judah, and had a vision of the likeness of the God of Israel in an appearance of fire (representing His wrath against idolatry and its accompanying sin), and then, being transported in spirit to Jerusalem, he had a vision of the elders and the women of Israel engaged in heathenish idolatries and immoralities, and for these iniquities the terrible judgments of God were visited upon those who falsely professed to be His worshippers.

2—Q. Who were the Nicolaitanes (Rev. ii. 6, 15)? A. This also is not certainly known, but it is probable that they were, in the first century (like the Balaamites and Jezebelites, Rev. ii. 14, 20; Num. xxxi. 16; xxv; 2 Pet. ii. 15, 16; Jude 11.; 1 Kings xvi. 31; xxi. 25; 2 Kings ix. 7), professing Christians who maintained that the moral law as well as the ceremonial law was entirely done away with by the liberty of the gospel, and thus turned the doctrine of the grace of God into lasciviousness (Jude 4), whose false doctrine was followed by sinful practices, and who converted the love-feasts connected in the early centuries with the Lord's Supper into licentious heathen orgies (2 Pet. ii. 13–22; Jude 10–19). This antinomian philosophy of the first century still further degenerated into the false and corrupt Gnosticism and Manichaeism of the four following centuries. It was at first simply a reaction against Judaism; but, in its evil tendencies, it was emphatically condemned by the council of apostles, elders, and brethren at Jerusalem (Acts xv. 20, 29). It is said that the Nicolaitanes *claimed* to be followers of the Deacon Nicolas

(one of the seven, Acts vi. 5); but many scholars affirm that *Nicolas* is the Greek equivalent of the Hebrew word *Balaam*, which means a corrupter or destroyer of the people.

3—Q. Is there no reserve when Peter says, "Submit yourselves to every ordinance of man for the Lord's sake" (1 Pet. ii. 13)? A. The context shows that Peter (like Paul in Rom. xiii.) means that Christians should honor God and His holy religion by loyal and peaceable obedience to all the laws of the governments under which they live, even to the giving up of their own lives, as Christ and His Apostles did, and as the prophets had done, except of course when those laws require them to disobey the infinitely higher laws of God (Acts iv. 19; v. 29; Exod. i. 17; 1 Kings xii. 30; xiv. 16; xxi. 11; 2 Chron. xxvi. 16-20; Dan. iii. 18; vi. 10, 11; Micah vi. 16; Matt. xxii. 21; Heb. xi. 23; Rev. xiii. 3-10; xiv. 9-12).

4—Q. What is meant by the words, "No prophesy of the Scripture is of any private interpretation" (2 Pet. i. 20)? A. The word rendered "private" strictly means "its own"—no prophesy of the Scripture is of its own interpretation; no Scripture interprets itself, but the true interpretation is from the Holy Ghost who gave the Scripture (as shown in the next verse). Even the prophets themselves did not understand the true meaning of their prophecies unless the Spirit of Christ revealed that meaning to them (see 1 Pet, i. 10-12); nor does any human being correctly understand the spiritual meaning of any passage of Scripture unless the Holy Spirit, who is the Author of all Scripture, reveals it to him (1 Cor. ii. 10-16; 2 Tim. iii. 15-17; Matt. xvi. 17; Luke xxiv. 45; John vi. 44, 45; xvi. 7-15; 1 John ii. 27).

5—Q. "But if any man seem to be contentious, we have no such custom, neither the churches of God" (1 Cor. xi. 16); what custom is meant? A. The custom of men appearing with heads covered, and of women appearing with heads uncovered, in public worship, as is shown by the previous verses of the chapter. By "we" Paul probably means the Apostles (as in 1 Cor. iv. 9, 10).

6—Q. Is morality increasing and crime decreasing

and the world growing better and better as the profession of Christianity increases in so-called Christian and heathen countries? A. We of course know more about our own country than any other. The Criminal Statistics of the Census of 1900 have not yet been published. Comparing the United States Census of 1850 with that of 1890, we find that while the population increased in almost a three-fold ratio, the profession of Christianity increased in a four-fold ratio, and crime increased in almost a five-fold ratio. Comparing ancient with modern, uncivilized with civilized countries, we find that, in modern or civilized countries, crime is, in general, more restrained and seeks more disguises and milder forms than in ancient or uncivilized countries; that hypocrisy increases with so-called but unreal civilization and so-called but unreal Christianity. Nothing but Divine almighty grace can extirpate the root or love of moral evil, and restore primitive virtue and happiness to mankind. Mr. W. E. H. Lecky, the Irish historian, the chief modern authority on the history of morals, declares that the two first centuries were the purest period of the Christian church. M. Elisee Reclus, the eminent French geographer, says that in Asia a large proportion of the professed converts to Christianity are called "rice Christians," because, during famines, they claimed to be Christians so as to get rice given them to keep them from starvation: and that traders, in the seaports, prefer to employ the heathen to the professedly Christian natives because the heathen are more honest. A religion that does not make its professors honest is an injurious delusion. Criminal Statistics recently published in Germany show that the tendency to crime over the whole empire is increasing; that crime is increasing in the agricultural sections, and that crimes against the person have increased fifty per cent in the last seventeen years. The natives of so-called Christian Europe are illustrating their sort of Christianity by doing their utmost to conquer and annex to their dominions the countries of Africa and Asia, and by taxing and starving to death millions of the heathen whom they have already annexed. And our own professedly Christian country is imitating their ungodly course. Truthfully

did the Apostle Paul say (in 2 Tim. iii. 1-5): "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away." And again (in the 13th verse): "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." It was for the almost universal wickedness of the human race that the Lord destroyed the world by water in the days of Noah; and it will be for their even greater almost universal wickedness that He will, at the second personal coming of Christ to the world, destroy it still more severely by fire. In allusion to this awful condition of things, Christ Himself asks the question—"When the Son of man cometh, shall He find faith on the earth? (Luke xviii. 8) evidently implying that, at His second coming, there will be very little true faith in the world. S. H.

REMARKABLE PROVIDENCES.

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."—Psalm cvii. 8, 43.

THE FIRST LOAD OF WOOD.

In the latter part of the eighteenth century, before the coal mines in the United States were discovered, and when wood was the only fuel used in this country, "there lived in one of our Northern cities a lone widow, in feeble health, poor in this world's goods, but rich in faith. It was a very cold winter, and during its progress there occurred one of the severest snow-storms ever known. Day after day the white embankment rose higher and higher around the city, filling every road and lane. The farmers in the surrounding country, who had supplied the city with wood, found the roads quite impassable. Weeks passed, and fuel became very scarce.

Even the wealthy citizens began to be in want, and to watch eagerly for the first arrival. The farmer who should bring *the first load* into the city might receive almost any price he chose to name. The little pile in the poor widow's backyard grew smaller and smaller, until none remained. No wood had yet been brought into the city, and when it should be brought she well knew that she would not be able to pay the price asked for it. Must she not suffer, perhaps perish with cold, before she could purchase any? She had no resort but prayer. Not only the cattle but the wood upon a thousand hills belonged to God—her God, who had promised to be the widow's stay and staff. To the eye of sense there seemed no prospect of relief; but this humble Christian woman lived by faith, not by sense. She was not disheartened. It was her part to pray; it was God's part to find a way to answer her prayers. At last one farmer, more enterprising than his neighbors, ploughed his way through, and entered the city with the first load of wood. But the load of wood was not sold. On it went, and paused not till it reached the widow's door. The kind-hearted farmer knew that she must be distressed, and God put it into his heart to go to her relief. Thus it was that the first load of wood brought to the city found its way, not to the mansion of the wealthy citizen, but to the poor widow, who had neither silver nor gold, only faith in God and an interest in His covenant love and faithfulness." S. H.

APPEAL TO OUR SUBSCRIBERS WHO ARE IN ARREARS.

As all the editors of THE GOSPEL MESSENGER are poor and afflicted men, and as nearly one-half of our paying subscribers are in arrears, we are reluctantly obliged to beg them to make us some remittance as soon as they conveniently can. The sum owed by each one is small, but the entire amount to us is large. We are not making enough collections to even pay our printers. We are perfectly willing to send the MESSFNGER to all who desire it, and have never refused to send it to any who

requested it. We have abundant evidence to believe that THE GOSPEL MESSENGER has been blessed of the Lord to the instruction, comfort, and edification of thousands of His dear people, and we hope that they will cheerfully, both in their supplications and by their remittances, help us to sustain it.

SYLVESTER HASSELL.

CLOSE OF VOLUME XXII.

The present number of THE GOSPEL MESSENGER closes the twenty-second volume of the publication, and the present month closes the NINETEENTH CENTURY.

Like the prophet Samuel, we may here, both in regard to ourselves and THE GOSPEL MESSENGER, set up, in humble thankfulness to God, a stone and call it "Ebenezer," or "Stone of Help," saying "Hitherto bath the Lord helped us" (1 Sam. vii. 12). But for His merciful and powerful help, we would not now be living upon the earth, nor would THE GOSPEL MESSENGER be still supported and continued. If we know anything of our own deceitful hearts, we desire to be filled with the deepest thankfulness to the Lord for all His wonderful and unmerited mercies, and to be far more devoted to His holy and blessed service in the future than in the past. And we realize that just as His gracious and mighty help has been indispensable to us in the past, so will it be equally indispensable to us in the future. In Him we live and move and have our being; without Him we can do nothing; but with Him we can do all things through Christ that strengtheneth us. We feel to need the guidance of His Holy Spirit in regard to every step in life and in regard to everything connected with the management and continuance of THE GOSPEL MESSENGER; and we earnestly desire so to live and so to conduct THE MESSENGER as shall most redound to the glory of God and the good of His dear people, whatever may be the consequences to ourselves. Such is undoubtedly the feeling of each one of the editors of THE GOSPEL MESSENGER.

As said in the first paragraph of this article, the pres-

ent month closes the NINETEENTH CENTURY. This century has surpassed all others in the number and brilliancy of its scientific inventions, in the diffusion of natural knowledge, in the multiplication of the comforts and conveniences of life, in the publication and circulation of the Scriptures and of religious books and periodicals, in the increase of the profession of Christianity in so-called Christian countries, and in the nominal evangelization of the inhabitants of heathen countries.

But, as the scale of the outward and material has risen, the scale of the inward and spiritual has fallen. Individual and national corruption and violence have increased. And nothing short of the Omnipotent Spirit of God can save the human race from temporal and eternal ruin.

S. H.

ERRATUM.

The word "fears" in the November MESSENGER, in the fifth line of Bro. S. A. Richardson's communication, should be "feasts."

S. H.

SELECTION.

COMMUNION WITH GOD, WHAT IT IS.

Communion with God is an expression often in my mouth, but which sinks no further; I know the word, but neither its blessed import, nor glorious extent. My prayers and practice jar; for while I beg it with my lips, I study not to attain it in my life. Ah! what a stranger am I to that which I would fain have flattered myself that I am acquainted with! Alas, what know I of walking with God—of that joy which is found in believing? What know I of the lasting and abiding impressions of His inexpressible love! What of that transforming vision, and assimilating sight, which is enjoyed below, whereby the soul is changed into the same image from glory to glory! What do I know of dwelling in His presence all the day long! What of pouring out my soul in prayer to Him! And wrestling with Him for the blessing! How seldom is my meditation of Him sweet!

But union is the basis of communion; for how can those walk or talk together that are not agreed? O then to be joined to the Lord, and become one spirit! But, my soul, mistake not communion, for it lies not in a flaming profession, nor in the performance of Christian duties, as reading, hearing, praying, praising, though enjoyed in these; nor in the greatest parts, and brightest talents; nor in lofty expressions in prayer; nor in the knowledge of divine things. What is it then? It is just a *dwelling in and with God*.

and God dwelling in and with the soul. It is God's love going out on the soul, and the soul in love going out on God. God dwells in the duty with supplies of grace, in the meditation as its subject, and in the heart as a Portion and Chief Good. And the soul dwells in God, as her ultimate end, dilates in His fullness, riots in His bliss. The soul that is blessed with such a communion, favored with such a fellowship, knows no other object for her love; no other subject for her thoughts; no other employment for her faculties; no higher degree of happiness for her attainment, than consummate communion; no other beloved for her affection; and no other end for her existence. Nor is this all. In communion with God, the soul shares of His fullness, communicates of His glory; drinks at His pleasures, satiates herself with His love, enters into His joy, and partakes of the divine nature. O life of angels! O paradise of love! O transporting employ! O ecstasy of bliss! The soul is always with God; now in prayer, then in praise; now in meditation, then in ejaculation; she has not a complaint but she tells to God; not a grief but she makes known to Him; not a sin but she mourns over to Him; not a request, not a desire, but she reveals to Him. O that holy intimacy that is contracted between the soul and God! That freedom of converse, that wrestling with God in prayer, disputing about the blessing! *Let me go;—I will not let Thee go until Thou bless me!* This is the life of heaven on earth, God come down to man, or man taken up to God.

Now, my soul, what sayest, what thinkest thou of all this? Ah! the carnal mind is enmity against God, and against communion with God. Then I must be crucified to the world, or cursed with the world. It is not a Sabbath day's devotion, a rapture in time of praise or prayer, and returning greedily to the world. Communion is another thing than I have taken it to be. It is constant and continued. I should endeavor to keep my soul always in an heavenly frame, even in earthly affairs; thus the angels, even in messages to our world, carry heaven with them. Although I must mind the necessary affairs of this life, yet I should carry God to the field with me, and to the closet, to the street, and to my table. I should work, and walk, fall asleep, and awake in His presence; and talk with Him on my bed, when all around me keep silence; and when hurried away with vain roivings, my soul should still return to God as her centre, as her resting-place.

O the pleasure that is in this life of communion with God! it is a young heaven, with which, in the highest degree of perfection, all the saints in glory are blessed. Then, Lord, begin tuis life of communion in my soul, to which I am too much a stranger; destroy everything that would destroy it; and as I would desire to live with Thee hereafter, so let me endeavor to live with Thee here, and thus by Thy grace improve for eternity, and prepare for the world to come.

JAMES MEIKLE, of Scotland.

From *Solitude Sweetened*, 1760.

EXTRACTS.

"Surely the gospel is not a secondary thing, or a calling to be accommodated to other pursuits in life. Indeed the gospel is not a science, nor to be compared with science. Neither is the preaching of the gospel to be compared with any other work or calling.

"There is but one true gospel in all the world. It is something

peculiar to itself. It can not be added to nor taken from, improved or modified. It is a fulness in itself, fully meeting the ends designed in its appointment. It is God's own institution, ordained of Him before the world began.

"He calls out and commissions His servants to proclaim its great truth, for the comfort and edification of His people for all time. And one of these servants declared to be an apostle of Jesus Christ, says: 'I determined not to know anything among you save Jesus Christ and Him crucified.'" * * *

Thinking the above extract from a private letter too good to be hid under a bushel, I take the liberty of putting it in the MESSENGER to give its light to all that read it.

W. M. M.

Gray, Ga., June, 1900.

Dear Brother Hassell—

My subscription will expire next month. I send \$1.00 to renew. I have taken the MESSENGER ever since its publication, and have paid for them and read them. I often feel that they are a blessing to me and family. We still have our dear elder, J. H. Gresham, for our pastor at Mt. Zion. One to beat him is hard to find in defending the truth. Our church is in peace. May the good Lord put in your heart to pray for your least little sister, if one at all.

E. A. BRAGG.

Troup, Smith County, Texas, Nov. 25, 1899.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: Enclosed you will find money order to pay for my MESSENGER another year. I don't feel like I could hardly keep house without it. I have been taking it many years, and expect to continue as long as I live, or as long as I can pay for it. It certainly has the right name. It is such a comfort to me—no strange doctrine, but the doctrine that our Saviour preached while on earth. I hope the good Lord may spare you many years yet to publish it.

Your unworthy sister, if one at all,

Mrs. M. G. ALLEN.

Ithaca, N. Y., June 13, 1900.

Elder Hassell—

DEAR BROTHER: Enclosed I send \$1.00 as a subscription to the GOSPEL MESSENGER, to be addressed to me as formerly. I am much pleased with the spirit and matter of the MESSENGER, and I hope you will be an abundant partaker of the comfort which you minister to others. I know our God has never promised larger than He will perform. All we need be anxious about is to know if we are in accord with Him. Then all needed blessings are assured. Then He is a fortress or defence round about us and a storehouse of our supplies..

With Christian love,

S. A. HOLLISTER.

Patterson, Ga., March 23, 1900.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: I and Susan A. McGee are behind in sending our subscriptions for the GOSPEL MESSENGER, which has been

received regularly, and has been instructive to us as I hope, as I feel that I have been built up in the inner man, edified, confirmed, and consoled on my pilgrimage in this sin-cursed and sin-smitten world, as it seems to be at present. Please pardon my delay. I did not think, when I sent our subscriptions last year, that I would live to send subscription this, but the Lord of life and glory has for a purpose known unto Him spared my life. It seems that God's mercies and goodness have followed me all the days of my mortal life; and oh! how few returns of praise and thanks have been made by me to God. I have been in very feeble health the past year, and especially so for the past two months. I have been confined to the house most of the time for five or six weeks, and a part of the time confined to my bed. That has been, in part, the cause of my long delay. I was 75 years old the 9th of this month. Pray for me and mine, as I feel the older I get the more needy I feel. I feel my great dependence, I hope, on God for life and salvation. May Heaven's King still continue His blessings to the three editors of the GOSPEL MESSENGER as He has in the past; for I feel that such able and humble servants as are the editors of the GOSPEL MESSENGER are a great blessing indeed to the children of God in this dark and declining day. Please find enclosed a \$2 money order to pay for myself and Susan A. McGee to December 1900. Excuse my scribbling, as I am very nervous, and shall soon pass away, but oh! if I can suffer my sufferings in this life I surely will have no sufferings in the life to come, and at times I hope my sufferings will end when I lie down in death. Please forgive our long delay.

Your brother, I hope, in Christ,

JOHN DONALDSON.

Social Circle, Ga., August 31, 1900.

Elder W. M. Mitchell—

DEARLY BELOVED IN THE LORD: For weeks I have wanted to write to you; please pardon my delay. I feel that I am full, yes full, both of joy and sorrow. I can't find language to express myself. While sitting lonely and sad, unable to find language, I opened the book, and I read the 5th chapter of Revelation, and I feel now that I want a discharge from this warfare, and to unite with the redeemed in singing glory and honor and blessing to the Lamb forever and ever, for He is worthy, and I hope ere long, through the merits of Jesus, to be with those that are made kings and priests unto God, singing glory, honor, and praise unto Him that sitteth on the throne, and unto the Lamb.

I can truly say, "Thou art worthy," but I of myself am not. Bless the Lord for the gift of His Son, and for the gift of a hope through Him of a better resurrection.

My heart is made full in reading my son, G. P. Hurst's, letter to you and yours to him, as they appear in the MESSENGER.

Oh! it is so concise, forcible, and full of the unction of the Spirit. I receive it as a letter to me. It is as much to me and my family as it is to him and his. Bless God for the hope and the evidences He has given me that He is merciful to the unrighteousness of my children and grandchildren, scattered as they are in nine counties and States, and thank God I can cry unto Him in their behalf if He give me the Spirit and access at a throne of grace in their behalf as well as if all were with me; and, if the Lord give me the prayer, He will hear and accept the sacrifice in His own good time. And may

the Lord answer your prayer on their part, and on the part of the children of God as expressed in your short letter to George, if His will.

This subject is my theme since this world has lost all its charms to me—"Is my comfort by day, and my song in the night."

Though "mixtures of joy and sorrow I daily do pass through."

I attend church meetings every Saturday and Sunday, and have had the privilege of being with the churches, and partaking of the ordinances of the Lord's house every Sunday in this month. Many churches were represented. This is a great privilege; but not so great as the privilege granted to approach a throne of grace, and commune with the Holy Ghost, the Comforter whom Jesus said He would send and who would take of the things of His and show them to His sorrowing disciples. His Spirit bears witness with our spirit that we are the sons of God.

God bless you and yours, and all the household of faith, for Jesus' sake, if His will. Myself and family well. Let your family and the dear ones see this if you wish.

I am yours unworthily, and in hope of a better future,

JOHN N. HURST.

Gurley, Ala., Aug. 7, 1900.

Editor S. Hassell—

DEAR BROTHER: Enclosed find post-office money order for one dollar to pay my subscription for THE GOSPEL MESSENGER, for another year, as my time has expired. It comes regular every month laden with good news from the brethren and sisters that are scattered abroad over the land. It is always looked for at home with great pleasure. I have been taking it almost twenty years, and am highly pleased with it. I hope the good Lord will enable you to continue its publication to the honor of our Blessed Lord, and to the edification of His dear children; especially those deprived of hearing preaching, as I believe it will be to them a great comfort, as it has been to me, if I am not deceived.

Your loving but unworthy brother,

J. H. LAWLER.

Clermont, Fla., Sept. 12, 1900.

Elder S. J. Westover Hassell—

VERY DEAR BROTHER IN THE LORD: I have been a steady subscriber to THE MESSENGER since 1893, and can say it is the best Primitive Baptist paper I ever saw. It is free from any of these fusses and strifes that are causing our hearts to bleed all over this land. I do hope that you will not let anything that engenders strife come out in THE MESSENGER, but that it may continue speaking the truth in love. I love THE MESSENGER and all its editors. That dear old Father Mitchell, I long to meet him. He is getting old, though, and I guess I never will in this life, yet there is a happier shore. I love all the correspondents of THE MESSENGER.

I will close. Pray for me and mine, and may God bless you in your labor of love, is the prayer of a poor sinner saved by grace, if saved at all.

W. M. WHILDEN.

Toluca, Ill., Sept. 21, 1900.

Elder S. Hassell—

DEAR BROTHER: Enclosed please find money order for one dollar, the subscription price of THE MESSENGER for another year.

THE MESSENGER is still appreciated for the Gospel truth which it contains, its spiritual edification, its firm stand against error and every false way, and earnest effort to promulgate peace and fellowship among the brethren.

We would be much pleased to have you make another visit among us here in the North, where the Baptist cause seems, in many places, to be steadily waning. It appears that the enemy is coming in like a flood, and that the true church is being swallowed up by it.

May you still be kept in the way of truth and righteousness and enabled to comfort the people of God through THE MESSENGER, and a faithful ministry.

Yours in Christian love,

G. C. JORDAN.

Luling, Texas, October 3, 1900.

Elder S. Hassell—

DEAR BROTHER IN CHRIST: The Baptists of my knowledge, who read THE GOSPEL MESSENGER, are highly pleased with it so far as I know. I think, myself, it to be a most valuable paper among our people.

Yours in humble hope,

J. M. BAKER.

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.

ELDER ROBERT T. SPEIGHT.

It now becomes our painful duty to chronicle the death of our highly esteemed and much beloved brother, Elder Robert T. Speight, who departed this life after a lingering illness of several weeks of heart dropsy, at his residence near Bremen, Ga., at the advanced age of 88 years, 10 months, and 28 days.

Brother Hassell, we desire you to republish the biographical sketch of his life, experience, and call to the ministry, published in THE GOSPEL MESSENGER September, 1895, a copy of which will accompany this notice. Please publish all together.

Elder Speight was a man of very strong convictions, and great firmness, yet used it with great mildness and kindness.

His theme was ever, from first to last, Salvation by grace and grace alone. Consequently he preached as the apostles preached, with great boldness, yet in great humility. He was not ashamed of the Gospel of Christ, it being the power of God unto salvation to every one that believeth. He sought not the applause of men, nor the offence of any, but ever spoke the truth in love, earnestly contending for that faith once delivered to the saints. Jesus says: "Blessed are the peace-makers, for they shall be called the children of God—Matt. v. 9. That promise surely did apply to our dear brother, for one of his special gifts was to the accomplishment of settlements between brethren and among churches, to which he was often called, and always responded.

Truly, he was a father in Israel. His kind, loving, and gentle

manner in approaching an erring brother is expressed in Prov. xv. 1, "A soft answer turneth away wrath," which has been truly verified many times in his long and faithful life. Truly, a great man has fallen in Israel. In his death the New Hope Association has lost a wise and safe counsellor, who served the same as moderator since October, 1855, to his death—44 years in succession—with perfect satisfaction to the entire body.

The church has lost an able defender of the gospel of Christ. His wife, a faithful and loving husband, one that provided for his own house well. His children, a kind and indulgent father. The country, a noble citizen. Therefore, we feel that our loss is great indeed, but gain to him, for as the apostle expressed in II Tim. iv. 7-8, "He fought a good fight, he finished his course, he kept the faith. Henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day, and not him only, but unto all them also that love His appearing." Therefore, we feel to bow in humble submission to the will of the God of the whole earth, for He doeth all things well. Elders Enoch Phillips, and W. M. Holcombe spoke words of comfort to the large audience in attendance, after which he was laid to rest by the side of his first wife at Piney Woods cemetery, there to await the resurrection morn. May his sweet and loving counsels have a resting place in all who survive him, is the prayer of the unworthy writer.

H. W. REID, SR.

Ereman, Ga., Sept 19, 1900.

I. R. CADENHEAD.

Died December 10, 1899, at his home in Lee County, Alabama. I. R. Cadenhead, in his 75th year. He was the son of Isham and Elizabeth Cadenhead.

November 4, 1852, he and Miss Elizabeth Lawrence were married. Ten children were born unto them, two of whom are now dead. Their mother and eight sorrowing children followed him to the family burying ground at Mt. Olive. Burial services were conducted by Elder W. Lively and a few remarks by Elder W. M. Mitchell. He joined the church at Mount Olive.

F. C. CADENHEAD.

MRS. MOLLIE MITCHELL.

Mrs Mollie Mitchell, wife of our youngest son, Virgil D. Mitchell, died very suddenly Sunday morning, September 16, 1900, at their home in Lee County, Alabama, eight miles from Opelika, leaving a disconsolate husband, four small children, and a large number of relatives and friends to mourn the sad bereavement.

She was an orderly member of the Primitive Baptist church before her marriage, and by the grace of God she lived a quiet and peaceable life in all godliness and honesty to the day of her death. Her death was indeed a great shock upon the whole family and community. She had been in a somewhat feeble and declining condition for some weeks, but not confined to her bed, and the morning of her death she was up at about her usual hour, giving some attention to her babe of three months old, after which she spoke to Virgil, her husband, about beginning to prepare breakfast, as it was about 6 o'clock, but he told her as it was Sunday morning

she need not hurry about breakfast as they usually did of work days, and as she had been broken of rest attending to her babe, she had better try to sleep a little. She lay down again, but in a short while her husband heard an unusual struggle and went to her, but she only breathed about three times after he got to her. She was dead—her spirit had gone to the eternal world. A large concourse of people attended her burial, the services of which were conducted by Elder J. T. Satterwhite, at Mt. Olive, and she was decently put in the grave, there to wait the resurrection of the dead.

W. M. MITCHELL.

E. C. THRASH.

E. C. Thrash, son of E. S. and M. D. Thrash, deceased, was born October 2, 1857, in Meriwether County, Georgia, and died in Little River County, Arkansas, June 13, 1900, at his home in Ashdown. Mr. Thrash was married to Miss D. A. Ligon in the same county and State in which he was born, by which union there were born unto them six children—four girls and two boys—two of whom preceded him to the grave—one boy and one girl. Mr. Thrash was not a member of any church, but manifested a very tender regard for the Primitive order of Baptists. And the writer having known him from childhood, has often heard him express himself as being too unworthy to offer himself for membership. He was a man much beloved by the old Baptists and all that knew him. His home was a pleasant home for the Baptists, and especially for the preaching brethren, and he showed a willingness to contribute to their wants. We have great reasons to believe that he had obtained a sweet hope in Jesus. Mr. Thrash leaves a sad and heart-stricken wife and four children, and one grandchild to mourn their irreparable loss, together with many relatives and friends. May the Lord sanctify this sad bereavement to the good of the grief-stricken wife and his four surviving but fatherless children, is the prayer of the unworthy writer.

The remains of the deceased were interred in the cemetery at Ashdown, Little River County, Arkansas, there to await the resurrection of the dead, when we hope he will be made like our Glorious Lord.

J. M. WILLIAMS

A NEW BOOK.

The glorious priesthood of the exalted and holy Son of God, the only Lord Jesus Christ, considered in His perfect mediatorial work, as the Divine Prophet and Eeternal High Priest and Righteous King of all the saints of the Most High, by David Bartley. It will be sent to any plainly writted address, post-paid, for cash orders, as follows: One copy, 60 cts.; two copies, \$1.00; six copies, \$2.70; twelve copies, \$5.00, to one address. Please send cash by money order, or in registered letter. Send orders to Elder David Bartley, Crawfordsville, Indiana.

CHANGE OF RESIDENCE.

Elder T. S. Dalton has removed from Stanleyton, Va., to Front Royal, Va.

WHITAKERS' ACADEMY,

(FOR BOTH SEXES.)

Whitakers, North Carolina.

The 40th Session will open, the Lord willing, on the First Monday, September 3d, 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

A. J. MOORE, Principal.

THE FAIR VIEW SEMINARY

(A SCHOOL FOR YOUNG LADIES),

Teaching the Languages--Latin, Greek, German, and French; a full course of Literature, Music, Instrumental and Vocal; Art; and a Business Course of Bookkeeping, Stenography, and Typewriting; also Delsarte and Elocution; is conducted at *Gaithersburg, Maryland*, by

CHARLES H. WATERS, M. D.

GILLIAM'S ACADEMY,

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Vol. 23.

No. 1.

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The Gospel Messenger.

JANUARY, 1901.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 23. WILLIAMSTON, N. C., JANUARY, 1901. No. 1.

FORTITUDE.

Faint not, poor traveller, though thy way
Be rough like that thy Saviour trod;
Though cold and stormy lower the day,
This path of suffering leads to God.

Nay, sink not, though from every limb
Are starting drops of toil and pain;
Thou dost but share the lot of Him
With whom His followers are to reign.

Bear firmly; yet a few more days,
And thy hard trial will be past;
Then wrapt in glory's opening blaze,
Thy feet shall rest in heaven at last.

Christian! thy Friend, thy Master prayed
When dread and anguish shook His frame.
Then met His sufferings undismayed—
Wilt thou not strive to do the same?

Go, sufferer! calmly meet the woes
Which God's wise mercy bids thee bear;
Then, rising, as thy Saviour rose,
Go! His eternal victory share.

—Andrews Norton (1822).

Opelika, Ala., November 23, 1900.

Without solicitation from any quarter, I feel inclined to say that any assistance brethren, sisters or friends could render in extending the circulation and usefulness of THE GOSPEL MESSENGER in procuring a few cash subscribers would be greatly appreciated. Can they cheerfully do so? Any instruction, or remittance, for new or old subscribers sent me at Opelika, Ala., will have prompt attention.

W. M. MITCHELL.

THE UTTER DIFFERENCE BETWEEN GOD'S RE- LATION TO SIN AND HIS RELATION TO HOLINESS.

(The following letter was written a year ago in reply to a communication that appeared in one of our periodicals):

Crawfordsville, Ind.

DEAR BROTHER:—I have carefully read your article in the of November 15, in which you say, "concerning the children of God, in their journey here: some are walking by faith, others in the light of the sparks of their own kindling; some are satisfied with the goodness of the Lord's house, others are desiring the flesh-pots of Egypt; some are standing fast in the liberty wherewith Christ makes His people free, while others are entangled with the yoke of bondage." All this is no doubt true, but you go on to say, "I can find but one answer that can solve this perplexing problem, and that is, 'Even so, Father, for so it seems good in Thy sight.'" Now, my dear brother, is it really good in God's sight that some of His children should walk in the light of the sparks of their own kindling? I am sure we all desire to hold and enjoy the true teaching of God's infallible word upon this as upon all other points. That word clearly teaches that God pronounced judgment against all His people who walked in the light of the sparks of their own kindling, saying, "this shall they have of Mine hand, they shall lie down in sorrow."

Nor, my dear brother, could it have pleased God that His people should desire the flesh-pots of Egypt, as we find some of them did, for it is plainly recorded of them that they incurred His anger. Moses said that it displeased the Lord and His anger was kindled, and the fire of the Lord burnt among them that were in the uttermost part of the camp." Paul also says, "But with many of them God was not well pleased, and that He overthrew them in the wilderness." The apostle declares that these things were written for our admonition, that we should not lust after evil things as they also lusted. You think it good also in the Father's sight, that some should be entangled with the yoke of

bondage. This is a scriptural term, and some of the Lord's children desired this yoke; but was not Paul inspired to save the Galatian brethren from that very thing, and to show them the ruinous nature of it? It was false brethren that sought to remove them "from the grace of Christ to another gospel, which is not another." It was simply a yoke of bondage, and these perverters of the gospel—these creepers-in—were not good in God's sight, for Paul pronounced the curse of God twice over upon all who falsified the gospel; and the positive command is, "Stand fast, therefore, in the liberty wherewith Christ makes His people free, and be not entangled again with the yoke of bondage." And stronger yet, if possible, are Paul's words when he says, "this perversion" or "bewitching" cometh not from Him that calleth them. It was from another source and not from God. It is sad to see God's dear children, who owe Him so much, depart from His ways; but we are assured by this expression from Paul that it is not from God—neither His open command nor secret decree. You seem to place both the obedience and disobedience of God's children to His pleasure or appointment, thus making predestination unlimited. If that sentiment is scriptural, you would be correct, and I can see how all these things, so opposite in themselves, would be good in the Lord's sight. There could be no problem of human wrongdoing too hard for that one answer to solve. All, all, would necessarily be good in His sight, and He would never be displeased, and yet He was often displeased with the acts of His creatures, as is shown by His sharp rebukes and the outpourings of His wrath. It seems to me that we should maintain a difference between right and wrong in God's sight, so, of course, in His predestination. We surely hold that He abhors sin, and warns and commands against it, and punishes for it when His commands are disregarded. This shows us what a hateful place sin occupies before God. How can we bring ourselves to believe that He has ever favored the reign of sin or guaranteed its success? While the Bible teaches God's perfect hatred of sin and the complete responsibility of His creatures; and while it declares that righteousness and judgment

are the habitation of His throne, I know not how we can trace iniquity to God's decree. The presence of sin is an awful, unfathomable mystery. The Bible simply says, "by man sin entered into the world." It tells of the temptation and the up-springing lust in the garden, but, O my brother, over that fateful scene hung the divine injunction, "Let no man say when he is tempted, I am tempted of God, for God can not be tempted with evil, neither tempteth He any man." It was as true then as when the apostle penned it, that "The lust of the flesh, and lust of the eyes, and the pride of life are not of the Father." It was as true then as now that man "is drawn away of his own lust." Put God's word on the rack as we may; examine and cross-examine it with all the search-lights at our command, we will never find sin to be a fruit of the Spirit, a product of God's decree. If we are the little, trembling, helpless ones so often described, unable to direct one step or give a cup of water to a disciple without God does it for us, is it becoming to search deeper into this profound mystery than God has given us light? Why do God's loving children want the Scriptures to testify that sin comes from a fountain so pure? If there is a cause for it more remote than man, the Lord has not revealed it, and there is no greater folly than to weary our souls over it, and surely no greater sin than to charge it to God's appointment. On this very point the Lord says by Jeremiah, "Will ye steal, murder, commit adultery, swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not, and come and stand before Me in this house which is called by My name and say, 'We are delivered to do all these abominations'? Is this house which is called by My name, become a den of robbers in your eyes?" And yet, sad to say, some will stand in God's house and declare as His truth, that all these abominations are included in the predestinating fiat of Jehovah. We know, my dear brother, that Jesus was delivered through the determinate counsel and foreknowledge of God; but while these burning words remain in the Bible, we know that men were not delivered to do all the abominations of which they are guilty. O, no, my dear brother, the Lord's house has

not become a den of robbers in your eyes or mine. Some theory may lead us to maintain that the iniquities of men are in conformity with God's decree, but deep in our hearts we recoil from the consequences of such a sentiment. With what different feelings do we read that, "Holy, holy, holy is the Lord of hosts;" that He is of purer eyes than to behold evil or look upon iniquity; that the stars are not pure in His sight; that He is not the author of confusion, or iniquity (as in the margin). James, after saying that sin comes from man's own lust, says, "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights." This is never said of evil things. In fact, they are said not to be from the Father. "The lust of the flesh and the lust of the eyes and the pride of life is not of the Father." These are the hot-bed of all sin, and the favored apostle says it is not of the Father. So it seems plain that predestination does not apply to all things alike. If it did we would not have such expressions as God enduring some things with much long-suffering; of His restraining some things; of His being displeased and provoked and angered, and that He gave up some men to follow their own vile ways. If predestination were unlimited, and we could say of all events, "Even so, Father, for so it seems good in Thy sight," would the Bible speak of the "working," whereby He is even able to subdue all things unto Himself? or of there being any rule, authority, and power for Him to put down; and of reigning till He hath put all enemies under His feet? The Lord would never say of the enemies of His people, "Behold, they shall surely gather together, but not by Me." Nor of Judah's idolatry as something "which I commanded them not, neither came it into My heart." Or, again, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied," and many like expressions. The Lord could never be said to disown, or to restrain, or to bear with, or to be displeased, provoked or angered with, or to fight against that which He hath predestinated. These things would have no place in the book of His decrees. All events, of whatever character, would have a fitting, harmoni-

ous place under those pregnant words, "Even so, Father, for it seems good in Thy sight." But it is too late for that. These things are already in the Bible, and we can not erase them. God has put them there for a purpose, and as His loyal children we must accept what they teach. How different, my brother, how sweetly different, does the Bible speak of good and righteous things! How sublimely and fearlessly does the apostle say that "Every good gift and every perfect gift is from above and cometh down from the Father of lights!" Here are things that none of us blush to say are predestinated. The inspired writers were not ashamed to say that these things were according to the will of God, or the good pleasure of His will, or according to His purpose, or His purpose and grace.

You find but one answer to explain why God's people go astray, and that is, "It seems good in the Father's sight." But are you really satisfied to explain it that way? Have you forgotten, my brother, the Christian's great adversary, the Devil, who, as a roaring lion, walketh about, seeking whom he may devour, and who sometimes leads God's children captive at his will? Have you forgotten the prince of the power of the air, the spirit that now worketh in the children of disobedience? Are we not to wrestle against principalities and powers, against the rulers of the darkness of this world? to put on the Lord's armor and resist and stand against the wiles of the wicked one? It does not sound right to place the Devil's unholy work to God's account. Such things gender strife and divide the Lord's flock. Extreme views, I fear, are already undermining our peace and strength as a brotherhood. I am made to wonder, my dear brother, where you find authority for the sentiment expressed. I do not find any Scripture, when fairly interpreted, that teaches it. You say that you can preach only what the God of heaven has thundered into your soul. Forgive me, but does not this seem somewhat stern, defiant, independent? as if you might cast aside other standards, or what may have been customary and already received? I am sure you would not propose any new lines. You know the Lord has but one truth for all His ministers to preach, and that the

Bible is the alpha and omega of our theology. Paul says, "If any man preach any other gospel unto you than that ye have received, let him be accursed." It may be your strong manner of expression, but some way it suggests alarm, as at Sinai, "where were thunders and lightnings," and even Moses said, "I exceedingly fear and quake." I have not thought the gospel message was thundered into the soul, but that it drops as the rain, and distils as the dew, as the small rain upon the tender herb and the showers upon the grass. The Lord says He will "be as the dew unto Israel: he shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the corn and grow as the vine." You know, my brother, that the Lord was not in the strong wind that broke the rocks in pieces, nor in the earthquake, nor the fire, but after the fire "a still small voice," a voice that came as a healing balm to the prophet's heart and gave him comfort, in which the Lord's tried people will share till time shall end.

But perhaps my illustrations are not clear. I am trying to plead for that pastoral care that is represented by the dew and the rain and the sunshine; a ministry that will strengthen the weak hands and confirm the feeble knees, that will be gentle among God's people as a nurse cherisheth her children. The Lord speaks of His flock as wandering through the mountains and being scattered over the earth and none to search or seek after them, and complains of His shepherds for not strengthening the diseased, healing the sick, binding up the broken, bringing again that which was driven away, and seeking the lost. If God is Love, and Jesus the Prince of Peace, what adornment can be better for His children than that charity that suffereth long and is kind, that seeketh not her own, that rejoiceth not in iniquity, but rejoiceth in the truth?

It is a peculiar day. The ways of Zion do mourn. The burden rests upon every heaven-sent herald of the gospel to take up the stumbling-blocks out of the way; to gather out the stones. Hearts are aching by reason of so much untempered speech, so little seeking another's wealth. Paul has given a divine precept that, if heeded,

would make a paradise of every believer's home, of every Christian heart—"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, even as God for Christ's sake hath forgiven you; and walk in love, as Christ hath also loved us and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." The Bible says, rebuke a wise man and he will love you. Far be it from me to rebuke; I would entreat and reason with my brethren everywhere to remember the cry of distress throughout our borders. Fifty years of uninterrupted and happy union with God's children has made their fellowship and peace dearer to me than all the wealth and glory of the world. May He who raiseth up the poor out of the dust, who keepeth the feet of His saints, remember Zion, and spread over her the balmy wings of peace, the sunshine of His love. Then will her "sons be as plants grown up in their youth, her daughters as cornerstones polished after the similitude of a palace, her garners full of all manner of store, her oxen strong to labor, with no breaking in or going out, and no complaining in the streets. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

I have not forgotten your visit to our little city some years ago, and would be pleased to meet you again.

I remain, your brother, I hope, though unworthily,
S. B. LUCKETT.

THE GENERAL MEETING AT FULTON, KY.

Crawfordsville, Ind., December 4, 1900.

MUCH ESTEEMED BROTHER HASSELL:—I attended the meeting at Fulton, Ky. I had felt undecided as to the propriety of going, up to within a few days of the time. I now believe it was best to go. A desire for fellowship and union was plainly manifested in every face and in every word. I prepared a Confession of Faith before I left home, but I found that all present wanted to reaffirm the old London Confession of Faith.

It was decided to affix explanatory notes to those sections that seem to be ambiguous, not to change or deny their meaning, but to present the understanding we have of them. Each section of the whole Confession was read before the meeting, and approved separately, one by one; also the notes prepared by a committee were read separately and approved.

It was a long, tedious task, but all present patiently waited and

labored till all was done. Every section was approved by unanimous vote; in fact, every act of the meeting was done by unanimous vote, both in the open meeting, and in the work of the committee that prepared the notes. I felt that love and the utmost fellowship prevailed in every heart. Many tears were shed as the strong sentiments of that old document were read, and a deep conviction that the statements made in that instrument are true.

The local troubles there in Kentucky and Tennessee were not mentioned. There was no design on the part of the meeting to interfere in the least with those things. An address was prepared urging our people to avoid division and strife, discouraging declarations of nonfellowship, also admonishing our people against going to law over church property.

I sincerely believe the meeting will result in good. I do not see how it can result in evil.

Elders J. G. Webb, of Texas; Newkirk, of Oregon; Hanks, of Georgia—but I can not mention the names of all those present. It was a meeting of earnest, loving brethren, and the fervent prayer of all present is that the meeting may result in good and tend to unify our poor, afflicted Zion.

I would have been so glad to see you there, but it was not so you could come. May the dear Lord bless you abundantly in all your labors. The time of toil will soon pass, and you will enter on your reward.

Affectionately,

JAS. H. OLIPHANT.

Elder Oliphant was the Moderator of the General Meeting, and also of the committee that examined and reported upon the London Confession. S. H.

DIVINE WISDOM OF A GENTLE AND FORBEARING SPIRIT.

"But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak" 1 Cor. viii, 9

The Jews who were converted to Christianity, truly born of the Spirit, were liable to retain the Jewish notions concerning clean and unclean animals, and many other things. See Gal. iv. 10—"Ye observe days, and months, and times, and years." "I am afraid of you, etc.;" "O, Foolish Galatians, who hath bewitched you," etc. They were holding on to Jewish or heathen ceremonies as if they were worth something in the matter of salvation, thus, in practice, denying Christ to be the "end of the law." In Rom. 2nd chap. Paul urges that outward ceremonies are useless. "He is not a Jew who is one outwardly, but he is a Jew who is one inwardly," etc. "Circumcision availeth nothing, nor uncircumcision, but a new creature." The Sabbath mentioned in Heb. 4th, is the Christian rest from ceremonies of every kind, both Jewish and heathen, and is a resting in the finished righteousness of Christ, so that our salvation does not depend on rites of any kind, either as to eating of meats, or observing of days, or times. It is certainly a great blessing to a Christian to understand all this—to know that Jewish rites were only useful as being the rudiments of truth and containing only a "shadow of good things to come," and that now, since they have served their purpose, they are utterly worthless; yes, quite as worthless as Gentile rites. But all converts were not strong enough to receive all this. They had been traditionized from youth to attach

importance to these things, and, although they were the Lord's regenerated people, they were in bondage to these rites. The work of the Apostles was "to open their eyes" to these things and enable them, by *gentle, patient* instruction, to see that Gentile rites were never of any value, and that Jewish rites had served the end for which they were established, and enable them to see and enjoy that liberty which had been secured to them by the atonement and regeneration.

Paul says, "We know that an idol is nothing in the world." It represents something that only exists in the imaginations of men, but some of the weak brethren did not know this. Paul also knew that meat offered to idols, or meat offered on Jewish altars, was not rendered unfit for use, but some dear, conscientious brethren did not know this. He knew that circumcision was a worthless rite, but some of the brethren did not know this. He saw that the distinction between clean and unclean beasts was at an end, but some of the weak brethren did not know this. Some of the brethren that understood these things were puffed up over their superiority over their weak brethren; so Paul admonishes them to take heed, lest they should wound and injure their brethren by their superior knowledge. Some of the brethren were yet regarding the Jewish Sabbath, while others regarded every day alike, and Paul advised that every one should be "fully persuaded in his own mind." (Rom. xiv. 6.) It was proper that each one should act from conscience. If a man eat and use the liberty that Paul used when his judgment was against it, it would be sin to him. All these traditions and errors among the saints rendered the task of the Apostles a hard one, and one that required the deepest humility of heart and soul. The brethren were in error in all these things, but were sincere. They were the Lord's dear children, and Paul was to them a gentle and patient nurse, manifesting to them, in all his teaching and association with them, that he loved them as brethren. He yielded to them, knowing that by "becoming all things" to them he could the better accomplish their good. So instead of using reproachful words to them, or advising the other Apostles to do so, he was "gentle, in meekness instructing them that oppose themselves."

We should not become judges of each other. "To his own Master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand." Paul knew that those dear brethren who were too weak to receive truth, were the Lord's, and their honest hesitancy in receiving truth was more precious in the sight of the Lord than the proud and boasting self-sufficiency of some who knew it. He knew, too, that God would, in the end, hold up His sincere, though misguided, children.

We need more of this gentle, forbearing spirit among us as a denomination. No one who loves our people can see the bitter declarations of non-fellowship that are made in some parts of our dear Zion without distress. No doubt all of us are wrong in some things. We live in a world of sin, and each of us is more or less affected by our association with the world. Let none of us be puffed up with the idea that others should come to our views, or lose our fellowship.

Let us not use reproachful, hard speeches concerning the Lord's redeemed, and hope thereby to do them good. Oh, for the spirit of our Master, that we may not give Satan the advantage of us, but that we may be "wise as serpents and harmless as doves." Matt. x. 16. In some localities our brethren have divided and gone to law "before

the unjust," over property, and brethren who are neighbors and brethren in the sight of the Lord, have gone into Court and been cross-examined, touching questions too deep and intricate for ordinary minds to grapple with. Thus strife is begun that will increase as doth a canker, till death ends their career on earth. Let us go on our knees before God and pray for wisdom to know when we should break fellowship and when we should bear.

We have enough among our people to weep over without looking abroad for errors to expose.

I pray that I may yet see our denomination united in love, all striving together for the things that make for peace.

Affectionately submitted,

J. H. OLIPHANT.

Magnolia Springs, Texas, October 14, 1900.

Elder Sylvester Hassell—

DEAR AND HIGHLY ESTEEMED BROTHER: I being at home to-day (second Sunday in October), which is our regular meeting time at old Antioch church, but as I, having had a long, hard spell of sickness, hardly felt able to make the trip, I will try to write a few lines which you can publish if you see fit. I still highly esteem the GOSPEL MESSENGER, and its general principles, and course. I will say I am sometimes pained at some things, and sayings by our preaching brethren, such as "If man is lost, it is not his fault;" and "Adam just had to sin;" and "There is but one salvation taught in the Bible." Now, if man is not in fault, he must stand clear of fault, therefore clear of blame, and is not a responsible being at all. Such ideas will conflict with the general tenor of the Scriptures, and also Christian experience, I think. Paul says it was "*by man* that sin entered the world," and "*by the offence of one man judgment came upon all men to condemnation,*" and, again, "*by the disobedience of one man (not obedience because he just had it to do, was compelled by God to do it), many were made sinners.*" I say I am pained at times by brethren pressing so hard on the predestination of all things until it seems to me they lose sight of man's accountability and guilt, and make no distinction between good and bad, right and wrong, righteousness and unrighteousness, and make the impression (whether they mean to do so or not) that God's decree is the moving cause of evil-doing as well as good, and that He is just as well pleased with one as the other, and that even the disobedience of His children is pleasing to Him, and is really caused by Him (His decree). Such inference is, and will be drawn, I say, from such preaching, and that justly too, it seems to me, and thus make the precious cause to suffer. I say God suffers or permits sin, as the Bible teaches, and as my own experience teaches me, but it is not caused by our righteous and holy God. And as to there being but one salvation taught in the Bible, let us see. Paul said to Timothy: "Be thou partaker of the afflictions of the gospel according to the power of God who *hath* (in the past tense) saved us and called us not according to our own works, but according to His own purpose, and grace given us in Christ Jesus before the world began." 2. Tim. i, 8, 9. Now, this is all of grace, and certainly has reference to their eternal salvation or their everlasting and sure deliverance from sin, and its effects. But Paul says to the same Timothy, who was one of the *us who was saved* (in the past tense): "Take heed unto thyself, and unto the doctrine; continue in them; *for in doing this thou*

shalt both save thyself and them that hear thee." (Tim. iv. 16.) This is in the future tense, and can not be the same as the other, which is in the past tense; and this last is in doing something, the other is not according to works or doing, but according to the grace of God, and all is said to and of the same man. Therefore I ask, in all candor, can it be the same salvation? If so, I acknowledge my weakness and dull conception of the meaning of words. Again Paul says, "Work out (present tense, but referring to the future), your own salvation with fear and trembling," (Philip. ii. 12), addressing those already saved, and yet but one salvation! Oh, such a pity that I or some others can not see and rightly divide the word of truth! Again, "Save yourselves from this untoward generation." (Acts ii. 40). Yet but one salvation, and it in the past to those addressed, even those who have been born again! Yet commanded to "save yourselves" (in the present or future tense)! Who is wrong? If it is I and those who see things as I do, oh that we might be enabled to see it; and if on the other side, oh that they could see it, and that we thus might forever stop the cross-firing on these things.

Your brother in great tribulations, yet in hope,

D. RICHARDSON.

REMARKS.

It is perfectly certain that both a temporal and an eternal salvation are spoken of in the Scriptures. Of our eternal salvation God is the sole and entire Author. In reference to our temporal salvation, as every believer knows, when we obey our Heavenly Father, we have a peace and comfort that we do not have when we disobey Him, and it is not God but *we* who either obey or disobey, and yet we must ascribe all the glory of our obedience to His indwelling Spirit of Holiness and Love, and all the shame of our disobedience to our own fleshly and sinful spirits.

S. H.

UNION, PEACE AND PROSPERITY OF ZION.

"Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one, as thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that thou hast sent Me." The Lord Jesus Christ, in John xvii. 20, 21.

"Now 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." The Apostle Paul, in 1 Cor. i. 10.

"Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." David, in Psalm cxvii. 6-9.

We talk often of preparing to meet our God. Let us think of the other phase of this same duty—preparing to leave our fellow-men. What sort of influence shall we leave behind us?

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 XXIII. AND OF THE TWENTIETH CENTURY.

This number is the beginning of the Twenty-third Volume of THE GOSPEL MESSENGER; and this month is the beginning of the Twentieth Century of the Christian Era.

For twenty-two years the editors of this publication have endeavored to make it, as its name imports, the bearer of gospel truth to its readers—the proclaimer of the good news of a free and full, a holy and everlasting salvation, in both soul and body, by the grace and power of the Lord Jesus Christ, for all who are taught by His Holy Spirit to feel their need of such a salvation. We believe this to be by far the most important message ever borne to the soul of any human being. And believing that this message is perfectly contained in the Old and New Testament Scriptures, we have tried to elucidate, in these pages, these Holy Scriptures, and to write no other things than are declared by the Spirit of Christ through His prophets and apostles in His Written

Word. Like all other men we are liable to err, and therefore, in love to the God of truth and His dear people, we desire that nothing which we have written or shall write shall be received unless it is in strict accordance with the teachings of the Inspired Volume, the only infallible standard of faith and practice. We have earnestly besought the aid of the Divine Spirit heretofore in the management of THE GOSPEL MESSENGER, and we hope to be always earnestly desirous of the same blessed guidance in the future. Then we believe that not only will we be blessed in our own souls, but that THE GOSPEL MESSENGER will be a blessing to all its spiritual readers. We have diligently labored in the past for the promotion of truth and righteousness, love and peace, among all Primitive Baptists; and we hope to be always found laboring hereafter for the promotion of these same heavenly principles.

Nothing is more uncertain than the continuance of human life upon the earth. Before the close of the present year it is likely that many of us will have passed into eternity; and it is very sure that, as the poet has said, —

"We all within our graves shall sleep
A hundred years to come ;"

and probably long before that period shall elapse. O that we could all properly feel the solemn sense of our mortality and our accountability unto God, the utter vanity of the corrupting riches, honors, and pleasures of this dying world, and the supreme and transcendent importance of our spiritual and eternal interests! O that we all could live, as we shall certainly wish we had when we presently come to die, in the love and fear and service of the True and Living God! O that we could always subordinate the temporal to the eternal, the natural to the spiritual, the formal to the real, the creature to the Creator! O that we could live such a holy, humble, loving, and self-denying life as was lived by our Divine Redeemer, and thus glorify God and benefit man!

As God made the world in six days and rested on the seventh day, and made man in His likeness (Gen. i., ii.), and as with the Lord one day is as a thousand years

(Psalm xc. 4; 2 Pet. iii. 8), it is thought by the Jews and the most of professed Christians that there will be, in the world's history, six millenaries (six thousand years) of sin and toil and sorrow, followed by a Sabbatical Millennium, or one thousand years of truth and righteousness and happiness, to which period of one thousand years reference is made six times in the twentieth chapter of Revelation—the destruction of the Beast (the World-Power opposed to God) and of the False Prophet (the Apostate Anti-Christian Church) occurring before the thousand years (Rev. xix. 20), and Satan being bound in the bottomless pit and deceiving the nations no more during the thousand years, and Christ's saints living and reigning with Christ during that period; and, after the thousand years, Satan being loosed and deceiving the nations again, and being cast with the Beast and the False Prophet and all the ungodly (whose names are not in the Lamb's Book of Life) into the Lake of Fire, the Second Death, while all the true people of God are welcomed into the Heavenly and Eternal City and are forever with the Lord (Rev. xx., xxi., xxii.). If the thousand years of the reign of truth and righteousness and happiness should begin six thousand years from the creation of Adam, and if it was four thousand years from the creation of Adam to the birth of Christ, then the end of the next hundred years, the Twentieth Century, that is 2000 A. D. would be the beginning of this God-promised and God-made Millennium. But there are two hundred different opinions as to the exact interval between the creation of Adam to the birth of Christ, the shortest estimate making that period 3,483 and the longest 6,984 years. The Scriptures do not say how long that period was, and it is impossible for any human being now on earth to tell. The ages of the patriarchs differ as given in the Hebrew, the Septuagint, and the Samaritan Pentateuch; and, in the Jewish genealogies, several generations are sometimes omitted. But, according to the numbers in the Hebrew Bible, it was about *two thousand years* from the creation of Adam to the call of Abraham, when God began the true life of the wonderful Israelitish nation; and it was very probably about *two thousand years* from

the call of Abraham to the most eventful time when God caused His Son Jesus Christ to be born of the Virgin Mary; so that we may reasonably expect that some event of the most extraordinary importance will occur about the close of the present, the Twentieth Century after Christ. Whether it will be the destruction of the Beast and the False Prophet, mentioned in Rev. xix., or the binding of Satan and the beginning of the thousand years, mentioned in Rev. xx., we can not tell; nor do we know whether Christ's Second Personal Visible Appearance on Earth will be before or after the thousand years. It is not for us to know the times or the seasons, which are known only to God (Acts i. 7); but we do know (and it is enough for us to know) that God reigns and will forever reign over all beings and all events, and that He will order all things for the spiritual and everlasting good of His people and the eternal glory of His Most Holy Name. S. H.

THE INFINITE DISTINCTION BETWEEN GOD'S ATTITUDE TO SIN AND HIS ATTITUDE TO HOLINESS.

God is infinitely holy, and, therefore, infinitely hates sin. He commands holiness, and approves of it, and will at last graciously reward it with an everlasting residence in His holy and blissful presence; while He forbids sin, and condemns it, and will at last righteously punish it, if unatoned and unrepented of, with everlasting banishment from His presence. This infinite distinction between God's attitude to sin and His attitude to holiness is admitted by all Primitive Baptists in reference to the providence of God and the experience of all His children; but it *seems* (yet I think is not *meant*) to be denied in the public utterances of a few Primitive Baptists in reference to God's predestination; and this "*appearance of evil*" confuses and divides, and, while continued, will probably always confuse and divide the members of the body of Christ.

Elder Gilbert Beebe, of Middletown, New York, founder and editor of *The Signs of the Times*, was decidedly

the ablest of all Northern Old School Baptists. In an editorial (published in the *Signs* May 1, 1858, and republished in the *Signs* November 1, 1900) on the "Absolute Predestination of All Things" (a phrase originated by himself in 1832 and set down in the Prospectus of the *Signs* as the Second of its fundamental principles, and therefore a phrase of which his own explanation ought to be accepted as authoritative and final) he says: "God controls all events. 'The wrath of man shall praise God, and the remainder of wrath He will restrain' (Psalm lxxv. 10). From this quotation we learn that God, in His providential government, according to His inscrutable wisdom and the eternal counsel of His own will, *allows*" [notice this word "*allows*," which I italicize to mark its importance]—"allows wicked men and devils to go just so far in wickedness as He designs to overrule for His own glory, and no farther; they would, if they could, do more, but God restrains them." "As it is a mercy to us when God restrains us from sinning, and 'leads us not into temptation, but delivers us from evil,' so is it a manifestation of His wrath, upon the vessels of wrath, when He *endureth* with long-suffering or *allows*" [notice this important word again]—"allows them to fill up the cup or allotted measure of their iniquities, and when He sends them strong delusions that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness (2 Thess. ii. 11, 12). That the purpose and predestination of all things do not exculpate men from blame, nor involve the Supreme Jehovah as the author of sin, in the manner urged by the opponents of the doctrine, is very apparent from what is recorded in connection with the events to which we have made allusion. Although Christ was delivered by the determinate counsel and foreknowledge of God, those who were charged with His crucifixion were guilty of doing it with wicked hands (Acts ii. 23). They acted as *voluntarily*" [notice this important word] "and maliciously as though no such determinate counsel had determined beforehand what they should do. Joseph told his brethren that God had, for their sakes, brought him to Egypt, and although they meant it for evil, God de-

signed it for good—to save much people alive (Gen. 1. 20). Pharaoh was punished for his wickedness, although God had for that purpose raised him up, that He might make His power known in him, and from time to time harden his heart that he should not let the children of Israel go until God's wonders were displayed in Egypt (Rom ix. 17, 18). Every intelligent being knows that in committing sin he acts *voluntarily* [notice this important word], “and follows the impulse of his own depraved nature; and *every one who is born of God and taught by His Spirit knows that sin is the opposite of holiness, that God is holy, and that sin is of the Devil, and not of God*”. [I have italicized these words of Elder Gilbert Beebe to show their extreme importance]. “Still a consciousness of God's supreme power and wisdom to fix its bounds” [the bounds of sin, he means], “and say to it as He has said to the waters of the deep, ‘Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed’ (Job. xxxviii. 11), affords a strong consolation to all who look above to God for succor, protection, and support, while destined to remain as strangers and pilgrims on the earth.” Now if God, in His *providence*, allows men to act *voluntarily*, that is of *their own will*, in the commission of sin, it is impossible to deny that He, in His *predestination*, decreed to allow men to act *voluntarily* in the commission of sin. His attitude to sin is just as infinitely hostile in His predestination as in His providence; He is the same, in His perfect holiness, yesterday, to-day, and forever. He is the Sun or Fountain of Righteousness, but not of unrighteousness. All Baptists of former centuries believed it, and the great majority of Primitive Baptists now on earth believe it; and the language and the lives of our most extreme predestinarian brethren prove that, though they do not plainly say so, yet they really believe it. If they would plainly and publicly admit that God's predestination of sin is, not compulsive, but permissive, restrictive, and overruling (as all Baptists and as all the ablest predestinarians of former centuries admitted) there would be no more controversy among Primitive Baptists on this subject. That God's attitude to sin is not compulsive, but permissive, restrictive, and

overruling is fully and perfectly demonstrated by the following Scriptures:—2 Chron. xxxii. 31; Psalm lxxxi. 12; Mark i. 34; v. 13; Luke iv. 41; viii. 32; Acts ii. 23; vii. 42; xiii. 18; xiv. 16; Rom. i., 24, 26, 28; ix. 22. The two strongest passages on predestination in the Scriptures (Acts ii. 23 and Rom. ix. 22) contain *the inspired word* “*permit*,”—rendered in Acts ii. 23 “*delivered up*,” and in Rom. ix. 22 “*endured*.” God’s attitude to holiness is, not permissive, restrictive, and overruling, but positive, stimulative, and inworking—all the holiness in all His creatures being the direct creation of His Holy Spirit, as the Scriptures plainly teach and as all Primitive Baptists believe. There is an infinite distinction between holiness and sin, right and wrong, God and Satan; and just so long as a few of our brethren, in their phrases and arguments on predestination, *seem* to confound these total opposites and ignore all distinction between them, *seem* to emphasize those Scriptures that declare that God has a purpose in reference to every sin, and at the same time *seem* to virtually suppress those equally inspired Scriptures that declare that such *purpose* is one, *not of compulsion, but of sufferance*, just so long as they *seem* thus to put a *part* of the truth for the *whole* truth, not distinguishing, in their discourses, what God clearly distinguishes in His word and in Christian experience; just so long, judging the future by the past, will there continue to be an unnecessary, unprofitable, unwholesome, and subverting contention, a biting, devouring, and consuming of one another, on the subject of predestination, by those who are born of the same Divine Father, washed in the blood of His atoning Son, and taught by His Holy Spirit, and predestinated to live, a family of love and peace, in the same Heavenly and Eternal Home. There can be no peaceful and permanent union of the people of God except on the basis of “the truth, the whole truth, and nothing but the truth” as set forth in the Old and New Testament Scriptures.

S. H.

A regenerated man can leave this life and the life to come safely in God’s hands without anxiety, while he gives his strength to glorifying God in every action of his life.

THE GENERAL MEETING AT FULTON, KY., UNITES UPON THE LONDON BAPTIST CON- FESSION OF FAITH.

I am very glad to learn that the General Meeting of Primitive Baptists at Fulton, Ky., November 14-18, was largely attended from all sections of the United States, and was very harmonious, and adopted, as an expression of its belief and practice, the London Baptist Confession of Faith, of 1689 (the most elaborate, comprehensive, and scriptural of all the Articles of Faith ever published by the Baptists), and the Digest of those Articles published in THE GOSPEL MESSENGER of July, 1876, as "THE PRINCIPLES OF THE GOSPEL MESSENGER"; and that the Meeting agreed to publish, in one small volume, the Confession (with foot-notes explaining the obscure passages), and the Digest, and an Address to all Primitive Baptist churches, beseeching them to come together on this solid Bible platform (the faith of our fathers and of the great majority of the Primitive Baptists of to day), and to oppose all declarations of non-fellowship on minor points. The price of the book is not yet determined. When published, a copy ought to be procured and read and preserved by every Primitive Baptist family.

S. H.

WHO IS FREE FROM EVERY WRONG ?

In 1 Kings, 13th chapter, we have a brief statement of some things connected with the life and prophetic work of two of the Lord's prophets, and one of them is distinguished from the other by the appellation "old prophet."

And though both the young and the old prophet had a love for Israel, and both of them had declared God's truth, they were but men of like passions and infirmities with their brethren, and when left to the power of temptation they did wrong and fell from their steadfastness in the faith. And if we should be allowed to speculate, conjecture, or reason a little right here in regard to this old prophet, he had been living among an idolatrous people, whose false religion had corrupted

his character to such an extent that he, knowingly, lied unto the young prophet to induce him to disobey the positive command of God.

This old prophet, though living amidst idolatry, had not lost all love for truth, and when he heard what had been proclaimed against the idolatrous altar in Bethel by the young prophet, it so rejoiced his heart that he sought an interview with him to bring him to his house and show all possible kindness to him as the Lord's prophet.

But as the young prophet's orders were from high heaven to eat no bread nor drink any water in that polluted place, the old prophet tells him that he had another message from the Lord to bring him back to eat bread with him. But, as they sat together at the table eating bread in that polluted place, the word of the Lord came to the prophet that brought him back, and "he said unto the man of God that came from Judah, saying, Thus saith the Lord. For as much as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back and hast eaten bread and drunk water in the place of which the Lord did say to thee, Eat no bread and drink no water, thy carcass shall not come to the sepulchre of thy fathers."

Both of these prophets manifested that they were of themselves but men of like passions and infirmities with their brethren; and when left to themselves, they were unable to battle successfully with the strong temptations that assailed them.

The old prophet lived long enough to sorrow for his deception, and the bad influence he had exerted over the unsuspecting young prophet, and soon he was called to take up the dead carcass of his young brother that had been slain by a lion for obeying man rather than God. The conscience of the old prophet was stung for this evil deed, and he desired to be buried in same grave with the brother whom he had led astray. "Lay my bones beside his bones," etc., "his saying will surely come to pass."

The old prophet still recognized this erring young prophet as a "man of God," and his desire to be put in

the same grave shows that he felt that, if the young prophet filled the grave of a disobedient servant, that he, as an old prophet, had been the seducer of the young man, and deserved to fill the same grave, and have his bones in full touch with those of his erring brother, as a man of like passions with him and equally liable to do wrong.

W. M. M.

HE GIVETH TO THE NEEDY.

When one says to the destitute, "Be ye warmed and be ye filled," if he is sincere he will give him something to feed and clothe him. This is the word and way of the Lord in this matter, and it is a rule that holds good in many things, and if the Lord would have us do a certain way of right, it is because He does that way Himself. When He commands to comfort one another, He gives that which comforts; and when He says to him that is of a fearful heart, "Be strong, for the Lord God will come with strong hand, and His arm shall rule for him," He gives the strength, and without that needed strength of faith and hope the poor feeble child would be profited as little as the destitute man is when we say to him, "Be ye fed, be ye clothed," but give him neither food nor clothing.

So when the Lord says, "Strengthen ye the weak hands and confirm the feeble knees," He gives the needed grace and strength that are adapted to the case, and that will glorify God and not man.

W. M. M.

PATIENCE.

The time is present when this excellent quality of the Christian character is greatly needed and sorely tried. There are numerous evils to confront and endure, and it is not every one who has patience to suffer them without murmuring; but those of the children of God who are blessed with a large degree of patience are the most potent factors in preserving peace and harmony where it exists, and in restoring peace where it is dis-

turbed or lost. This Christian virtue is the offspring of charity, and will, if allowed to do so, accomplish a perfect work, and secure to the patient ones the blessed and holy promise of God to them who faithfully and patiently endure unto the end. "Let patience have her perfect work" (James i. 4) signifies clearly that the grace or quality of patience is not altogether passive, but also active in its domain: and, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. x 36), shows that, even after our active obedience to God's precepts, we may come short of the full enjoyment of the promise, unless we have patience to wait for its fulfilment. During the interval, between receiving the knowledge of the promises of God and the actual fulfilment of the same, is the field of hope, and brings our hope into requisition, as the apostle says, "We are saved by hope; but hope that is seen, is not hope; for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it." Rom. viii. 24, 25.

The Holy Scriptures abound with admonition and exhortation to God's children to exercise this Christian virtue; and while patience is dependent for its actual development upon contingencies outside of itself, yet it is only needed when such contingencies exist; for instance, "Tribulation worketh patience, and patience experience," etc. (Rom. v. 4). Tribulation calls for patience to aid in its endurance, and woe to him who lacks it in times of affliction, trouble, and persecution. Our Saviour describes the genuine Christian—the faithful hearer of the Word, as bearing fruit with patience. (Luke viii. 15). It appears, from Rom. xv. 5, that Christian patience is not a mere good quality of human nature, but a spiritual grace, since God is called the God of patience; or, in other words, the Author of patience. Paul, the apostle, held the church in high esteem for their patience of hope in the Lord Jesus Christ (1 Thess. i. 3), and even gloried in their patience and faith. (2 Thess. i. 4.)

We note the fact, also, that patience is classed with righteousness, godliness, faith, meekness, and love (1

Tim. vi. 11); and the apostle reminds Timothy of his own patience as an example for others to follow under afflictions and persecutions. (2 Tim iii. 10.) He also instructed Titus to teach the aged brethren to be sound, not only in faith, but also in patience (Tit. ii. 2.) So we may safely conclude that patience is a Christian grace, or grace of the Spirit of Christ that dwelleth in us, and it is needful to hold us in check when we would act or speak rashly, or prematurely, and needful to qualify us to wait on the Lord, and abide His good time to send us the former and latter rain from heaven. Patience is needful to enable us to bear with each other in matters of difference, or dispute, and to suffer wrongs, and reproaches, and persecutions. And since we are liable to meet with so many ills, patience is indispensable to our progress and good success in the service of our blessed Saviour. It is in patience that we are taught to possess our souls, and, through faith and patience, we are to inherit the promises. (Heb. vi. 12.)

At this time the Baptists of the Primitive faith and order are in a state of confusion, in some sections of the country, and it is highly important that every Christian grace and qualification should be active, and especially that of patience; but we should be careful that we do not substitute carelessness and indifference for this noble virtue, and so fail to contend, in love and meekness, for the principles of truth. We may be patient to bear the cross; but to shun the cross is not patience, but disobedience. It is no time to sleep when the war-trumpet is heard, calling us to arms, or to strengthen our breastworks against an invading foe. But let it be remembered, that in every battle it is safest and best to be cool and collected; for to become nervous and excited disqualifies the soldier for effective work in battle.

Let us endeavor to be quietly and patiently obedient to the orders of our great Commander, and He will lead us to glorious victory on every battle ground, and we shall be "more than conquerors through Him that loved us."

J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. When John the Baptist said to the unbelieving Pharisees and Sadducees—"Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham" (Matt. iii. 9); what stones did he mean? A. Probably the stones lying on the ground about him. As God had made Adam out of the literal dust, so He could make men out of literal stones, and then He could make them spiritual children of Abraham, partakers of his faith and blessing, believers in Christ (Gal. iii. 29). Abraham himself is called by God "the rock whence they (the Jews) were hewn" (Isa. li. 1); and it was from Abraham and Sarah when they were, on account of their age, as good as dead, that God caused Isaac, the ancestor of the Jews, to be born (Rom. iv. 19; Heb. xi. 11, 12). God alone can give either natural or spiritual life. He alone can take away the stony heart, and give a heart of flesh (Ezek. xxxvi. 26; xi. 19), as He does to all His people. Some Gentiles may have been in John's audience; and he might also have implied, by his remark, that, to make up the elect number of Abraham's spiritual seed, God would call by His almighty grace multitudes of the Gentiles who were then dead in trespasses and sins (Eph. ii.), as dead spiritually as stones are naturally, and that thus, while the natural branches were broken off by unbelief, the wild branches would be grafted by faith in the good olive tree (Matt. xxi. 43; Rom. xi.)

2—Q. What did Jesus mean when He said—"He that hath no sword, let him sell his garment and buy one" (Luke xxii. 36)? A. That whereas His apostles, during His personal ministry on earth, had had a comparatively easy and pleasant time, going out without money or provisions, on their preaching tours, only a short distance and for a little time, among people whom Christ had made friendly to them, opening their hearts and houses to receive them, there was now to be a great change in that respect; Christ Himself was soon to be taken and to be shamefully and cruelly put to death as a malefactor, and then His apostles were to meet with

enemies instead of friends, and, like their Master, to encounter opposition and persecution, hatred and reproach, imprisonment and scourging, and death in the most dreadful forms, and He would thus put them on their guard and prepare them for these fiery trials. That Christ did not mean for His apostles to buy literal swords and do literal or carnal fighting, is proved by His replying "It is enough," when they said to Him, "Lord, behold, here are two swords" (Luke xxii. 38); two swords were of course not enough for eleven men to do literal fighting with; but He meant that He had said enough to them on that subject then, as they so misunderstood Him, and would soon learn differently from His providence and Spirit. And that He did not mean literal swords and literal fighting is also proved by His rebuking Peter for drawing his sword and cutting off the ear of a servant of the high priest in the garden of Gethsemane, saying to him, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword," and by His touching and healing the wounded ear (Matt. xxvi. 51-54; Luke xxii. 49-51). Christ's enemies had misunderstood him to mean the literal temple of stone and wood and gold when He said to them, "Destroy this temple, and in three days I will raise it up," but He spoke of the temple of His body, which was more truly the dwelling-place of God than the building on Mount Moriah (John ii. 19-22); and they had misunderstood Him to mean that He was a literal and earthly king, when He spoke of His spiritual and heavenly kingdom (John xviii. 33-37; xix. 12). Nicodemus had misunderstood Him to mean a second natural birth when He spoke to him of the necessity of a new spiritual birth (John iii.). The woman of Samaria had misunderstood Him to mean the literal water of Jacob's well when He spoke to her of the living water, His cleansing and refreshing Spirit, which he would give to all that truly ask Him for it, and which would be in them a well or fountain of water springing up into everlasting life (John iv.). His nominal disciples had misunderstood Him to mean that they were to eat of His literal body, when He said, "The bread that I will give is My flesh, which I will give for

the life of the world (John vi. 51-60), meaning that His true disciples were to live by faith in Him as having died and risen for them. And His apostles had misunderstood Him to mean literal leaven, when He said to them, "Take heed and beware of the leaven of the Pharisees and of the Sadducees," whereas He meant that they were to beware of the false and proud doctrine of the Pharisees and Sadducees (Matt. xvi. 6-12). Instead of quarrelling about their superiority to their fellow-apostles, and each one seeking to get as high a place as possible in what they supposed was to be Christ's kingdom of temporal pomp and grandeur, as they had just been doing (Luke xxii. 24-27), their Lord and Master taught them that, in His true spiritual kingdom, the greatest was the humblest and the servant of all, like Himself. and that, instead of sitting upon earthly thrones, they were to be immured in prisons, and to be whipped and stoned and crucified, suffering as did the prophets before them, but they would be sustained by His Spirit, and welcomed at death into the heavenly and everlasting joy of their Lord. The natural man understands only natural things; it takes the spiritual mind—the mind taught by the Divine Spirit—to understand spiritual things (1 Cor. ii.). And even the children of God have a spiritual mind only as the Holy Spirit enlightens them (John xvi. 13; 1 John ii. 20, 27).

3—Q. Why did Paul and Barnabus each take a companion with him while travelling on their preaching tours (Acts xv. 35-41)? A. For sufficient lawful testimony to the truth, and for mutual companionship, encouragement, and help, and that one might supply the deficiencies of the other, just as Jesus sent out His apostles two by two (Mark vi. 7; Exod. iv. 14-16; Num. xxxv. 30; Deut. xvii. 6; xix. 15; Eccles. iv. 9-12; John viii. 17; 2 Cor. xiii. 1; Heb. x. 28; Rev. xi. 3).

4—Q. Who wrote the Acts of the Apostles? A. Luke, "the beloved physician" (Col. iv. 14), the travelling companion of the Apostle Paul on many of his preaching tours, as is evident from the dedication of the Gospel of Luke and of the Acts to the same person, Theophilus, and the reference at the beginning of the Acts to his former treatise on the life of Christ, and from

the striking resemblance of words, phrases, and style in the two books. That Luke was the author of the Acts of the Apostles was the unanimous belief of the ancient church, and it is the almost unanimous belief of all modern scholars.

5—Q. What does the Apostle Paul mean when he advises the Christian widow, if she marry again, to marry "only in the Lord" (1 Cor. vii. 39)? A. He tells her that she will be happier to remain unmarried, like himself (1 Cor. vii. 7, 8, 40), but that she is at liberty, if she prefer, to marry again, "only in the Lord," which limitation would seem, from his language in 2 Cor. vi. 14-18, to mean "only a Christian or a believer in Christ," and this is what nearly all commentators believe to be the meaning. A few of them think, however, that the Apostle does not necessarily mean that she should, if she marry again, marry only a Christian, but that he means that, if she marry again, she should marry only in the fear and love of the Lord, in obedience to His commandments forbidding the marriage of near relations (Levit. xviii.), and looking to Him for His guidance and blessing, desiring above all else to glorify Him and benefit His people, and not forsaking her faith in God in order to please the man whom she marries. The latter view of the matter seems to me to be the Apostle's meaning. But let it not be forgotten that he says she will be happier to remain unmarried; and certainly, if she marry again, she would be more likely to be happier in marrying a believer than an unbeliever.

6—Q. What do the two thieves on the cross represent? A. The fifty-third chapter of Isaiah, written seven hundred years before the birth of Christ, is so clear a prophecy of the sufferings of the Righteous Servant of Jehovah, the Messiah, for the sins of His people, as endured by the Lord Jesus Christ, and as described by all the four evangelists, Matthew, Mark, Luke, and John, that the Jews do not dare to read this chapter publicly in their Synagogues; and this wonderful chapter is so unanswerable a demonstration that the Scriptures are the infallible word of the Omniscient and Omnipotent God, who foreknows all the future in its most minute details, and who perfectly controls and

overrules all the wickedness of men and demons for His own glory and His people's good, that the most learned and pretentious infidels, even the so-called "Higher Critics" in the Universities and Theological Seminaries of Europe and America, in their attempts to explain away the force of this prophecy, and thus discredit the Scriptures as the Word of God, convict themselves of a criminality equal to their stupidity. It is the sinful fool who says in his heart "There is no God"; and equally sinful and foolish is the person who, though admitting the existence of God, yet denies that the Old and New Testaments are His Written Word (Psalm xiv. 1; 2 Tim. iii. 15-17). In Isa. lii. 12 it is predicted that Christ should be "*numbered with transgressors*"; and Christ, in Luke xxii. 37, says that this prophecy referred to Himself; and so says Mark in his Gospel, xv. 28. All the four evangelists say that Christ was crucified with two others, whom Matthew and Mark call *thieves* (in the original, *robbers*, who plunder openly and by violence, not hesitating to murder their victims if they think it necessary to do so in order to secure their booty or to escape punishment); Luke calls them *malefactors*, or *evil-doers*, or *transgressors*. Matthew and Mark say that one of the robbers was on Christ's right hand, and the other on His left; John says that Christ was in their midst, or between them. The murderers of Christ wished Him to appear as the most guilty of the three persons crucified, and therefore placed Him in the middle, between the others. Matthew and Mark say that the thieves (or robbers) reviled Christ, as also did the passers-by, the chief priests and scribes and elders, and the Roman soldiers. Luke says that one of the malefactors railed on Him, saying, "If Thou be the Christ, save Thyself and us"; but that the other rebuked his fellow-robber, saying, "Dost thou not fear God, seeing thou art in the same condemnation?" And we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing (not one thing) amiss." And he said unto Jesus, "Lord, remember me when Thou comest in Thy kingdom." And Jesus said unto him, "Verily I say unto thee, To-day shalt thou be with Me in Paradise." It seems to me that the railing malefactor, who

was probably on the left hand of Christ (Matt. xxv. 31-46), is a type or illustration of all the unchosen, unredeemed, unrenewed, ungracious, unchanged, impenitent, unbelieving, proud and prayerless part of mankind, hardened and embittered against God to the last, dying in their sins, and sinking down to endless perdition; and that the repentant malefactor, who was probably on the right hand of Christ, is a type or illustration of all the chosen, redeemed, renewed, gracious, changed, penitent, believing, humble and prayerful part of mankind, softened and reconciled toward God at the last, dying pardoned and purified from their sins, and rising at once in spirit and afterward at the second coming of Christ rising also in their glorified bodies into the everlasting, holy, and blissful presence of God. S. H.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm cvii. 8, 43.

THE CAPTIVE'S RELEASE

About the middle of the eighteenth century as an English vessel on the Mediterranean Sea was running one night close to the coast of Barbary, in the northern part of Africa, the men on deck "heard some person singing. A moment convinced them that he was singing the Old Hundredth psalm tune. They at once supposed that the singer was a Christian captive, and they determined to attempt his rescue. Twenty stout sailors manned the ship's boats and approached the shore. Directed by the voice of singing and prayer, they soon reached the abode of the Christian captive. It was a little hut at the bottom of his master's garden on a small river. They burst open the door, and took him from his knees, and in a few moments he was on the ship's deck, almost beside himself with joy. He said that his name was McDonald; that he was a native of Scotland, and had been a captive eighteen years; that he had obtained the confidence of his master, and had the privilege of living by himself. He said that he was not

at all surprised when they broke open his door, for the Turks had often done so, and whipped him when on his knees. Throughout his captivity he had held fast his faith—though apostacy would have secured his freedom—and he had waited and hoped until the hour of his release. And while all seemed dark and unpromising, the Lord, who looks down from the height of his sanctuary to behold the earth and hear the groaning of the prisoner, had planned and provided a way for his rescue from his long and dark captivity. And how visible was God's guidance in his deliverance! A song of Zion, sung 'by the rivers of Babylon' brought him help. Had he feared the wrath of his foes; had he hushed his song and only whispered out his praises so as to escape their persecutions; or had he sung sooner or later than he did; or had the vessel passed along by day, when the movements of the crew might have been seen by others, he might have still remained in bondage, and died a captive in a hostile land. But God never makes mistakes, and His providences are never too early, never too late, always in time, always in place, and always true and righteous altogether." S. H.

APPEAL TO OUR SUBSCRIBERS WHO ARE IN ARREARS.

As all the editors of THE GOSPEL MESSENGER are poor and afflicted men, and as nearly one-half of our paying subscribers are in arrears, we are reluctantly obliged to beg them to make us some remittance as soon as they conveniently can. The sum owed by each one is small, but the entire amount to us is large. We are perfectly willing to send the MESSENGER to all who desire it, and have never refused to send it to any who requested it. We have abundant evidence to believe that THE GOSPEL MESSENGER has been blessed of the Lord to the instruction, comfort, and edification of thousands of His dear people, and we hope that they will cheerfully, both in their supplications and by their remittances, help us to sustain it.

SYLVESTER HASSELL.

Several obituaries crowded out. S. H.

EXTRACTS.

Economy, Ga., November 13, 1900.

DEAR BROTHER HASSELL:—Our precious sister, Mrs. D. F. Woodall, has been made very happy recently. Her husband is a noble character, but, like Saul of Tarsus, has been reared and educated from his infancy in a law religion, with a zeal almost if not equal to that of Saul.

Recently God has given him a rich experience of His power and grace, so that he was made willing to come to the church where his wife and daughter are members, and tell what great things the Lord had done for him. His experience, in some particulars, was more like that of Saul of Tarsus than that of any other man I have ever known. I hope the Lord will make him a great blessing to the church. It was indeed a heavenly place there last Saturday, and also on Sunday morning when I baptized him.

We have been having pleasant meetings. I am still trying to serve five churches. There have been some ingatherings at all of them except one, and at that one the brethren and sisters seem to enjoy their meetings very much, for all of which I hope I am thankful. It is my meat and my drink. Pray for me, that I may finish my course with joy.

Your brother, I hope,

S. T. BENTLEY.

Barge, Carroll County Ga., October 22, 1900.

Elder Sylvester Hassell—

BROTHER: I do hope the Lord will continue His blessings to the editors of the GOSPEL MESSENGER in their laborious work. I do hope that each of you when you come to leave this world can look back and say as Paul said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also, that love His appearing." 2d Tim. iv. 7, 8. For I feel that each of you is fighting a good fight against spiritual wickedness in high places. Remember me when it goes well with you.

As ever,

ENOCH PHILLIPS.

"Mountain Home," Ida, Va., November 6, 1900.

MY DEARLY BELOVED BROTHER HASSELL: The November number of our precious paper, the GOSPEL MESSENGER, has been read with perfect delight. The poetry, "In Sorrow," so filled my sorrowful heart, that I bowed my aching head in prayer, and felt that every word I could adopt as the sincere prayer of my heart. Over the stormy sea of life, so disturbed by the tempestuous billows, tossing our little barque to and fro, how oft we feel that we are sinking beneath its wave, and about to despair, when that still, sweet voice speaks, "*It is I; be not afraid.*" Precious Jesus, blessed Comforter, *how could we bear "the trials yet decreed us, till our last great change appears," were it not that "Thy goodness never fails us," and Thy powerful hand, "Leads us in Thy perfect way." What a wall of*

fire, yes, *a sure wall*, round about us "when temptation's darts assail us." Nothing so effectual as the grace of God shed abroad in our hearts can point out to us the "devious paths" on which "we stray." Nothing can soothe our pain and anguish, and give us triumphant faith in the hour of death, but the blessed Son of God. When we feel His soul-cheering presence, and He bids us "Look unto Me," *Oh! how calmly and sweetly we rest!* May He grant that you and all the dear afflicted ones (yes, *even I, this poor, unprofitable worm of the dust*) will "by angel bands attended, awake among the blest." I enjoyed Brother Pettus' letter so much, and do love to see such exhortations. "Exhort one another daily." (Heb. iii. 13.) "We should now manifest our love to each other by provoking unto love and good works." How sad it is to see "the love of many wax cold," and to have coldness and indifference manifested, where there is *so much* to thank God for, and to prompt the desire to give evidence of our appreciation of that "love wherewith He hath loved us," etc., by bestowing of our carnal things upon those who have administered to us of spiritual things. When reading Brother Norris's article, I thought of the many, many changes of my pilgrimage of near fifty-one years. "Why are we calling up the good old days of long ago?" etc. I could but freely shed tears. I think with Brother Richardson that the GOSPEL MESSENGER would aid them in more ways than one. Its editors are able, etc. With him I can say, "I have many times read a single letter that is worth the cost of a whole year's subscription for the GOSPEL MESSENGER." Your charming editorial, "Preeminence of Love," is richly worth \$1.00, and I wish to *prove* my words *by my works*, and enclose the mite, praying God to bless it to your good. Buy a little something you crave to eat. Were you near me, how I would love to prepare you something that might nourish you. I never expect to be able to express my love and admiration for dear old Brothers Mitchell and Henderson, and your labors of love for the welfare of our beloved Zion. I heartily endorse all you write. *God bless each one of you*, and grant you length of days to preach and write the praises of our dear Redeemer, is my humble prayer. I would rather lay down your cross, than to wear the *crown of all the earthly monarchs*, for Heaven is your home, and grace will shine brighter and brighter in you, till you reach the portals of eternal bliss. May God incline the subscribers to pay up more punctually, and awake in our dear Old-School Baptist membership a greater zeal than they have ever manifested in caring for our pastors, the needy and afflicted, in short, to "Be more zealous of good works."

In love to you and yours, and the household of faith,

Your unworthy little sister,

LUCY G. BRUMBACK.

OBITUARIES.

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

DEACON LEVI WHELESS.

Deacon Levi Wheless died at his home, March 3, 1900. He seemed unusually well that morning, ate a hearty breakfast, spoke of the

lovely morning, and went out for a walk, and died at 10.40 a. m. He was born in Jones County, Ga., February 3, 1813. His parents were Hardy Wheless and Frances, his wife, nee Lumpkin. He came to Talbot County with his parents in 1829, and lived within six miles of the old home until his death.

He was married to Miss S. R. Turner, December 4, 1834. Of this union were born unto him eleven children, five girls and six boys, four of whom are still living, two girls and two boys, to mourn his loss; but we mourn not as those who have no hope. I was with him constantly for four years and seven months, and was near him when death came. He often spoke of death to myself and others. He would say: "I am only waiting my time; I do not want to be impatient, but submissive to the will of God. I am ready to go home. I have served my time here in this world, and hope soon to be at rest." He obtained a hope in Christ in his nineteenth year, and was baptized in February, 1833, by Elder Hiram Powell. Soon after his baptism he was in great trouble, so he could not sleep. He knew the mission question was coming up before the next Conference at Union church, where his membership was. He tried to pray God to guide him in the right way. Soon after retiring he said he saw a large company of people coming towards him. As they passed on he heard a voice say: "This is not My church." This was repeated several times, and the last time he saw, as it seemed to him, Jesus with His apostles, and a company following them. The voice said to him: "This is My church, follow Me." He said his mind was relieved. When meeting day came, the question came up before them. At the close of Conference he asked them for a copy of their Minutes, which they gave him. Soon after this he went to Upatoie church, and when they were in conference he laid the copy of Minutes of Union church on the table. When they were read he applied for membership, and was received. Soon after this, there was a church constituted near his home of the Primitive faith, where he was set apart to the office of deacon, which office he filled as long as he was able to do so. When Lazar Creek church dissolved, he with others put their letters in at Ephesus church, where he remained a member as long as he lived. He was an able defender of the faith. We, as a church, miss him. His motto was to do justice, and that judgment was more acceptable with the Lord than sacrifice. He was one of the constituent members of the Upatoie Association, and was a messenger to that body as long as he was able to attend, never missing a session unless he was providentially hindered. After the death of his first wife he was married the second time to Mrs. Lucy B. Collins, who died July 31, 1895. As he said: "I am left alone in my old age, but I have no right to complain, for God blessed me with two good wives." As our pastor could not be with us, Brother Wyatt Childs attended his funeral and burial service in an able and comforting discourse to the bereaved ones.

His daughter,

Mrs. M. F. CALDWELL.

MRS. FRANCES ANDERSON.

Sister Frances Anderson, consort of W. E. Anderson, and daughter of Elder William Galloway, deceased, was born in Troup County, Georgia, September 25th, 1825; was married to Brother W. E. Anderson February 8th, 1846; died at their home in Coffee County, Alabama, of heart disease, February 3d, 1897. She was buried at

Consolation cemetery on the 6th, after an appropriate discourse by Elder I. P. Bradley, based on Rev. xiv. 13. Sister Anderson was baptized into the fellowship of the Primitive Baptist church at Union Springs, Pike County, Alabama, in 1857, and remained a consistent member until her death—a faithful mother in Israel was she. She was the mother of nine children, six of whom are still living, and three are members of the Primitive Baptist church—two at Union Springs and one at Consolation. We sincerely hope that the bereaved husband and father may be spared to see the residue of his children among the fold of Christ.

J. E. W. HENDERSON.

AUTOBIOGRAPHY AND BOOK OF SERMONS.

I have written and have about ready for the press a book with the above title. It will contain my Christian experience, my call to the ministry, an account of my travels and labors in the ministry, and sermons on the following subjects: "The Holy Scriptures," "The Faith Which Was Once Delivered Unto the Saints," "The Gospel Rule," and "Discipline." If I am not mistaken I have felt the inspiration of the Holy Ghost in my heart while writing this work, and have already been benefited myself spiritually in preparing it. This gives me an assurance that it will be beneficial to those who read it. I have felt an impression to write, and have been writing, for the religious press, from the very beginning of my public ministry, which I hope has been of the Lord. I have been preaching and writing for over thirty-three years. I have given my life to the cause of Christ, in my imperfect way. I feel now that the day of my life is far spent, but I have a hope through grace of obtaining as a gift an immortal crown by and by in heaven.

The book will be printed in large print so that old people can read it, on good book paper, and will be well bound. It will have between two hundred and three hundred pages. The price of it will be one dollar a copy, with the understanding that after the printing, binding, and postage are paid for, I accept the balance as a remuneration for my time and labor in preparing the work.

I am taking the names of brethren, sisters and friends, who desire the book. Those near me, and who know me as a minister of the gospel, are subscribing freely, and I feel encouraged. I desire to get subscribers enough to guarantee the sale of the book, and I now request all who may read this notice, who want a copy, to send me a postal card or letter, and I will record their names, and send them a copy when the book is published. The money need not be sent until the book is printed, but I want to get all the names I can. So, send on your names, and help me get the work out, and you will not only insure its publication, but you will have the satisfaction of being useful in the matter.

Address me at Kirkwood, DeKalb County, Ga.

Yours truly,

T. J. BAZEMORE.

AN INVESTIGATION OF BIBLE TRUTHS BY ELDERS S. H. DURAND AND J. H. OLIPHANT.

This interesting and able work of 120 pages can be had for twenty-five cents by mail either from Elder J. H. Oliphant, Crawfordsville, Ind., or from myself.

S. H.

WHITAKERS' ACADEMY,

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NOTICE.

The *Baptist Watch Tower*, published quarterly, and issued from Fort Worth, Texas, is reduced in price to 25 cents a year; that is, if you order it by February 1, 1901. The January number for 1901 has the names of all the Old Baptist Associations in Texas, which are about 30 in number, also a partial list of the Primitive Baptist ministers and their post-office address. The territorial position of each Association is indicated by giving one county. I aim to print about 1,000 extra copies of this number. You should subscribe for the year in order to get this copy.

I also have plenty of back numbers for 1900, treating on "Babylon," "Identity of the True Church," "Two-horned Beast," of Revelation, etc. The four back numbers will be sent to any address for 25 cents. They contain about 160 pages of reading matter. Send to

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Vol. 23.

No. 2.

Alfred G. Griffin Junior
Wm. W. Under Lilly
THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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FEBRUARY, 1901.

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The Gospel Messenger.

FEBRUARY, 1901.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 23. WILLIAMSTON, N. C., FEBRUARY, 1901. No. 2.

OH! FOR A TRUST IN GOD.

Oh! for a trust in God,
To confidence His word,
A faith and hope and love unfeigned.
In Jesus Christ my Lord!

'Twould make the bitter sweet,
And darkness would be light;
The crooked things would then be straight,
And weakness would be might.

Things high would then be low,
And low things very high;
The brassy heavens would honey drop,
The far off would be nigh.

The lame could leap as harts,
The blind receive his sight;
The dumb and deaf could speak and hear,
The wronged would gain his right.

The sick would find relief,
The captives would go free;
The mourners would rejoice and sing,
And sighs and sorrow flee.

The desert then would bloom,
The barren would bring forth;
A way would be where there was none,
For those that are far off.

The poor would riches gain,
The friendless would have friends;
The hungry would be filled indeed.
The churlish make amends.

Oh! for a trust in God,
To make this death a life;
To make the grave the gate to heaven—
Immortal Paradise!

—M. B.

Dr. Candler says that the humorous is an element entitled to as much place in the pulpit as God has allowed it in the Bible, and no more. His point is certainly worthy of consideration—*Selected*.

Opelika, Ala., December 10, 1900.

DEAR BROTHER HASSELL:—I wish to say through THE MESSENGER, for the relief of Elder W. Lively's troubled mind, that I highly appreciate his letter to me from Montgomery, Ala., of December 8, and to assure him that I love him none the less, but rather the more for the frank, plain, and candid manner in which he speaks of some of my shortcomings and defects. My own errors, faults, and failings cause me much grief and I daily mourn over them. I often feel in my heart to adopt the language of poor, afflicted Job—"I abhor myself and repent in dust and ashes."

I love the divine standard of truth and righteousness which the Lord has given His people, and the more faithfully and clearly it is exhibited to show my defects, the better I delight in it, and love him who proclaims it. "Let the righteous smite me, it shall be a kindness; let him reprove me, it shall be an excellent oil which shall not break my head." Psa. cxli. 5.

And now that Elder Lively has seen, confessed and forsaken the error to which reference was made in THE MESSENGER of last August, and his confession has been cheerfully accepted as satisfactory to the churches at Montgomery, Ala., and Andersonville, Ga., so that he is again preaching to them and serving as their pastor as in former years, I can heartily rejoice with you, Brother Hassell; as you have said in THE MESSENGER for October last, "I heartily rejoice." And I think this is the feeling of our church at Mount Olive, and many brethren elsewhere. Elder Lively was baptized and ordained to the work of the ministry at our church, and we feel great concern for him as an able minister of the gospel, knowing that whatever hurts him or impairs his usefulness, hurts us, and not only us in this locality, but the denomination at large. May the Lord give us of that Spirit that would enable us to forgive one another, "even as God for Christ's sake hath forgiven us." We should not be too exacting upon our poor erring brother. "Consider thyself lest thou also be tempted." We know not what evils we may have to encounter, nor how much we may yet need the forgiveness and sympathy of others. The spirit of forgiveness

for Christ's sake is a lovely spirit. And never has that spirit of forgiveness beamed forth with more effulgent beauty and glory than when our blessed Saviour Jesus cried out upon the cross, "Father, forgive them, for they know not what they do." O, for the Spirit of Christ to rule in our own hearts to bring us together in peace and love as the one body of Christ! I would gladly say more on this subject of forgiveness and forbearance, but my sight is dim and my hand is trembling. In much weakness of mind I have written this, not only to you, Brother Hassell, but to the brotherhood at large. I hope they can bear with me and pray for me a little longer, as I know I shall soon pass away. May the Lord's blessing be upon all His redeemed people.

W. M. MITCHELL.

REMARKS.—The more the people of God are enlightened by His Spirit, the older and wiser and better they become, the more they feel and acknowledge their imperfections. I would a thousand times rather say and publish something good and pleasant about a brother than anything evil and unpleasant. What was said about Brother Lively in THE MESSENGER of last August was intended, not to injure him, but to save other brethren from following him in what Elder Mitchell and I thought an unscriptural and injurious course. Not a day has occurred since that time in which I have not tried to pray the Lord to guide, bless, and restore him; and I would desire to be sincerely thankful to His holy and gracious name for thus blessing our dear brother, and may He ever keep him and bless him and make him a blessing to the dear people of God. And may He bless and keep all of us through faith unto the fulness of salvation ready to be revealed in the last time.

S. H.

THE FURNACE OF AFFLICTION.

All our ideas of a furnace are that it would be a dreadful place for us to be in, and yet it is here we are told that God has chosen His people. It is sweet to feel that we are "chosen of God," to hope that we are of that

number who were chosen in Christ before the foundation of the world, that we were objects of God's eternal love, that He hath loved us with an everlasting love, and drawn us by His loving kindness; yet why did it please Him, that our way should be so trying, that it should be in a furnace. We know a furnace is a place of burning; and how is it we are chosen in Christ and also in the furnace? We are told that "In all their afflictions He was afflicted, and the angel of His presence saved them." This is spoken of the people of God, of the objects of His choice. We could not endure the furnace if it was not for the "form of the Fourth" walking with us there. When He came to save us from our sins, He took upon Himself the lot of suffering and sorrow, and we as followers of Him must be partakers of His sufferings. Although He was bruised for our iniquities and by His stripes we are healed, yet we are not licensed to think we shall not also be bruised.

"A bruised reed He will not break;
Afflictions all His children feel.
He wounds them for His mercy's sake—
He wounds to heal."

We are not to think there are no stripes for us. Says the Apostle, and my own heart has often taken up his words: "In stripes above measure, in prisons more frequent, in deaths oft." Here is the way. It is not a flowery path, but it is a thorny way. It is not pleasant to prove the furnace, yet it may be needful; for out of the withering, the consuming of our most cherished earthly joys and hopes may arise purer joys and heavenly hopes. The most grinding of earthly trials are most hard to bear; yet the crushing between the millstones is what gives us bread from corn. In the greatest suffering I have ever been called upon to endure, I earnestly wished and prayed that the door of the dreadful iron furnace would open on the other side and let me pass where there would be no more suffering; but the Father did not will it so. His will was that it continue; and, when I would try to gather some word from the divine testimony to help me there, the only words were "Why should a man complain, a man for the punishment of his sins?" I did not love the words then: I

tried to think them not in the Bible, and would ask for something else. But these would only return; and, as the time went on, I began to draw nearer to Him who bore our sins in His own body on the tree, and to feel in some measure a fellowship of His dreadful sufferings for sin. And if a world were to tell me that punishment is not for sin, it could not convince me of it. "For He chasteneth those He loveth"; and "no chastening for the present is joyous but grievous"; and "If we are without chastisement," we have no evidence of Sonship; and I have no idea of a child chastised only that he is a punished child. For, when we consider Him who was our sacrifice for sin, we said: "For it pleased the Lord to bruise Him; the chastisement of our peace was upon Him; by His stripes we are healed." Neither did the burden grow lighter upon Him, but heavier, until He died upon the cross. Neither have we any assurance that it will be any different with us. We certainly know that death is still before us; that there is no other way to pass the iron gate that opens for our deliverance. And my most earnest prayers is that the Master help me; that He walk with me in the furnace; that He be with me unto the end; that by His sufferings and death I may be made meet to be made partaker of the inheritance of the saints in light, trusting that I have been made on earth a partaker of His sufferings. For the assurance is that, if we suffer with Him, we shall also reign with Him. I hope, at last, that when I am tried I shall come forth as gold; never expecting to fully bear the image of Him who died that I might live until at last I shall awake in His likeness. "Then shall I be satisfied."

Yours in affliction,
Woodstock, Mich.

KATE SWARTOUT.

There are many modest preachers who seldom hear a word of commendation. The eloquent and popular brother is praised by flattering admirers. The papers publish his sermons and addresses, and hosannas ring perpetually in his ear. The majority of preachers, however, drudge on unnoticed, and no one says "Well done." Such men need encouraging words, even though they be thus briefly expressed: "I thank you for that sermon. It did me good."—*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 UNION OF ALL TRUE PRIMITIVE BAPTISTS.

I write this editorial December 25, 1900. No human being on earth knows whether to-day is the anniversary of the birth of Christ or not; but, if it were certain that it is, I feel that I could not, although feeble with fever, better spend its bright hours than in laboring for the building up of the body of Christ in love (Eph. iv. 1-16).

The passage of God's Holy Word that I read in regular course this morning in my daily private devotions was the 133d Psalm: “Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of His garments; as the dew of Hermon and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore.” “Brethren” are children of the same father, members of the same family; and it is both beneficial and delightful for them to live to-

gether in love and peace and oneness. And, while this is true of a natural family, it is still more true of the spiritual family, the children of whom God is the Father, his Son Jesus Christ the Elder Brother, and heaven the happy and eternal home. During the first seven years of David's reign the tribes of Israel were divided and warred with each other, the two tribes of Judah and Benjamin espousing the cause of David, and the other ten tribes espousing the cause of the house of Saul; but, during the last thirty-three years of his reign all the tribes were united, having, according to the will of God, met at Hebron and crowned David king of all Israel. Thus David knew, from experience, how injurious and unpleasant the division and strife of brethren were, and how beneficial and delightful were their union and peace. And he compares this loving oneness of the people of God to the holy anointing oil, of Divine composition and appointment (Exod. xxx. 22-33), that was used to consecrate Aaron, the high-priest of Israel, and to the dew of Mount Hermon that descended upon the mountains of Zion, where the Lord commanded the blessing, even life for evermore. Mount Hermon, in the north of Canaan, rising from a plain at about the level of the sea to a height of ten thousand feet, occupied the same position physically to the land of Palestine as Aaron occupied ceremonially to all the other priests of Israel, who were his sons. Both the oil and the dew came *from above*, and descended, the oil to the lowest parts of Aaron's body, and the dew to the lowest parts of the promised land. And both the oil and the dew represent the gracious Spirit of God—the oil signifying His soft, gentle, sweet, fragrant, enlightening, warming, healing, purifying, soothing, and attractive influences; and the dew signifying His silent, mild, refreshing, beautifying, and fertilizing influences. And the Spirit of love is the Spirit of life, of eternal life, the Spirit of Divine blessing, the Spirit of Christ, and the Spirit of God; and from this Spirit alone come spiritual peace, spiritual fruitfulness, spiritual prosperity, and spiritual happiness.

During the last fifty years, and especially during the last twenty or thirty years, there have been many carnal,

human (1 Cor. iii.), distressing, and ruinous strifes and divisions among Primitive Baptists, and for the last two or three years the fleshly biting and devouring of one another (Gal. v. 15) have become worse than ever, so that it almost seems, in some parts of the United States, as though the Lord had forsaken some of our people, as He did the mutually hating and warring factions of the Jews in Jerusalem during the last siege of that doomed city, the whole Roman world thundering at its gates, and the Jews fighting and killing each other inside the walls, both above ground and in the subterranean passages below the city. But, to my mind, there seems to be some gleam of light in the Spirit that pervaded the General Meeting at Fulton, Ky., November 14-18, 1900. From all the accounts, both private and public, that I have seen of that meeting, the Spirit of heavenly wisdom and truth and humility and love and gentleness and forbearance seemed to rest upon all who were present. It was unanimously agreed that the Old and New Testament Scriptures are the only infallible standard of faith and practice; and that the London Baptist Confession of Faith (of 1689) is the best expression of what they understand the Scriptures to teach; and that the Digest of that Confession, published as "the Principles of THE GOSPEL MESSENGER" in THE MESSENGER of July, 1896, is a fair condensation of the teachings of the London Confession; and it was agreed to publish, in one small volume, the London Confession, with Foot-Notes explaining obscure passages, and the Digest, and also an Address to all true Primitive Baptists, solemnly and prayerfully urging them to gospel fellowship and unity upon the basis of these fundamental truths, and not to declare non-fellowship with each other on any minor points, such as the exact day or hour when members should be received into the church, and when the Lord's Supper should be administered, or the particular Hymn-Books to be used, so long as the sentiments are sound, or the use or non-use of formal letter correspondence or general handshaking, providing everything is done in decency and order, or the belonging or not belonging to organized Associations, when used to worship God and to hear from the different churches and to cultivate a

spirit of love and fellowship and Christian forbearance, it being admitted that only churches can receive, exclude, or discipline their members; and it was agreed to beg brethren earnestly never to go to law over church-property, but to take what would be paid out in a lawsuit and expend it in building or buying another house; and to aid and encourage pastors and evangelists in the important services to which the Lord has called them; and to recommend to evangelists not to spend their time in visiting large and well organized churches, but to labor with the feeble and destitute churches and in places where there is no Primitive Baptist church; and it was agreed that it is the special duty of deacons to attend to the financial interests of the church, to receive and record and report to the church the donations of the members, and to use the contributions, as directed by the church, to serve the table of the Lord, the table of the poor, and the table of the elders who labor for them.

The London Confession of Faith (published in my Church History, pages 663 to 695) was adopted by 37 ministers and the messengers of more than a hundred Baptist churches in England and Wales; and the Fulton Confession, Digest, and Address were adopted by 50 ministers from eleven different States, North and South, East and West, setting forth the faith and practice of 335 churches containing 14,000 members, and in direct correspondence with more than 100,000 Primitive Baptists, that is, two-thirds of all the Primitive Baptists in the United States; and I believe that the action of this meeting reflects the sentiments of nine-tenths of all our people.

To the best of my knowledge and belief the principles adopted at Fulton are scriptural and Divine and eternal; and only upon the basis of these principles can Primitive Baptists enjoy peace, union, and prosperity.

S. H.

You can not harm a man more than to take from his shoulders responsibility which God has laid on him. No one else can do this work as well as he when it is in truth his work. And his character is weakened and injured by all shirking.—*Selected.*

I SHALL COME FORTH.

“But he knoweth the way that I take; when he hath tried me I shall come forth as gold.”—Job xxiii. 10.

In the midst of the trials of faith, such as Job speaks of in this 23d chapter, there is a consolation to know that the good hand of God is directing it all for our good and His glory—although, even to-day in our present experience, our complaint is bitter, and we can enjoy nothing nor can we give vent by expression to the bitterness we feel, because the “stroke is heavier than our groaning,” and we can not ease our burdened heart. This brings us very low in the depths of inward distress, so that we begin to come more fully and experimentally into the fellowship of the suffering Son of God when He groaned in Spirit and cried out in the midst of His followers—“Now is My soul exceeding sorrowful even unto death.” So now in the depths of inward distress the poor child of sorrow begins to want companionship with the Lord and begins to say, “Oh that I knew where I might find Him, that I might come even to His seat.”

It is in these soul conflicts that you learn where to find Him, a present help in trouble. You find Him in your poverty and wretchedness, when your spirit seems to be broken, for “unto that man, saith the Lord, will I look, that is poor and of a contrite spirit and trembleth at my word.”

So Job tells us that “He knoweth the way that I take.” He is touched with the feeling of our infirmities, and knoweth the way we take, for when He putteth forth His own sheep He goeth before them in every step, and gives them strength for the journey.

The steps of Jesus are the steps of the good man that are ordered of the Lord, in which way the Lord delights; and though some of these steps of our Lord, in which His dear children are called to walk, are very rugged and trying to their fleshly nature, yet, when the Lord gives grace, they can then see the footsteps of God’s anointed and walk therein with rejoicing. They have found Him in the low valley, and are now coming in faith and confidence even to His seat.

“He knoweth the way that I take.” For “He hath led me and brought me into darkness and not into light.” He hath made my way dark and my chain heavy, so that I might know I have nowhere else to go or to trust but in the Lord alone, for in Him “have I righteousness and strength.”

Thus it is when a poor soul is brought low by the special dealings of the Lord, as Job was, his faith is strengthened and begins to assert itself with great boldness and confidence, saying—“When He hath tried me I shall come forth as gold.” The dross of our own self-trust is consumed by the hot furnace of trial in which we have been brought. And when this dross of pride, envy, malice, or any other of the works of the flesh is purged out, we come forth as gold from the furnace. The vain and giddy world has lost its strong grip upon us. Its wealth, honors, and glory have lost their charms and attractions, and we are brought close up to the Lord, fluttering and trembling like Noah’s dove, waiting for the kind hand of our spiritual Noah to reach forth and take us into the ark of safety. No other such ark as this ever appeared upon this earth before. It prefigured Christ Jesus as the Ark of Safety for all His people. Noah’s Ark was planned and built as the Lord God directed. It carried its little crew safely in the time of the greatest water deluge that ever visited this earth or that ever will visit it again. And will not our spiritual ark carry His little flock safely “through floods and flames” and trials to the end. But it is not till our Lord has tried us by fire that we can come forth purified as gold is purified. Job’s trials were many and great, but he was fully conscious that the Lord whom he served did the trying in His own way. Satan was turned loose upon him with but one reserve—“Spare his life.” But still Job well knew, and every well-instructed child of God knows, that the government of this world is not in the hands of Satan. So little power is there in Satan to govern things that when a few hogs were turned over without restraint to a legion of devils, the whole herd of about two thousand ran violently down a steep place and perished in the waters.

It is said by the Psalmist that “The Lord trieth the

righteous"; and that "Many are their afflictions." And the Apostle admonishes his brethren not to count it strange concerning the fiery trial which should try them as thought some strange thing had happened over which the Lord had no control, for they are assured that the trial—even the trial of faith, is more precious than of gold that perisheth, though it be tried by fire, that it may be found to the praise and honor of our Lord at His coming.

W. M. M.

RIGHTEOUSNESS AND PEACE.

"Mercy and truth are met together; righteousness and peace have kissed each other."—Psalm lxxxv. 10.

Mercy, truth, righteousness and peace; what a group of words! What is their meaning, and what the character, nature and virtue of the principles they represent? Righteousness: "Purity of heart and rectitude of life; conformity of heart and life to the divine law. It includes all that we call justice and honesty."—(Webster.) To be righteous, then, in the sight of God, one must possess a pure heart, and since none have such heart while in the flesh, or in an unregenerated state, it is a gracious gift, bestowed in the act or work of regeneration. Such heart is pure in the sight of the Giver, and it qualifies those to whom it is given to speak the truth in their hearts (Psa. xv. 2), and act in reasonable conformity to the divine law. This heart, thus given is a true heart, a pure mind, and is possessed only by those who are new creatures in Christ. Such people are called, in the Holy Scriptures, the righteous, by which word they are distinguished from the ungodly. Psa. i. 5.

Righteousness is the fundamental principle upon which mercy and truth are met together. It is through righteousness that grace reigns unto eternal life, by Jesus Christ our Lord. Rom. v. 21. For although God is rich in mercy, yet mercy is only bestowed on principles of justice and righteousness. Mercy and truth meet in Christ, and peace is effected by His righteousness, and thereby His people are justified. Christ is the

way, and the truth, and the life. He embodies all these holy principles and divine attributes, and His people are holy and righteous in Him, or in His imputed righteousness.

Now, in order to our peace with God, this holy principle is indispensable; for God can not be at peace and in fellowship with unrighteousness; therefore, wherever peace exists, righteousness underlies it; for it is the only foundation of peace. Peace is the fruit of righteousness, peace follows upon righteousness as the effect of it; and in the absence of the one, the other can not exist. Jesus effected our peace with God by His righteousness—by doing right, and there is no other way to have peace than by doing right. This is the way to restore peace and fellowship amongst the churches and people of God where it has been overthrown by the opposite course. There can never be peace among the people of God in the absence of mercy and truth; wherever and whenever these meet practically together, upon the principle of righteousness, or by that of doing right, we will then see and feel the effect of it, and peace will be the result—the kiss will be sweet.

Then, if we are sincere in calling for peace, let us pave the way to that happy end by doing right; for as sure as the earth is the Lord's, in the absence of righteousness peace is also absent; but where you find one of these, you also find the other. We may cry peace, and affect it, but it will only be affectation, with no reality or profitable effect. If we salute each other with a holy kiss, it must be done in righteousness and peace—both—not peace by itself, for there is no such existence as peace without righteousness. J. E. W. H.

THE LAST MONTH.

My thoughts flash back to-night to the time when I felt, oh! so happy; so well satisfied was I then, that I repeated the words of the Psalmist David, saying, "Bless the Lord, O my soul, and all that is within me, bless His holy name." But that sweet, holy presence of the Lord is not with me just now, and I feel sad and

cast down, even after reading the 102d Psalm and trying to adopt the prayer therein written which seems so well adapted to my present condition. While reading the words, "He will regard the prayer of the destitute, and not despise their prayer," it occurred to me that I was destitute of the spirit of prayer, and how can one pray at all acceptably while in that condition? O that I were one of the destitute whose prayer the Lord will regard! But my very nature forbids the desire to be destitute, and if I am to be gratified in all my vain wishes and desires, I will never be destitute enough to pray at all. So I must conclude that I am in the hands of God, and it is with Him altogether to dispose of me. Yes, this is the 20th day of December, the last month of the year, A. D. 1900, and the last month of the Nineteenth Century. I have experienced the changes of sixty-one years—nearly sixty-two years of the present and fast departing century. I am sure that I have been born of the flesh, and hope I have also been born of the Spirit during this period of time, and also hope that I have died and am sure that I must die again before another hundred years pass away. And not only myself, but nearly all of the millions of our race will have been gathered by the sickle of death, and their places on earth will have been taken by their posterity.

The historian's pen has kept pace with all the wonderful changes, strange events, developments and progressiveness of the human race, and it is wonderful indeed to read; but the pen of holy inspiration has written that there is nothing new under the sun, that what now is hath already been. One thing is plainly to be seen, and that is, poor, frail, fallen and depraved human nature is the same ever since the beginning of its multiplication. Though it be true that God hath made man upright, and that they have sought out many inventions (Eccl. vii. 29), yet many of their inventions are of such character as to prove that they are not still upright; the Israelites provoked the Lord to anger with their evil inventions, and He took vengeance of the same, even though He forgave the iniquity of His people. Psa. xcix. 8. They invented forms of worship contrary to the Divine order, and these became "cus-

toms of the fathers," and their children undertook to justify their idolatries upon the ground that they were the traditions of the elders. And this same old evil of former generations has crept steadily along with time's ceaseless tide, and we find the evil effects of it among the people of God to-day.

In some localities, the customs of the fathers must be observed by the churches as tenaciously as if they were indeed the law of Christ, or else we hear of declarations of non-fellowship, and thus the peace, union and communion of the children of God is wrecked, and the Lord's ministers are proscribed, in many instances, and prohibited from preaching among those who have the Christian courage to forsake those traditions and inventions of men, and assert the supremacy of the church, which is the Lord's own institution, and thereby honor Him who is the only Potentate, King of kings and Lord of lords.

The thought to me is sad, that the Nineteenth Century closes, and the Twentieth, no doubt, will open with this direful evil in force. But with all this there is much to cheer and comfort the people of God; for His work of sovereign grace still goes on, undisturbed, and the people for whom Jesus died are being quickened, led to repentance and faith in His blessed name. The truth of the glorious gospel of Christ is still heard in our benighted land, and the prayers and praises of thousands are ascending above all this noise and strife, and God, the living and true God, beholds all that is transpiring here below, and will overrule it all to His own glory, and Israel shall be saved. Let us try to do as the prophet said, "Trust in the Lord forever; for in the Lord Jehovah is everlasting strength." J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. What is your view of Aaron's rod that budded (Num. xvii.; Heb. ix. 4)? A. It was an emblem of God's sovereign, internal, effectual choice, call, and qualification of Aaron and all Aaron's sons in Aaron for the priesthood; and it was a type of Christ (the true

High-Priest of Spiritual Israel), the chosen Priestly Head of all the chosen priestly family of God, the Rod, the Righteous Branch out of the stem of Jesse (Isa. xi. 1-10; Zech. vi. 12), who should be a Priest upon His throne, and build the temple of the Lord, and bear the glory), who, like the rod cut from its tree, was to be cut off by death, but was to rise again and live, and to bud and blossom and fruit, by His Ever-Living and Holy Spirit, in all the chosen and redeemed members of His mystical body, not at all by any natural cause, but altogether by the Divine and miraculous work of grace in the hearts and lives of His people. As the living, budding, blossoming, and fruiting of Aaron's dead rod, laid up all night in the Divine sanctuary, was the work not at all of man, but alone of God; so is the spiritual living, budding, blossoming, and fruiting of all the people of God who were before dead in trespasses and sins, the work not at all of man, but alone of God, and He deserves and will receive all the glory of it. His sovereign grace works mightily and effectually in the hearts and lives of all His loved and chosen and redeemed people, "exceeding abundantly above all that we ask or think" (Eph. iii. 20), and causes them to bear "fruit unto holiness, and the end to be everlasting life" (Rom. vi. 22); and will, in the last day, raise even their dead bodies from the grave, and make their bodies as immortal and glorious as their ransomed spirits (John v. 28, 29; 1 Cor. xv.). The promising bud may specially represent repentance; the beautiful blossom, faith; and the delicious fruit, love; all of which graces of the Holy Spirit are found in every heaven-born soul, in a greater or less degree, from the moment of its quickening into spiritual life to the close of its earthly pilgrimage; and then it will arise to the Upper and Better Sanctuary, the True Holy of Holies, and dwell with the Lord forever, and render unto Him all the praise for its salvation.

2—Q. Who were the wise men that came from the east to Jerusalem and then to Bethlehem to worship and present gifts to the infant Saviour, and what does the Star that guided them represent? A. The original word rendered "*wise men*" is "*Magi*," astrological and

philosophical priests from Media or Persia, who studied the stars, and thought that they discerned in the stars the will of God concerning men. Ethiopian and Roman Catholic traditions say that they were three kings, and give their names; but their number and names are unknown. As the first chapter of Matthew shows that Christ was "the Glory of God's people of Israel," so the second chapter shows that He was also the "Light of the Gentiles" (Luke ii. 32; Isa. xlii. 6, 7; lx. 1-3, 19). The wise men were learned and wealthy Gentiles, who might have seen the Jewish Scriptures and read the prophecies of Christ in Gen. xlix. 10; Num. xxiv. 17, and Dan. ix. 24-27, and who had certainly received from God a revelation of the birth of Christ, and had been guided by a star or meteor from their own country to Jerusalem, and were afterwards guided by the same star to Bethlehem and to the very house in which the infant Saviour lay. And when, being thus divinely guided, they had found Christ, they humbly and joyfully fell down before Him and worshipped Him, and presented to Him the royal and priestly gifts of gold and frankincense and myrrh—the gold signifying that He was a King (the King of the Jews and the King of kings); the frankincense signifying that He was God, and worthy of the worship of all creatures; and the myrrh signifying His humanity and sufferings and death, as myrrh was used in embalming the dead, and was brought by Nicodemus to be placed around the holy body of Jesus when it was taken down from the cross (John xix. 39, 40). Not many, but only a few, wise men after the flesh, and mighty, and noble, are chosen and called (1 Cor. i. 26-31)—like Moses and Paul and the Persian Magi; but when divinely called, whether Jew or Gentile, they come unto Christ, and rejoice to utterly abase themselves before Him, and to freely and lovingly give to Him all that they have and all that they are. They worship, not Mary or Joseph or any mere human being, but the Lord Jesus Christ alone, who is One with the Father and the Holy Spirit, and all their glorying is glorying in the Lord. The Star is an emblem of the indispensable need of heavenly light, of Divine guidance, for any human being to come to Christ (Matt. xi. 27; xvi. 16, 17; John vi. 44, 45; xvi. 13-15; Gal. i. 15, 16).

3—Q. Whom does the elder brother in the parable of the prodigal son represent (Luke xv. 25–32)? A. Some suppose that he represents the elect, unfallen angels; but the seventh and tenth verses of this chapter show that they rejoice at the conversion of sinners. Others think that he represents the Jews in their hatred and contempt of the Gentiles; but there is no proof that any Gentiles were present at the delivery of the parable, and it was not the habit of the Lord Jesus to denounce persons who were absent. Some of other denominations and of our own esteemed brethren think that the elder brother represents unforgiving Christians; but, if he does, it seems to me that he represents them, not in a direct and primary, but only in an indirect and secondary sense, for he claimed never to have done anything wrong, and never to have had any special favor from his father, and he hated his brother, and was angry at his father for receiving him and rejoicing over his return; his father's remonstrance with him in the 31st verse, "Son, thou art ever with me, and all that I have is thine," seems to me a gentle judgment pronounced upon the elder son out of his own mouth and on his own pretension (somewhat as in Matt. xxv. 26, 27); how any true Christian can say that he never sinned and never had any special kindness from the Lord, and can bitterly hate and refuse to receive a poor, humble, repenting brother, I can not understand. The last theory that I have heard is that the elder brother represents Christ! Christ, the humble, loving, self-sacrificing Redeemer, who came into this ruined world to seek and save the lost! According to this strange and original idea, Christ is here condemning Himself! The second verse of this chapter proves that Christ meant, by the elder brother, the Pharisees and scribes, who murmured at His receiving and eating with publicans and sinners. As abundantly set forth in the New Testament, the Pharisees and scribes were legalistic, self-righteous, proud, false, cold and heartless, selfish, cruel, and covetous, and despised everybody but themselves. As remarked to me by one of our ablest Northern brethren a few years ago, I feel assured that "the elder brother is the Pharisee working in the legal field." Such is the

view of the most approved ancient and modern writers on this subject.

4—Q. What are your views of 1 Cor. vi. 2, 3? A. The Apostle Paul here reproves those of the Corinthian brethren who, instead of appealing to even the least esteemed in the church to settle differences about worldly matters between themselves and other members, carried such matters for decision to heathen, idolatrous, and unjust tribunals; and he tells them that the saints are to judge the world and even angels (that is, of course, the angels that sinned) 2 Pet. ii. 4; Jude 6), and, therefore, are thoroughly qualified to make a righteous judgment in small worldly matters; and that, rather than go to law with their brethren before unbelievers, and thus bring reproach upon the cause of Christ, they should rather take wrong, suffer themselves to be defrauded of their rights. It is repeatedly and clearly taught in the Scriptures that the saints are to sit with Christ in judgment upon wicked men and wicked angels (Dan. vii. 22; Jude 14, 15; Rev. ii. 26, 27; iii. 21; xx. 4).

5—Q. In 2 Thess. ii. 9—“Even him, whose coming is after the working of Satan with all power and signs and lying wonders,” to whom does the “him” refer, to Christ or to the one to be destroyed? A. To “the man of sin,” “the son of perdition,” the “Wicked One to be revealed,” already referred to in this chapter, elsewhere called Antichrist, the Second Beast, the False Prophet (1 John ii. 18, 22; iv. 3; Rev. xiii. 11–18; xix. 20; xx. 10)—a human being, filled with the cunning and lying spirit of Satan, who is to appear in the world and to enlist all whose names are not written in the Lamb’s Book of Life against God and His truth and people, and then is to be destroyed by Christ at His second personal bodily coming to the world in flaming fire to take vengeance on His enemies and to gather His chosen and redeemed people to their heavenly and everlasting home (2 Thess. i. 7–10; ii. ; Rev. xix. 20). Christ is Truth, and never comes “with lying wonders”; Satan is the father of lies, and deceived Eve, and still deceives the whole world (John xiv. 6; 1 John v. 20; Gen. iii. 4; 2 Cor. xi. 3; Rev. xii. 9; xiii. 14; xx. 3, 8).

S. H.

REMARKABLE PROVIDENCES.

“Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” “Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord”—Psalm cvii. 8. 43.

JOHN KOLLER'S HOUSE.

“In that year of scarcity, 1847, when John Koller, of the village of Helsen, in Germany, had to sell all his property in order to pay rent and taxes and the meager but unavoidable expenses of a livelihood, he went with his wife, on the day before the sale, to his church-meeting, as was his regular custom every Sunday. He found abundant comfort in the text of the sermon, ‘Take no thought for the morrow,’ and in the words, ‘Your heavenly Father knoweth that ye have need of all these things’ (Matt. vi. 32-34).

On his return from the services he walked much consoled by the side of his wife, Margaret; and the words in Matthew viii. 1, ‘When Jesus was come down from the mountain, great multitudes followed him,’ seemed also to apply to his case; for he, too, followed his Saviour with humble faith and hope, whose blessed words he had heard upon the mountain where the little meeting-house stood. And when Margaret entered for the last time on Sunday the cottage, which on the morrow they were to turn their backs upon, and was beginning to weep, he comforted her with the words, ‘Take no thought for the morrow; for your heavenly Father knoweth that ye have need of all these things.’ He spoke much to her of how, through God’s dispensation, they had been reduced to poverty; how He had sent the sickness, the bad harvest, and the scarcity; and argued that the Lord, who always kept His word, would make all things turn out for the best.

The next morning came the sheriff and the auctioneer with his hammer. An offer of four hundred and fifty thalers was made for the property. ‘Will no one bid higher?’ said the auctioneer. ‘Five hundred thalers (about three hundred and sixty dollars)!’ exclaimed a young lad with a stout walking-stick in his hand, a knapsack on his back, and the love of God in his heart,

who stood before the cottage, and had opened his pocket-book, which was full of bank-notes. No one bid higher, and the bargain was agreed upon. 'What is your name?' asked the auctioneer. 'That has nothing to do with the matter,' said the young man; 'I have not bought the house for myself, but for its owner. I am a student, and was passing through this place on my journey from my home to the university. I saw these good people at meeting yesterday, and I overheard enough of what was said by them as they were walking home, to make inquiry of their neighbors. I saw the tears in this woman's eyes, and felt that, from the trembling lips and clasped hands of her husband, that he was a man of prayer. Five hundred thalers will not ruin me. I can give them, and, if I miss them, I shall do so willingly, if faithful and afflicted Christians have been helped thereby.'

The poor Kollers had no time to express their thanks, for, before they had recovered from their joy and surprise, their deliverer had vanished, and they never saw him again; but the more fervently did they thank God who had sent them this help. The sheriff and the auctioneer went away, and the humble and grateful couple remained in the cottage they had inherited from their parents. Over the door of the house they carved this inscription:—'Take no thought for the morrow; your heavenly Father knoweth that ye have need of all these things.'"

S. H.

EXTRACTS.

Culloden, Ga., December 13, 1900.

DEAR BROTHER: This has been a good year with us. I hope it has been with you, and that we will enter upon the new century in good spirits. Our churches are in peace; our ministry is energetic and faithful. Unworthy though I am, yet I hope that God will continue His bounteous hand to us all.

Yours in love,

W. C. CLEVELAND.

Chrisman, Ill., November 7, 1900.

Elder Sylvester Hassell—

DEAR BROTHER: I am glad to say that I have at last found an opportunity of writing you in regard to my subscription to your most valuable paper. I find that I can not well do without it, as it

in such a comfort to me to read the many good letters written by our dear brethren and sisters, to your GOSPEL MESSENGER, therefore, I enclose to you \$1.00 for another year's subscription. May the Lord's richest blessings ever rest upon you and yours, is my earnest desire, for Christ's sake.

MRS. MARY J. WASSON.

Danville, Ind., December 15, 1900.

Elder Sylvester Hassell—

DEAR AND ESTEEMED BROTHER IN CHRIST: I esteem very highly the GOSPEL MESSENGER, and would be glad if every Baptist in the United States would subscribe for it. I am most certain it advocates the doctrine and practice of the Apostles and the experience of all of the Lord's children, which is a very great confirmation of the truthfulness of any doctrine. The Baptists in this country are in peace, united in love upon all the cardinal doctrines, or rather points of doctrine, found in the Bible. The sad divisions that have occurred in Indiana on the "Means" and "Two-seed" questions are fast fading away, and we earnestly pray, and have reason to hope, that they will soon be things of the past, as both the "Two-seed" and "Means" elements are declining, and the true Baptists among them are desiring to be back again in the "Old Paths." We are having some additions, and the Lord is still in our midst, showing His merciful love and all-conquering grace. May the dear Lord bless all His people, and I pray His especial blessings upon you and yours, for the Lord Jehovah is the strength of them that put their trust in Him. He is the hiding place from all the storms of life, and will be the everlasting joy and peace of all His saints. Oh! that the Lord would gather all the redeemed and sanctified of earth in closer union and fellowship, and cause division and strife to cease!

Yours in hope of the resurrection to life and immortality, through our Lord Jesus Christ,

E. W. THOMAS.

Falmouth, Ind., October 15, 1900.

Elder Hassell—

DEAR BROTHER: Find enclosed \$1.00 for 1901, for the GOSPEL MESSENGER. Brother Hassell, the older I get the more devoted I am to my religious papers and books; it would be hard to do without them. As long as they are in love and peace, they are useful to the scattered flock. May the Lord bless you, is my prayer.

ELIZABETH CUMMINS.

Newton, Ky., October 2, 1900.

Elder Hassell—

DEAR SIR: Find enclosed subscription for the MESSENGER another year. Yours is the finest Baptist paper I have ever read, and I certainly wish it success.

Very truly,

MRS. EDWIN WARD.

Dawsonville, Md., November 20, 1900.

Brother Hassell—

You will find enclosed one dollar for subscription for another year. May the Lord preserve you in your health for the purpose of defending His cause, for promulgating and disseminating the truth, as it is in Jesus, who is the way, the truth, and the life.

A brother in hope,

BENJAMIN F. DYSON.

Perry, Missouri, November 6, 1900.

Dear Brother Hassell—

Find enclosed \$1.00 to pay for this year's subscription to the MESSENGER. I am so delighted with every number that I don't know how I could do without it.

Believe me your brother,

E. R. EVANS.

Hopewell, N. J., December 4, 1900.

Elder Sylvester Hassell—

DEAR BROTHER: Please find my check for \$2.00 to extend Bro. Elijah Leigh's and my own subscription to the MESSENGER. Probably my name has been on the book for twenty years. I wish to continue taking it, as I am well satisfied with it since your connection with the same. I hope you may be enabled to print it and not suffer financially by doing so.

Remember me to Brother and Sister Slade and Walter, and family, and include all our friends. Tell Bro. Slade to write.

Your unworthy brother,

A. S. COOK.

Sabina, Ohio, December 20, 1900.

Elder Sylvester Hassell—

DEAR BROTHER: I do hope our brethren will be prompt in sending in their remittances, so you will not be so embarrassed in publishing the GOSPEL MESSENGER, for it does surely publish the truth in love.

Yours in hope,

GEORGE WADDLE.

Delray, Tex., November 6, 1900.

DEAR BROTHER: Enclosed please find money order for one dollar, for a renewal of my subscription to the GOSPEL MESSENGER for another year. I am well pleased with the MESSENGER and the doctrine advocated therein, for it is the doctrine of the Bible, and that is the doctrine I love. Wishing you success, health, and happiness,

I am yours in love and fellowship,

J. G. DAVIS.

Great Cacapon, W. Va., December 13, 1900.

VERY DEAR BROTHER:—Enclosed find one dollar renewal for Mrs. Virginia Ewers, Three Church, W. Va. I wish all your subscribers would be prompt like her, and you would soon be relieved of all embarrassment. May the dear Lord, who has blessed you in making the MESSENGER so complete in every way, open a wider field and greater usefulness. With love and good will, and but little else of this world's goods, yet highly appreciative of your kind remembrance of me in sending the paper.

T. N. ALDERTON.

Rossville, Tenn., November 24, 1900.

Dear Elder Hassell—

As my subscription expires with the December number, I enclose two dollars to pay for the GOSPEL MESSENGER another year. If we would only make a little sacrifice on our part, which would not cost much, and all who can would double the subscription price of your valuable paper, for at least one year, it might aid you, dear editors, who are now growing old and in feeble health, and who have labored

so faithfully and so earnestly, and in such a kind and loving manner for the advancement of the truth, and the upbuilding of Zion. We may not know what a demand there is upon your strength, nor what your expenses may be; but we do know that we receive doubly for all we give. If there is one lover of the truth, who desires to receive the good things of his Master, and who is not willing to give something in return, may he pause and consider the error of his way and pay up promptly. May we all realize that it is more blessed to give than to receive. May each prove their brotherly love by at least doing their duty. We should be willing to "bear one another's burdens and thus fulfill the law of Christ." May each one of your, dear editors, be abundantly blessed of the Lord, and may you long live to wield your pen as in the past, and may your good paper find its way into many thousand homes, where it is now unknown, is the desire of this poor, little one, who has a hope sometimes that she is embraced in the covenant of grace, but oh! my doubts are many, and at times I dare not hope. If a child, I bear no fruits and am altogether an unprofitable one. I can not but cry for more and better evidence, if indeed I am one. Can you feel it in your heart to pray for poor, unworthy me?

S. FANNIE PRICE.

Our dear sister shows that she is bearing precious fruit unto God. May He brighten her evidences of an interest in His loving and holy salvation.

S. H.

OBITUARIES.

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

DEACON J. H. SANDERS

Was born in North Carolina, December 28, 1825, and emigrated to Georgia in early life, thence to Alabama. And at the age of 26 he was married to Miss Martha Moore, November 9, 1852, and was baptized with his wife into the fellowship of the Primitive Baptist church in Chambers County, Alabama, by Elder H. M. Higginbotham. Soon after his baptism he was chosen clerk of his church, and later ordained to the office of deacon, which he filled to the comfort and satisfaction of his brethren, serving them as clerk at the same time. As soon as Brother Sanders became settled as a citizen of the above-named county, he was elected by his neighbors to the office of Justice of the Peace, which he also filled to the satisfaction of his neighbors, until in 1872, when he bid farewell to brethren, sisters, neighbors, and friends, and emigrated to western Arkansas, and settled in Johnson County, where he and his wife joined the Primitive Baptist church by letter, and was again elected as clerk, and continued to serve his brethren both as deacon and clerk, and was again called upon to serve his neighbors as Justice of the Peace, all of which he did greatly to the satisfaction of his neighbors and brethren. On the 28th day of August, 1893, his true and tried companion died, leaving himself and eight dear children to mourn his loss, having lost their oldest child previously. In October, 1894, he was married to Sister Malissia Ross. Soon after

this union Brother Sanders became so afflicted with enlargement of the prostate gland that he was forced to retire from business. Brother Sanders now became a great sufferer. On the 7th day of April, 1900, he fell asleep in Jesus, and on the 8th he was laid by the side of his former companion, to await the glorious resurrection. His funeral was conducted by Elder W. A. Barham. Surely the church has lost a most worthy member, his wife a true and loving husband, his children a good and kind father, his neighbors a true and faithful neighbor; but we feel assured that our loss is his eternal gain. "Precious in the sight of the Lord is the death of His saints." "Oh, let me die the death of the righteous."

Written by his son-in-law.
Friendship, Tenn.

JOHN GRIST.

GEORGE W. BRAZIL.

Brother George Washington Brazil died at his home in the town of Brundidge, Pike County, Ala., November 27, 1900, aged nearly sixty-seven years. The immediate cause of his death was heart failure, by neuralgic and other troubles produced by a wound in the breast, received in battle more than thirty years ago."

"He was born January 4, 1834, and with his father came to Alabama, about 1845, from Hancock County, Ga. October 16, 1860, he married Miss Catherine Posey. She died while he was in the Confederate service, leaving one child, a daughter, who died at the age of sixteen. December 5, 1867, he married Mrs. M. J. Cox. She was mother of three children of her former husband, and bore to Brother Brazil five sons, all of whom are now living and grown, except the eldest who died just before reaching manhood. When the youngest of these sons was but an infant the mother died; and on June the 9th, 1881, Brother Brazil was again married, this time to Miss Laura A. Robertson, who survives him, and who has been a very devoted wife and stepmother.

"At the first call to arms in 1861, he volunteered in Captain Lewis's company, which served through the entire four years as Company F, 15th Alabama Regiment. During all the hardships and privations of that trying period, he was ever at his post, except a short time he was furloughed on account of a wound. His record is best illustrated by his comrades, who say he was one of the best soldiers who ever fought for Dixie.

"Either just before, during, or soon after the war, brother Brazil joined the Primitive Baptist church at Union Springs, Pike County, Ala., and shortly after joined, by letter, the church at Baptist Rest, (Brundidge) and his membership remained with that church to the day of his death. He was devoted to the tenets of his denomination and faithful to its interests, endeavoring to live according to the teachings of his Master.

"A good man, he labored faithfully to provide for himself and family. Loving and kind to all, he gained the esteem of those among whom he lived, and was respected by the entire community, and many will feel a pang of sorrow at his death.

"Besides his widow and four sons, two brothers, Mr. A. W. Brazil, of Brundidge, and an older one living in Indian Territory, and a large circle of relatives, survive him. His highest praise is in the love borne him by his family and relatives, and evinced by the fact that his brother-in-law, Dr. Mancill, as soon as he heard of his sickness, left his home and business, far away in Texas, and came to see him.

"The sorrowing family and relatives have the sympathy of their friends and the community."—*Brundidge News*.

While sending the above transcript, I wish to add that I have been acquainted with Brother Brazil for more than twenty years, have served as pastor the church where he was a member, and been often at his home, and can freely testify that all that is stated in the above extract is true. I visited him several times during his last painful illness, and found him in a quiet and peaceful state of mind, and fully resigned to the Divine will as to his life or death. His body was interred in the Salem cemetery at Brundidge, on the day after his death, in the presence of a large number of sorrowing relatives, brethren, and friends, after suitable services held in the Missionary Baptist meeting house.

ELDER F. M. McLEROY.

The subject of this sketch was born in Clarke, now Oconee, County, Georgia, September 18, 1827, and spent his whole life in Clarke, with the exception of seven years, six of which he lived in Walton, and one in Morgan County. He was raised by poor parents, and received only a limited education. Until he became of age he worked at various occupations, but upon reaching his majority, engaged in the milling business, in which he spent the prime of his life.

In conversing with him he told me that from his earliest recollection he had serious thoughts of life and death, but always considered that he would have ample time to look after the great questions of eternity when he became a man, married, and settled down.

On the 29th of April, 1847, he was married to Miss Sarah Jane Wise, who was, like himself, at that time under conviction. In three short months she died, leaving him without a friend in earth or heaven, as he expressed it. His life was now most desolate. He said of himself that he often retired into some secret place, and tried to pray to God, and then would prostrate himself to the earth, and pray the Lord to forgive the sins he had committed in trying to pray.

At this time he was engaged in teaching vocal music, but gave up his position because of his great trouble. While returning home from the school which he had just resigned, it appeared to him that all this trouble resulted from conviction for sin. He began rehearsing his troubles in his mind as though he were telling them to some one, and suddenly this poetry seemed to come as a voice to him: "Till late I heard my Saviour say, Come hither, soul, I am the Way." At that moment he began to hope that Jesus was his Saviour. Then, as he read his Bible, he found sweet comfort and precious promises instead of the condemnation which it so lately contained.

The first Sunday in October, 1847, he united with the church at Mars Hill, and was baptized by Elder George Lumpkin. The Missionaries and the Primitives both used the same house at that time. Later the Primitives organized at Mt. Zion, which still exists.

On the 9th of September, 1849, he was married to Miss Lucinda Eidson, who survives him.

Immediately after joining the church he began to be impressed to proclaim the glad tidings of salvation, but continued in doubt and hesitation for about fifteen years. During this time he tried in every possible way to rid himself of this impression. He would use various methods of excusing himself. He told me this one, which I

give as characteristic of himself. He would discourse thus with himself: "Do you look like a preacher?" "No." "Do you think you are the man any how?" "No." "Then why don't you give it up?" "I will give it up. I must give it up, for there is nothing else left to do but give it up." But he did not give it up. The church had already elected him a deacon, and sometime afterward licensed him. In about a year Shoal Creek church, in Walton County, called for his ordination, after which he became their pastor, and so remained for a number of years. His ordination took place in November, 1865, Elders D. W. Patman, W. D. Chandler, and W. M. Almand, forming the presbytery.

In January, 1869, he took the care of Mt. Zion church, and was still serving it when death called him home to his rest.

During his ministerial labors he served ten churches, some of them for many years, baptized about 200 members, assisted in constituting four churches, and in ordaining thirteen preachers, and thirty or more deacons. According to his own statement, which seems to me to be very modest, he travelled enough by private conveyance to have circled the globe three times, besides thousands of miles by rail.

In 1865 he was chosen clerk of the Oconee Association, which position he held till elected moderator about 1885. He was moderator of this Association at his death.

His wife, seven children, and thirty-six grandchildren survive him, two children and fifteen grandchildren having died, sixty-two souls, including himself. Five of his children and one grandchild are Primitive Baptists. The others have made no profession of any kind.

It was my great privilege and good fortune, for such I count it, to know Elder McLeroy during the last four years of his life. I met him in Athens, in February, 1896, while I was a student in the State University, after which time I was often at his home till June, 1897, when I graduated, and left Athens. After that I visited him at his home several times, the last being the 18th of June, this year, only two weeks before his death, which came July 3d.

As all who knew him can truthfully say, he was a true man, a noble Christian, a faithful pastor, and a minister of great ability.

I can not estimate his loss to the Oconee Association. Now that he is gone, we can only pray the Lord to raise up laborers for the work he has left.

So long as he lived he was faithful to every duty, and would gladly deny himself in order to serve others. Often when ill himself he would get out of bed and go to visit the sick or fill his appointments.

His influence was by no means confined to his own denomination, but all orders and professions honored and revered him for his piety, consistency, and Christian charity. With all those who knew him and loved him, I want to say, "Praise God for such a man."

Just before his death, in sketching his own life, he wrote what now seems like a prophecy:

"A few more days of sorrow,
And the Lord will call us home
To walk the golden streets
Of the New Jerusalem."

I confidently believe that he is at rest. His faith, which seemed to me to be as strong as I have ever seen, has been lost in sight. His precious Saviour, whom he loved and served so faithfully, has said

to him, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." We sympathize with his loved ones, but not as those without hope. He is in heaven; may we meet him there.

October 10, 1900.

J. WALTER HENDRICKS.

Signs of the Times and *Zion's Landmark* please copy.

W. C. STHEVENS.

Brother W. C. Sthevens was born in Henry County, Georgia, August 27, 1815, and was married to Miss Abigail Jackson, by whom several children were born. Brother Sthevens joined the church about the year 1836, before the split, casting his lot with those whom he believed to be the people who constitute the true church of God. He served the church as clerk and chorister for a long period of time, faithful and zealous in the discharge of his duties, beloved by all his brethren. When he saw his departure was near at hand, he gave his children a solemn charge, desiring that the unworthy writer should speak in his memory at his burial from the following Scriptures, Gen. xxv. 8 and xlix. 1 and second clause of the 29th verse, which we tried to do to a large concourse of people. He was buried at Rocky Mount church cemetery, where he had long been a member, in Tallapoosa County, Ala. His course is run; and may it well be said that he kept the faith and endured to the end, looking for that blessed hope and the glorious appearing of our Lord Jesus Christ.

Weep not, dear children, he's gone to rest

In the glory of heaven, where reign the blest.

Oh, may we, like him, be prepared to go

To the embrace of dear Jesus from all that's below.

Daviston, Ala.

D. M. JENKINS.

Baptist Trumpet please copy.

MRS. E. L. ROUSE.

My beloved sister was born in Muscogee County, Ga., June 1, 1851, and died of slow fever, in Wood County, Texas, November 23, 1899. She was the eldest daughter of Elder R. T. and Sarah E. Webb; and was married to Bro. J. J. Rouse, in Crenshaw County, Ala., in October, 1869, by Elder Wm. J. Pouncey. She was baptized by our dear father, in September, 1871, and remained in fellowship with Elam church in Pike County, Ala., until they moved to Wood County, Texas, in 1877, where they settled, and united with Hopewell church, and remained in fellowship there until called to her home above, where we have every evidence to believe she is now at rest with God in heaven.

Our dear sister was naturally of weak and frail constitution, and was a subject of great bodily affliction for twenty years or more, but bore all her affliction with a remarkable degree of fortitude, and her faith in God was ever characterized by her true devotion and service in all capacities to the extent of her ability. She often, during public worship, would shout aloud, and seemed to be more of a subject of heaven than of earth. But our eulogies of her noble traits of character can only serve as a sacred lesson for the living, and our memory and our spirit will often be refreshed while life shall last by remembrance of her sacred course of life.

Your brother in tribulation,
Temple, Tex.

I. HARVEY WEBB.

WILLIAM IRA BURKS.

Oldest son of A. J. and Nancy Burks, was born at Fish Pond, Cousa County, Ala., October 24, 1865. At the age of 12 years he moved with his parents to Faulkner County, Ark., where he grew up to manhood; went to Texas eight years ago; remained there until last January, when he went to Roswell, New Mexico, at which place he died, after a short illness, June 30, 1900. His remains were sent to his old home at Wooster, Ark., and interred in the family burying ground July 4, in the presence of his sorrowing relatives and friends. He had never married, but leaves a father, mother, three brothers, and three sisters to mourn his absence.

Ira had never made any public profession, but I am informed that he professed a hope in Christ about the time he was grown, and we feel assured that he was prepared by grace to meet God in peace. He was a very bright-minded, generous, noble-hearted young man, honest and truthful in all the relations of life; so the truth seems verified, that "Death loves a shining mark."

He early in life set out determined (Providence favoring), to educate and fit himself for a useful life; how well he succeeded only those who knew him can say. He graduated with honors from the University of Texas several years ago, continued to follow his profession as teacher in that State for some time, when he engaged in the mercantile business there, and continued in that until he sold out and went to New Mexico, where he engaged in the same line of business, generously giving his brother Adolphus a half interest in the business, and he alone, of all the family, was with him when death came.

His parents are worthy Primitive Baptists, and endeavored to obey the scriptural injunction, to "bring their children up in the nurture and admonition of the Lord," and he honored their training. He was very affectionate and thoughtful toward his family, and especially to his mother, who has been an invalid since he was a child. After leaving home he always wrote her regularly, frequently remembering her with a present of some kind, and came to see her as often as permissible. His death was a terrible shock to her, but she was enabled to realize "that the Lord is a stronghold in the day of trouble," and that the "everlasting arms were beneath, bearing her up."

Much more might be said of Ira's noble qualities, but I fear I have already intruded on your space. But his mother desired for the information of the many relatives and friends in the old States to have a brief notice of his life published in connection with his death.

May the Lord comfort the bereaved family, and sanctify this sad dispensation of His providence to their good and His glory, and may they be enabled to say: "Thy will be done, O Lord," is the heartfelt prayer of one who esteemed him almost as a brother.

His cousin,
Wooster, Ark.

MARY C. PATTON.

Several obituaries crowded out.—S. H.

PAUL McNEIL BLACK.

Died in Luverne, Ala., October 18th, 1900, Paul McNeil, second son of Mr. and Mrs. J. A. Black, aged 2 years, 2 months, and 6 days. His life's farewell was like a strain of music struck from angels' harps. The great Reaper claimed the purest and fairest

for His own, and has gathered to Himself a snowy lily in the fields of Eden.

Ere sin could blight, or sorrow fade,
 Death came, with friendly care;
 The opening bud to Heaven conveyed
 And bade it blossom here.

AUNTIE.

HELP NEEDED FOR MEETING HOUSE AT FARMVILLE, N. C.

Three of our sisters living at Farmville, Pitt County, N. C., have raised several hundred dollars to build a Primitive Baptist meeting house there, and need some more for that purpose. Interest in the truth is being manifested in that section. Any funds in aid of this worthy object may be sent to Mrs. D. G. Gillespie, Farmville, Pitt County, N. C. S. H.

CLUB RATES.

THE GOSPEL MESSENGER and *The Baptist Watch Tower* will be sent to the same address for \$1.10 (one dollar and ten cents) per year. The money may be sent either to me or to Elder J. H. Fisher, Graham, Young County, Texas. S. HASSELL,
 Williamston, N. C.

CHANGE OF RESIDENCE.

Elder L. H. Hardy has removed from Ravenswood to Reidsville, N. C.

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AUTOBIOGRAPHY AND BOOK OF SERMONS.

I have written and have about ready for the press a book with the above title. It will contain my Christian experience, my call to the ministry, an account of my travels and labors in the ministry, and sermons on the following subjects: "The Holy Scriptures," "The Faith Which Was Once Delivered Unto the Saints," "The Gospel Rule," and "Discipline." If I am not mistaken I have felt the inspiration of the Holy Ghost in my heart while writing this work, and have already been benefited myself spiritually in preparing it. This gives me an assurance that it will be beneficial to those who read it. I have felt an impression to write, and have been writing, for the religious press, from the very beginning of my public ministry, which I hope has been of the Lord. I have been preaching and writing for over thirty-three years. I have given my life to the cause of Christ, in my imperfect way. I feel now that the day of my life is far spent, but I have a hope through grace of obtaining as a gift an immortal crown by and by in heaven.

The book will be printed in large print so that old people can read it, on good book paper, and will be well bound. It will have between two hundred and three hundred pages. The price of it will be one dollar a copy, with the understanding that after the printing, binding, and postage are paid for, I accept the balance as a remuneration for my time and labor in preparing the work.

I am taking the names of brethren, sisters and friends, who desire the book. Those near me, and who know me as a minister of the gospel, are subscribing freely, and I feel encouraged. I desire to get subscribers enough to guarantee the sale of the book, and I now request all who may read this notice, who want a copy, to send me a postal card or letter, and I will record their names, and send them a copy when the book is published. The money need not be sent until the book is printed, but I want to get all the names I can. So, send on your names, and help me get the work out, and you will not only insure its publication, but you will have the satisfaction of being useful in the matter.

Address me at Kirkwood, DeKalb County, Ga.

Yours truly,

T. J. BAZEMORE.

AN INVESTIGATION OF BIBLE TRUTHS BY ELDERS S. H. DURAND AND J. H. OLIPHANT.

This interesting and able work of 120 pages can be had for twenty-five cents by mail either from Elder J. H. Oliphant, Crawfordsville, Ind., or from myself.

S. H.

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FOR BOTH SEXES.

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(FOR BOTH SEXES.)

Whitakers, North Carolina.

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A. J. MOORE, Principal.

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CHARLES H. WATERS, M. D.

NOTICE.

The *Baptist Watch Tower*, published quarterly, and issued from Fort Worth, Texas, is reduced in price to 25 cents a year; that is, if you order it by February 1, 1901. The January number for 1901 has the names of all the Old Baptist Associations in Texas, which are about 30 in number, also a partial list of the Primitive Baptist ministers and their post-office address. The territorial position of each Association is indicated by giving one county. I aim to print about 1,000 extra copies of this number. You should subscribe for the year in order to get this copy.

I also have plenty of back numbers for 1900, treating on "Babylon," "Identity of the True Church," "Two-horned Beast," of Revelation, etc. The four back numbers will be sent to any address for 25 cents. They contain about 160 pages of reading matter. Send to

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Vol. 23.

No. 3.

Wm. H. Anderson & Lilly
THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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PUBLISHED MONTHLY.

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MARCH, 1901.

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The Gospel Messenger.

MARCH, 1901.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 23. WILLIAMSTON, N. C., MARCH, 1901. No. 3.

PRAYER FOR HUMILITY.

Humble Lord, my haughty spirit,
Bid my swelling thought subside;
Strip me of my fancied merit,
What have I to do with pride?
Was my Saviour meek and lowly?
And shall such a worm as I—
Weak and earthly, and unholy—
Dare to lift my head on high?

Teach me, Lord, my true condition,
Bring me child-like to Thy knee,
Stripped of every low ambition,
Willing to be led by Thee.
Guide me by Thy Holy Spirit,
Feed me from Thy blessed Word;
All my wisdom, all my merit,
Borrowed from Thyself, O Lord!

Like a little babe, confiding,
Simple, docile, let me be;
Trusting still to Thy providing,
Willing to be led by Thee.
Thus my all to Thee submitting,
I am Thine, and not my own;
And when earthly hopes are flitting,
Rest secure on God alone.

Henry Francis Lyte, (1834).

OFFICE OF THE SIGNS OF THE TIMES,
Hopewell, N. J., January 11, 1901.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: It has been in my mind for some months past to write you a few lines. But I have been very busy, and also I know that you have had your hands full, and so it has been put off from time to time. This rainy day I am at home, and seem to have a little leisure, and so I will indulge my desire and write you. I have felt that I ought to say to you

that for the past two or three years, I have felt well satisfied with the general course of THE MESSENGER, and with the editorial matter which it has contained especially. I have enjoyed your editorials, as well as those of dear Elder Mitchell, and those of Elder Henderson. It has seemed to me that the spirit has been excellent in all. I do not mean that this involves the idea that we have all seen the meaning of some portions of the Scriptures just alike. This we can never expect, even among the most spiritual brethren, while we tabernacle in this house of clay, but differences of this kind are no bar to hearty love and fellowship. And they have not even caused a jar in my feelings toward any of those who have seen some texts differently from myself. I have felt my heart go out to you much in sympathy in your labors, and in what must be your lonely life, in many ways. I have felt much that I wanted to see you once more. The Lord knows whether it will ever be or not. I often think of all your kindnesses to me in years gone by. I do pray that the blessing of God may rest upon you in every way.

I wished to say a few words also concerning your late comment upon the editorial of Elder Gilbert Beebe, in a late *Signs*. I have no doubt that all (or at least with hardly any exceptions among us here) would accept that editorial as a full expression of our faith regarding the matter. We all use the words allow, suffer, permit, etc., as they were used in that editorial. I do not know how it is among the brethren in the West and South. But I can speak for what are called the Northern Associations. But it seems to me that some of the brethren want us to forsake that doctrine, as presented in Elder Beebe's editorial. This we can not do. But yet, we do not want to fasten a mere form of words upon any one. I think that I can speak for us all. I felt that I wanted to say this much, ere I closed my letter concerning that editorial, and your kindly comments. But my main object was to write just a brotherly letter, and let you know that my desire goes out toward you for your welfare, and for the blessing of God to rest with you.

Now, remember me to all in Williamston that inquire for me, and who love the Lord Jesus Christ. There are

many who are dear to me, and whom I want much to see again. This will be as the Lord wills. The friends here at Hopewell remember you with much kindness. Brother and Sister Cook, and Brother Leigh often speak of you. If they knew that I am writing to you, they would wish to be remembered in love to you. I do not exact a reply to this letter, as I know well how little time is at your disposal for private correspondence. I send love especially to Brother and Sister Slade. I remain, as ever,

Your brother in the hope of the Gospel,

F. A. CHICK.

Remarks.—Elder Chick is one of the two editors of *The Signs of the Times*, published at Middletown, New York. He is an excellent and lovely brother, and one of our most gifted ministers and writers. While he lived in Reisterstown, Maryland, and before he was called to the care of our largest Northern church at Hopewell, New Jersey, and to the editorship of *The Signs*, he used to attend the Kehukee Association at every one of its annual sessions the first week in October, and his labors of love were highly appreciated among us. We would be much rejoiced if he could spare the time to visit and preach for us again.

S. H.

Southampton, Pa., January 2, 1901.

DEAR BROTHER HASSELL:—You have given a very kind notice of a book published by Elder J. H. Oliphant, containing letters of his and mine. One in reading the notice or the book would think it had been published by mutual agreement. I wish to say that I was not consulted as to its publication, and knew nothing of the intention to publish it until a copy was sent me.

The letters it contains were not written in the order in which they appear in the book, as the reader would suppose. The letters of Elder Oliphant, which are printed in the book, are not the ones written to me, and to which mine are replies, but were both written after my first two were published in the *Signs of the Times*. His private letters to me have not been published. He

asked me to return the second one that he might copy it, but afterwards told me I need not do so. Some things in my letters can not be understood without knowing this, as I have made quotations from his letters which do not appear in those published in his book.

In his second letter written to me, and also in a postal acknowledging my second letter, he has kindly commended the spirit in which I wrote.

My third letter was written in reply to the first two of his published in the book, as they appeared in *The Primitive Baptist*, and it was published in *The Gospel News*. I intended, as I still intend, that it should close my correspondence with him on that subject, and I wrote as briefly as possible, so as to touch only the most important points. Had I thought of the possibility of the letters being published in the permanent form of a book, I should have made this letter more comprehensive and explicit as a reply to some of the strange things said, and some of the strange things ascribed to me in his letters. But I should have made no change in the sentiments or expressions of my first two letters.

I ask you to give this a place in THE GOSPEL MESSENGER.

Your brother in the hope of the Gospel,
 SILAS H. DURAND.

Remarks.—I suggested to Brother Oliphant that he should publish in book form the correspondence between Brother Durand and himself, so that our brethren might have, in one small volume, the arguments on both sides of the question of what has been called “conditional time salvation,” and might thus get a fuller and better view of the subject, and see that the differences among us in this matter are more in *expression* than in *reality*; and also that our brethren might notice and imitate *the gentle and brotherly spirit* in which our ablest ministers discuss subjects on which they seem to differ. Brother Oliphant selected three letters of Brother Durand and three of his own to publish in the book; and I suppose that he selected these, rather than others, for publication in a permanent form, because he thought them the most appropriate, comprehensive, and forcible.

S. H.

Winchester, Tenn., December 28, 1900.

Elder S. Hassell—

MY DEAR BROTHER: I write to express my hearty approval of your remarks appended to Brother Mitchell's letter enclosing Brother Henderson's article, all on the subject of Associations.

You say: "At first they were simple annual meetings of the members of different churches for Divine worship and mutual edification, and did not exercise the slightest authority over the churches whose members thus met or over other Associations. If they had been continued in this original simplicity and humility, no trouble would have resulted from them." This was as it should have been. And the main purpose of this letter, Brother Hassell, is to inform the brotherhood who read your most excellent periodical of the existence in this section of just such an organization. It is the Elk River Association, comprising the Primitive Baptist churches in Franklin, Lincoln, Moore, and Bedford counties, in the southern part of middle Tennessee. It is not that we would offer ourselves as an example to the other Associations of our faith and order, but that we may make known the great reason we have to be thankful to the Great Giver of all good gifts for this blessing that I write this. And in vouchsafing this blessing to us a whole train of other blessings has been made to follow. Peace and harmony have prevailed. And we have had the word of the Lord soundly administered to us, both by the visiting brethren at our Associational meetings, and steadily by our own ministers, at the regular monthly meetings of the churches. Indeed, we are blessed with a sound ministry. A richer blessing in that particular could scarcely be bestowed than we enjoy in the persons of Elders John E. Frost, E. W. Walker, Ben. McLeuin, W. A. Cashion, and I. G. Woodfin, with several others who have not been obeying the call for so long a time as these. And up till a few years ago we had for many years those two other able brethren, Woods and Short.

Yes, our Association seems to continue to abide in that "original simplicity and humility" that you say ought to characterize all Associations. It has never

sought to lord it over God's heritage in any particular. The individual churches retain their complete sovereignty, as though the Association did not exist. All the affairs and interests of the churches are subject alone to their jurisdiction. There is no interference by the Association whatever with their domestic concerns. In this particular it seems to be as complete a model as that one from which it is said Mr. Jefferson derived the suggestion of our dual system of civil government—the Federal authority inferior always to the local sovereignty.

Not only is the preaching ministered to us sound and harmonious, but the spirit of love and forbearance must pervade it, since there is never a jarring or discordant note between the brethren. And that, too, notwithstanding at least one of the brethren—in Brother Wood's and Brother Short's time there were three—differs or seems to differ from the others somewhat on the subject of predestination. But, like yourself, our brotherhood generally regard it more a difference in expression than in thought or principle, and that it does not involve the essentials of the doctrine of salvation by grace and election. And, consequently, they have never become partisans to the question on either side. It is not mooted in the pulpit nor among the membership of our churches. Brotherly love seems to abound and salvation by grace is the prevailing theme. There is no affiliation with any of the itish tribes around about us, unless there is one possible exception. That is in the case of a deacon, or other official, of one of the churches acting as a teacher or superintendent of a Missionary Baptist Sunday School.

Now, Brother Hassell, we would be glad if you would tell us whether this ought to be tolerated; and if not, what steps should be resorted to to correct it? Has the Association any jurisdiction for the correction of so grave a fault as this must be? A fault it must be, or the church everywhere is at fault in repudiating the whole brood of so-called helps or appendages to the church, such as this one and the Epworth League, the Christian Endeavor, Woman's Christian Temperance Union, the Young Men's Christian Association, and a multitude of others equally as void of scriptural authority or spiritual inspiration.

In conclusion, I desire to express with emphasis my delight at reading your notice of the "Investigation of Bible Truths," by Elders Durand and Oliphant. Why the same spirit of toleration and forbearance on this subject does not animate brethren everywhere that you manifest I can not understand. Why, as wicked and as unworthy as I know myself to be, I find I surpass many of the brethren in this particular, and it grieves me to find brethren more remiss in any particular than I am. I have my views on this subject, and I am in sympathy with the eastern idea, and yet I never think of making it a test among brethren.

Your brother in hope, WM. P. TOLLEY.

Reply —Of the 250 Primitive Baptist Associations in the United States, I suppose that the majority, like the Kenuckee (the oldest Primitive Baptist Association in the world) and the Elk River, of which Brother Tolley writes, are blessed with the spirit of wisdom and love, humility and forbearance, and have therefore never tried to lord it over their churches or over other Associations. If all the others had been similarly blessed, the confusion and division of our people would never have been originated or propagated by Associations.

In regard to any member of one of our churches acting as a teacher or superintendent of a Sunday School of some other denomination, such a course is highly offensive to the great body of Primitive Baptists, who feel that human schools for the teaching of religion are unscriptural inventions and failures, the great object of which is to teach fundamental error (salvation by works instead of salvation by grace) and to proselyte children at a tender and unguarded age and make them professors of religion when they know nothing really in their hearts about it. The other members of the offender's church ought to request him to discontinue his hurtful course; and if he does not, the church should deal with him; and if his church will not, then the neighboring sister churches should request his church to deal with him; and if she will not, then they should deal with her. As for the Association, it was never formed for disciplinary purposes, and has no disciplinary authority, being entirely unknown in the New Testament.

S. H.

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.

RIGHTEOUSNESS EXALTETH A NATION, BUT SIN IS A REPROACH TO ANY PEOPLE.

Proverbs xiv., 34.

This declaration of the Inspired Volume is an eternal, unchangeable, and all-embracing truth; it always has been, is now, and always will be true of every moral creature of God, and every combination of such creatures, of every human being, every community, and every nation, every church-member, and every church. Righteousness is doing right from a right principle, reverencing and loving God and obeying His commandments from the heart, loving others as we love ourselves and doing to them as we would have them do to us; sin is doing wrong, disregarding and hating God and disobeying His commandments, and hating others and doing to them as we would not have them do to us. God, the Sovereign of the Universe, is infinitely holy and unchangeable, and eternal, omnipresent, omniscient, and omnipotent; therefore, every person, community, or nation, and every member and church that practices

and persists in unrighteousness—irreverence, immorality, dishonesty, injustice, unkindness, oppression, and covetousness—will most certainly bring upon themselves reproach, degradation, and ruin; while it is equally certain that those who, by Divine grace, walk in the ways of righteousness, in the holy commandments of God and the heavenly precepts of His gospel, will receive from Him honor, elevation, and salvation. He declares that He will visit dreadful judgments even upon His people who disobey Him, while He will make His obedient people high above all nations in praise and name and honor, that they may be a holy people unto Him, and that He will multiply blessings upon them (Deut. xxvi., xxvii., xxviii., xxxii., Psalm lxxxix., Isa. i., Heb. x., xii., etc.)

The Scriptures teach us that God spares sinful nations for the sake of even a few righteous people in them (Gen. xviii. 23-32; Jer. v. 1; Ezek. xxii. 30, 31), His obedient people being the salt of the earth (Matt. v. 13); and that the people of God should not only be subject to the authorities that are over them, but should also pray for them that they may lead a quiet and peaceful life in all godliness and honesty (Rom. xiii. 1-10; Jer. xxix. 7; 1 Tim. ii. 1-4; 1 Pet. ii. 13-17). The hearts of rulers are in the hands of the Lord to turn whithersoever He will, as the rivers of water (Prov. xxi. 1).

Our individual, denominational, and national salvation is of the Lord. May He graciously enable us to avoid every kind of sin and to walk in the way of all His holy commandments, to love and serve Him, and to love and benefit our fellow-creatures, especially our own brethren and sisters in Christ, and to Him alone shall be given all the glory. S. H.

OBEDIENCE AND DISOBEDIENCE.

That God deals with His creature man as a subject of law is evident from the fact that He has given him a law, the violation of which is called disobedience. "By one man's disobedience many were made sinners,"

(Rom. v. 19). This includes all men of Adam's race in every age of the world.

We conclude, therefore, that the Lord God who gave the law to man holds him strictly accountable for its transgression, and justly charges upon him the sin of disobedience to God.

We may speak of the foreknowledge of God embracing all the events of time, sin included—of His predestination and election—His unchangeable character, purposes, and decrees—all of which are true, but still, that does not change the truth of man's accountability to God nor exempt him from the sin of disobedience nor from the punishment due to transgression. The truth is that men are sinners and transgressors of a given and known law of God, and though they may plead and reason and argue, as some recently have done, that "sin, as a principle, bears the same relation to God that any other creature does," yet, after all, it will remain a truth that man is now and will continue to be a sinner, disobedient to God, which many will think could not be the case if sin is a creature of God and "bears the same relation to God that any other creature does."

The truth is sin is not a creature of God, but it is the creature of a creature. It is man's work, the greatest, the most horrid, involving the most dreadful consequences to all men in all ages and countries, not only for this life but for the world to come, of any work man has ever done. Its wages are death, and man can not by his works of any kind restore himself back to his original state of creature innocence from which by sin and disobedience to God he has fallen.

It is true that the Scriptures affirm that the Devil hath sinned, and "whosoever committeth sin is of the Devil" (1 John iii. 8). But its entrance into the world, so far as it affects mankind, is ascribed to one man, and not to one Devil nor to one God. "Wherefore, by one man sin entered the world and death by sin; and so death passed upon all men, for that all have sinned," (Rom. v. 12)

We plainly see from this text that the entrance of sin into the world, by which all men are made sinners, is charged upon man; and that he is guilty of the charge

is found in the fact that "every mouth is stopped," because there is nothing that can justly be said in self-defense, or in justification of such an act of disobedience, and hence "all the world is found guilty before God"; and the Lord God Omnipotent, as the Sovereign Judge of quick and dead, has pronounced the sentence of condemnation upon all men for that all have sinned. I know that when we come to speak of the sovereign decrees and unchangeable purposes of God, whether in creation or in salvation, showing that He hath "declared the end from the beginning and from ancient times the things that are not yet done," some are ready to say that if God has thus fixed things, they can not see how man can be held accountable to God, for everything has to work out just as God saw and fixed it to work out before the world began.

Here is the great trouble in the whole matter. Men seem to think they must see the harmony and consistency of God's decrees and man's accountability. But this has never been done, nor has the Lord of heaven and earth ever required any such thing of any of His creatures further than His holy Word declares. Not because there is not harmony and consistency in all the Lord's works, but because of the limited capacity of man to comprehend that which is unlimited and incomprehensible.

That which is unsearchable can not be searched out by man, and if any sin rests upon man in this matter, it is not because he can not search out that which is unsearchable, but rather the sin is for seeking to pry into the secret and hidden things of God that have never been revealed or committed to men or angels.

But we may be assured of this one thing—that the Lord is righteous in all His ways and holy in all His works, and that all things, whether we can fathom them or not, work together in some way for good to them that love God, to them who are the called according to His purpose.

If it is a settled fact in our minds that "secret things belong to God," and that only those things which are revealed belong to us or our children, then why should there be so much precious time and ability thrown away in vain, useless, and speculative divinity?

Men seem inclined to theorize and speculate upon the Word of God and tell how things would have been were they not just as they are. This is a common error, but why should men wrangle and dispute about that which no man knows anything about.

The truth is that "God will bring every work of man into judgment with every secret thing, whether it be good or evil," and though all men have sinned, yet it will remain a truth that to "Fear God and keep His commandments is the whole duty of man."

And it is a truth, a solemn truth, that though the "whole duty of man" is summed up in these two short items, "Fear God and keep His commandments," it is also a truth that, unless some one in earth or heaven is found both worthy and able to help this poor, sinful man with such help as God the Sovereign Judge of all will approve and accept, he will at last be weighed in the balance of equity, righteousness, and truth, and be found wanting in every point.

If the fear of God be before our eyes, we will not seek to pry into that which is not for man or angels to know.

W. M. M.

THE FELLOWSHIP OF THE SAINTS.

The fellowship and communion of the people of God in this life is so precious and indispensable to their full enjoyment of the high and noble privileges to which they are exalted by the will and grace of God that every one should try with their utmost ability, and with constant and prayerful care, to cultivate and strengthen it. There being "one body" having many members, and each child of God being a member of the body, and every one members one of another, how inseparable must be their joy, their peace, and their life; and how dependent upon one another for the perfection of the service and worship of the Lord! Their interest is one and the same, everywhere and under all circumstances of life; they are one family and must live peaceably and happily united or lead a dismal, lonely, and wretched life apart from each other.

It is a sad thing to behold when, by any means, a

loving family are rent and torn asunder and scattered abroad, and especially so when the sad division is the fault of the family or any member thereof. Such calamities often arise from small beginnings, such as neglect of small duties and mutual obligations. A brother once said to me that he did not feel so kindly toward me as he had formerly felt, and when I learned the reason it filled me with regret that I had failed on my part to discharge a certain service, which, at the time it was required, seemed to me of little or no importance. But I had failed to weigh all the attendant circumstances, which, from his standpoint, rendered the service very important. And, when I look back over my past days, I find many things to regret—many sins of omission and of commission, and I have about come to the conclusion that I am not justly entitled to the fellowship and esteem of God's children. When we thus forfeit the esteem of our brethren, and lose it to some extent forever, we can feel the loss very keenly, and begin to appreciate its worth; but too late.

The children of God are joint heirs of a great estate, even in this life, to say nothing of that which is reserved in heaven for them; and they have but a short space of time in which to enjoy this sweet fellowship and brotherly love—this sweet foretaste of heaven, and it would be well to improve every opportunity to strengthen the bond of union by actual brotherly kindness, no matter how great the seeming sacrifice might be. In order to love one another, we must serve one another in love, for loving service will not fail to provoke to love and good works.

The Apostle John, in one of his loving epistles, says, "Little children (of God), these things write I unto you that ye might have fellowship with us, and truly our fellowship is with God the Father, and with His Son, Jesus Christ." He thus presents the sources of genuine Christian fellowship, and shows its high and holy connection with God and Christ and heaven. The spiritual bond of union and fellowship which links the church below with the church above is the fellowship against which no bars can be set up, against which no declaration of non-fellowship can ever prevail. Men and wo-

men professing the holy name of Christ and Christianity may fall out by the way, cavil and dispute about questions of doctrine and order, but the chord that binds the children to the Father and the Lord Jesus Christ will hold its strength and never, never break.

As to our duty touching fellowship with each other, it is plain that we shall carefully preserve it and labor to strengthen it; and to withdraw it one from another and so declare, should be the last resort. It is right to withdraw from disorderly members who, after due admonition and exhortation, persist in their disorderly course; and to have no fellowship with the unfruitful works of darkness; but rather reprove them as the light makes them manifest, but to openly declare non-fellowship with our brethren, or against churches, should be the last alternative, and be done only after every scriptural remedy has been applied, both in letter and spirit, to heal and restore the erring parties to the path of rectitude.

It is assuredly the privilege of every local gospel church, as the organized institution of our Lord and Saviour Jesus Christ, to maintain the honor and holy dignity of the Lord's house by requiring the members to strictly observe the rules given in the Holy Scriptures for their government in each and every relation of life; and any church that fails to discipline her members according to this rule stands reprov'd by the Lord's message to the churches in the second and third chapters of Revelation. There we find that the churches were admonished separately and severally as distinctive organizations, according to the moral status of each, and the erring ones were required to set themselves right, and those that were in obedience were encouraged and commended—thus signifying that each local church, under the instruction and guidance of the Holy Spirit, was and is reckoned as capable of regulating her own internal affairs and of keeping house for her Head and Husband, and that from their decisions and judgment there is no appeal. With the seven churches referred to above there was no international court or council created by the churches, and there is no authority for any now.

J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. Is the negro a beast? A. According to the Scriptures and all true science, he is not. All human beings have, by their first or natural birth, not only a beastly but also a devilish nature ever since the fall, in the garden of Eden, of their common progenitors, Adam and Eve, the first human pair; but, as admitted by even the most learned infidels, there is, in the structure of both body and mind, an immeasurable difference between the highest beasts and the lowest human beings. God made beasts on the fifth day of creation, and then afterwards made man in His own image, and breathed into his nostrils and he became a living soul, and He gave man dominion over all other creatures on earth, and He gave man a special law, which man violated and thus involved himself and all his unborn posterity in sin and death; all men, of all varieties and colors, are moral and accountable beings, and sinned and died in their ancestor Adam, and for them there is but one redemption, by the sufferings and death of the seed of the woman, the Divine Son of the Virgin Mary, and all equally need regeneration by the Holy Spirit. God made of one blood all nations of men to dwell on all the face of the earth (Acts xvii. 26); and God's people are redeemed to God by the blood of Christ out of every kindred and tongue and people and nation (Rev. v. 9). Such is the unvarying testimony of the Holy Scriptures from beginning to end in regard to the human race. All scientific men admit that all the varieties of human beings are but one species; and the majority admit that they are descended from a single pair. The confusion of tongues at Babel, the consequent dispersion of men all over the earth, differences of climate, soil, exposure, food, habits, and surroundings, continued for hundreds and thousands of years, have produced the differences between the varieties of the human race. The close affinities, physical, mental, and moral, of all the human family; the fertile inter-marriage of all the varieties of the race; and the fact that greater differences have occurred in the same species of domestic animals than exist between the different varieties of mankind, confirm

the oneness of the origin of the human race. As seen by observant travelers, passing from district to district, and from country to country, there are, between all the divergences, innumerable and almost indistinguishable blendings. The Jews, who rarely inter-marry with other people, live almost all over the world, and have the color of the other people where they live, some of them in India being jet-black. The word "Ethiopian" means *sun-burnt*. David says, "Ethiopia shall soon stretch out her hands to God" (Psalm lxxviii. 31). The eunuch, who was treasurer of Queen Candace, and who was a true believer in Jesus, and baptized, under the direction of the Holy Spirit, by Philip, was an Ethiopian (Acts viii. 26-40). Some of the most undoubted, genuine, and faithful children and servants of God that I have ever known, were negroes or black-skinned people.

2—Q. In John xvii. 20, "Neither pray I for these alone [that is, the Apostles], but for them also which shall believe on Me through their word," what does Christ mean by "their word"? A. The gospel of Christ as written and preached by His Apostles and all His true ministers. Regeneration by the Divine Spirit, the impartation of eternal life to His chosen people, *precedes* faith in Christ (John i. 12, 13; v. 25; vi. 47; x. 16, 27-30; xi. 26; xvii. 1-3, 6; 1 John v. 1); and those who have that Divine life believe in Christ as set forth in the Scriptures and as preached by the Apostles and all the true ministers of Christ.

3—Q. Please explain the words, "We pray you in Christ's stead, Be ye reconciled to God" (2 Cor. v. 20). A. As shown by the Apostle Paul in this connection, the Apostles and all true ministers of Christ are ambassadors for Christ, and speak in His name and by His Divine authority, in accordance also with His holy example during all His earthly life, when they even beseech the people of God, who are new creatures in Christ, and for whose sins God has given His dear and only Son as an atoning sacrifice, to be reconciled to all the holy will of God in all things—in creation, in providence, and in redemption, in His word and in His works, and in all His dealings with themselves and theirs, and with all other persons and things. We often can not understand God's

dealings with ourselves and with others; but, though "clouds and darkness are round about Him," we are perfectly assured that "righteousness and judgment are the habitation of His throne" (Psalm xcvi. 2), and we should be, and we desire to be entirely resigned to His holy will, but nothing short of His almighty grace can enable us to be, and we shall never attain to a condition of perfect reconciliation to God until we drop the clogs of mortality and see Him as He is, without any veil between us and Him. Awaking in His likeness, we shall then be satisfied (Psalm xvii. 15).

4—Q. What does Christ mean when He says of every one of His faithful saints in the church at Sardis, "I will not blot out his name out of the book of life" (Rev. iii. 5)? A. The phrase "book of life" in the Old and New Testament Scriptures is taken from the ancient custom of every city's having a register of its living citizens, from which book their names were erased when they died; and it is used in the Scriptures to represent the elect, redeemed, and regenerated people of God. Some members of the visible church seem to have a name to live, while they are really dead in trespasses and sins (Rev. iii. 1); and, while their name seems for a time to have been written in the Book of life, they, by their conduct, apparently blot it out, that is, prove that it was never really written there, and there is taken from them that which they seemed to have (Luke viii. 18). Professing to be in Christ as a living branch, but not bearing any fruit unto holiness, and thus showing that they are dead branches, they are taken away and burned (John xv. 2, 6). But the real, the true branches, abide forever in the Living Vine, and bear fruit unto holiness, and their end is everlasting life (John xv. 16; Rom. vi. ; 1 John ii. 27). Every one of those given by God to Christ in eternal covenant relation is a citizen of the Heavenly Jerusalem, and will be everlastingly saved from sin and hell and welcomed into the holy joys of the Eternal City (John vi. 37-40; x. 15, 16, 27-31; xvii. ; Luke x. 20; Heb. xii. 23; Matt. i. 21; xxv. 31-46; Rev. xvii. 8; xx. 15; xxi. 27). The figure of God's writing the names of His people in a book shows "His choice of them individually to everlasting life and salvation, His

exact knowledge of each of them, the value He puts upon them, His remembrance of them, His love of them, and His care for them, and that this election is of particular persons by name, and is sure and certain; for those whose names are written in the book of God's fatherly remembrance, the Lamb's book of life, shall never be blotted out, they will always remain in the number of God's elect, and can never become reprobates, and shall never perish, because of the unchangeableness of the nature and love of God, the firmness of His purpose, the omnipotence of His arm, the death and intercession of Christ for them, their union to Him and being in Him, in whose keeping the book of life is."

5—Q. Is it any less needful for the priesthood of Christ to-day to abstain from wine and strong drink than when God gave commands to His priesthood of old? A. I suppose that the esteemed brother who asks this question means the gospel ministry by the priesthood of Christ; but in the New Testament all true believers in Christ are priests unto God, and Christ is their only and everlasting High Priest; and gospel ministers are exhorted to be patterns or examples to the private members of the church. The word rendered "wine" in the Scriptures means a liquor, either fermented or unfermented, made from the grape; and the word rendered "strong drink" means beer, cider, date-wine, honey wine, or any intoxicating liquor made from any other fruit or grain except the grape. Distillation is a product of modern civilization, and was unknown to the ancients and to savages. The excessive use of wine or strong drink is positively and repeatedly forbidden in both the Old and New Testaments; but their moderate use is allowed except to priests when about to serve in the tabernacle (Levit. x. 9) and to those men or women who had taken the vow of a Nazarite (Num. vi. 1-3), and it was also entirely forbidden by Jonadab the son of Rechab to all his descendants, who were to be nomads or wanderers, living in tents, and not building houses, sowing seed, or planting vineyards (Jer. xxxv. 6-10). "The vow of the Nazarite was voluntary; it justifies but does not enjoin voluntary total abstinence from intoxicating beverages." It is an essential quali-

fication of a gospel minister not to be "given to wine" (1 Tim iii. 3; Titus i. 7). Wine and strong drink weaken and corrupt people physically, mentally, and morally, and unfit them for the service of God (Isa. xxviii. 7). It has been said that greater calamities have been inflicted on mankind by drunkenness than by wars, pestilence, and famine; that 120,000 persons in England and 100,000 in the United States are killed every year by the drinking of spirituous liquors; that the use of alcoholic stimulants causes nine-tenths of the pauperism, three-fourths of the crime, one-half of the disease, and one-third of the insanity in civilized countries. Alcohol has been well called "the very genius of degeneration"; it clots the blood, overworks the heart, dilates the capillaries, retards digestion, ulcerates the stomach, substitutes an unhealthy fat for healthy tissue, chills the body, soon after being taken, two degrees below the normal temperature, so that its use has had to be discontinued in Arctic expeditions, paralyzes the nerves, crazes the brain, deadens the conscience, opens the system to the attacks of disease, and propagates its evils to the fourth generation. It is not a food, and rarely, if ever, a proper medicine, having been altogether abandoned by some of the best physicians in the world. It is a poison, and more than twenty of the rankest poisons are used to adulterate and color and expand it. The Baptists of the seventeenth century (who adopted the old London Confession of Faith) excluded from their churches persons who sold spirituous liquors, those who drank to excess, those who borrowed money and did not repay it, those who married irreligious and disorderly companions, those who did not treat their companions with proper love and kindness, those who told lies, those who swore, and those guilty of immorality; but they restored such members to fellowship upon thoroughly satisfactory proof of heartfelt repentance. They silenced preachers for improper conduct which was not thought to be so gross as to demand their exclusion; but, upon proper repentance, they restored to them the privilege of exercising their gifts in public. Elder William Gadsby, of England (born 1773, died 1844) totally abstained from the use of spirituous liquors the last ten years of his life,

though he never joined an Abstinence Society; and to a young man who waited on him in his last illness, he said, "Shun wine as you would shun the Devil." Elder John Leland, of Massachusetts (born 1754, died 1841), during the most of his life drank no spirits, but in his last years, on account of his advanced age and infirmities, he drank about a gallon a year, never taking more than a spoonful at a time, and that not often. In 1788 the Philadelphia Baptist Association earnestly entreated its members and friends to exert all their influence in discountenancing the use of distilled liquors both in their own families and neighborhood, except when used as a medicine. My father, Elder C. B. Hassell, made, in his eighteenth year, five excellent resolutions, to which he steadfastly adhered through life—to abstain from the use of intoxicating liquors, tobacco, gaming, and profanity, and to be strictly truthful, honest, and upright in all his dealings. I myself never go into a saloon, and never drink spirituous liquors.

6—Q. Is it right for a church to hold in her fellowship a member who manufactures or sells wines, liquors, etc.? A. I think that very few indeed of our members either make or sell spirituous liquors; and, as the business leads to the greatest vices and crimes, and is highly offensive to the great majority of Primitive Baptists, and brings reproach upon the sacred cause of Christ, it ought to be abandoned by all who are in our fellowship.

S. H

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm cvii. 8, 43.

THE PREACHER'S SHELTER.

"A Dutch preacher one evening held a meeting in a strange city. While he was preaching, and enforcing upon his hearers the doctrine of the cross, a police officer came into the room and forbade him to continue his meeting. He even commanded him to leave the city. As he was a stranger in the place, and the night was

dark, he wandered around the city gates. He was not, however, without consolation, for he remembered Him who had said, 'Lo, I am with you alway, even unto the end of the world.' He could say, 'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me.' He had long been in the school of Christ, and had learned to watch for the slightest intimations of His will. While he was thus wandering around, suddenly he saw a light in the distance. 'See,' he said to himself, 'perhaps the Lord has provided me a shelter there;' and in the simplicity of faith he directed his steps thither. On arriving, he heard a voice in the house; and, as he drew nearer, he discovered that a man was praying. Joyful, he hoped that he had found there the home of a brother. He stood still for a moment, and heard these words poured forth from an earnest heart: 'Lord Jesus, they have driven Thy persecuted servant out of the city, and he is perhaps wandering at this moment in a strange place of which he knows nothing. O may he find my house, that he may receive here food and lodging.' The preacher, having heard these words, glided into the house, and as soon as the speaker said 'Amen,' he saw his prayer answered. Both fell on their knees, and together thanked the Lord, who is a hearer of prayer, and who never leaves nor forsakes His servants.'

S. H.

EXTRACTS.

Rock Mills, Ala., December 30, 1900.

Elder W. M. Mitchell—

DEAR FATHER IN ISRAEL: The good Lord has spared me to see the end of another year, for which I desire to feel thankful. And in reviewing my life, even for the past year, I am made to wonder why He has so wonderfully blessed me. I am made to confess it must be for His mercy's sake, and not for any worth or merit in me. The older I get, the more corruption I seem to behold in myself; and surely His goodness and mercy have followed me all the days of my life. Many have been the resolutions made to do better, but I failed to perform them. But blessed be His holy name, He has not forsaken me. I am now enjoying health and a quiet and peaceable home, with a kind Christian companion to solace and share my joys and sorrows, which is indeed wonderful, and demands praise and honor to His great name, which I desire to

render; but O! how far short I fall. Dear brother, I feel to sympathize with you and your dear companion, in your feeble and afflicted state, and desire that the good Lord will continue His mercies to you, and bear you up with the comforting influence of His Divine Spirit, enabling you to continue in His service through all your trials and afflictions, even unto the end (which will not be long), and finally take you with Him into the full fruition of that eternal rest, which is promised to all the redeemed and faithful, for Christ's sake. I enclose one dollar for continuance of the GOSPEL MESSENGER another year. I don't feel willing to give it up. I hope those in arrears will consider their obligation and respond at once. I find it is much easier to keep up with small matters as they fall due, than to let them accumulate and then pay them. It used to be one of the grand traits of the Primitive Baptists that they would pay their debts, but ah! we are becoming so indifferent, hence so much coldness and wrangling. May the good Lord inspire all our hearts to a more vigilant discharge of our obligations to Him and to each other, for the present certainly indicates a dark future. Remember me in your prayers.

Your brother in hope,

J. J. HEARN.

Toledo, Huntington Co., Ind., December 11, 1900.

DEAR BROTHER HASSELL: I am still highly pleased with the MESSENGER, and trust you may still live to publish the truth. The little churches I am trying to serve are in peace, and occasionally one comes telling that Jesus saves. How comforting to know that God still calls His own to Him, and 'tis blissful that we have the church as our home until we are called up higher.

GEO. A. BRETZ.

Bishopville, S. C., December 27, 1900.

Elder S. Hassell—

MY VERY DEAR BROTHER: My subscription to the MESSENGER expires with this month's issue, and I take real pleasure in sending you the enclosed money order for one dollar for another year's subscription. I feel it is a good investment. I wish the brethren everywhere could be constrained to pay you in advance, and thus enable the editors to go on publishing, without embarrassment, to my mind, the most useful and lovely periodical now being issued. The world may *never*, and your brethren may not *always* appreciate your labors of love, but He who notes the sparrow's fall, and forgets not the cup of water given His little ones, will reward you.

I remember with pleasure, my short, but delightful trip, to your home last October. Come to see us when you can. With love from my wife and self,

Your brother,

R. H. PITTMAN.

Cuero, Texas, January 1, 1901.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: I present you herewith money order for one dollar. Dear brother, though you wrote me that you would send me the MESSENGER gratis, yet I feel a desire, and that it is but

right, that I should contribute something towards the support of so valuable a paper as the MESSENGER. THE GOSPEL MESSENGER is true to its name. As the Gospel of Christ is called the "Gospel of peace," so, also, the GOSPEL MESSENGER might be called the Messenger of Peace.

I am glad that you are careful to avoid extremes, for extremes always lead to strife and confusion. Your writings have a conciliatory and unifying effect; yet you have not compromised the truth, but have been faithful to contend for and careful to rightly divide the "Word of Truth." Oh, that all of us had been as successful in steering clear of things that are hurtful to the Lord's people, as you have been.

Oh, that peace, like a river, might flow in our midst again, restoring the joys of salvation, and renewing in our breasts again the flame of never-dying love!

Yours in humble hope,

R. W. HARRELL.

OBITUARIES.

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

MRS. DOCIA WEBB.

By request, I send this obituary. Mrs. Docia Webb, consort of J. P. Webb, of Kellyton, Ala., was the daughter of Mr. H. P. and Mrs. Alice Carlisle. She was born in December, 1882, and was married to J. P. Webb, February 25, 1900, and died at Kellyton, January 14, 1901. She was formerly connected with the Methodists, and sometime after her marriage she became dissatisfied, and in May, 1900, she went to Smyrna church, of the Primitive faith and order, offered for membership, and was received. Though but 18 years of age, she became the second wife of J. P. Webb, and entered upon the responsible duties, having four children to care for, who were the children of his first wife, which duties she performed with satisfaction to her husband, and comfort to the motherless children. She proved the short while she lived to be faithful in her Christian, as well as domestic, duties. Her clothing caught on fire, and she was badly burned; after which she gave birth to a child, who now survives her. She lived only a few days, but she did not murmur, nor complain, but before she died expressed herself as being happy, at peace, and ready for the summons. The writer was requested to exercise at the funeral, which he did, reading that portion of the Scripture in Thessalonians, referring to the resurrection of the dead. A large audience was present. Elder N. M. Cook spoke words of comfort to the sorrowing, after which her body was laid away beside the first wife of J. P. Webb, Elba, the daughter of the writer. We feel confident they both sleep in Jesus—"blessed sleep, from which none ever wake to weep." God bless, and care for the sorrowing and distressed relatives, husband, and children.

Opelika, Ala.

W. LIVELY.

S. H. RICHARDSON.

DEAR BROTHER S. HASSELL, AND DEAR BRETHREN AND SISTERS GENERALLY: It becomes my painful duty to write the obituary of our dear and darling little boy, Sylvester Hassell Richardson. He was taken very sick on Saturday before the third Sunday in November, and died just three weeks from then, it being the 8th day of December, 1900, being 7 years, 2 months, and 8 days old. He was such a bright little fellow. He called on the name of the Lord many times, and several times said, "Lord, let me die." He suffered a great deal, but, bless the Lord, he is done with suffering, I believe.

"The darling boy has gone to rest,
To reign with God forever biest;
His little tongue will always praise
A Saviour's love, redeeming grace.

"Far from a world of sin and strife,
He now enjoys a heavenly life;
And joins to praise and shout and sing,
And make the heavenly arches ring."

His sorrowing father,
Magnolia Springs, Texas.

D. RICHARDSON.

ALGIE FEARS.

Died, at his residence in Van Zandt County, Texas, October 16, 1900, Mr. Algie Fears.

Mr. Fears had been sick with malarial fever ten weeks. He was born in Troup County, Ga., August 28, 1835, and lived the most of his life in Chambers County, Ala., near West Point. He was an affectionate husband and father, a kind neighbor, and a good and useful citizen.

He proved a brave soldier when battling for his Southland, and when he returned home, at the close of the war, to gather up the remnants of his property, no man went to work with more courage to restore to his family the comforts they had lost.

He was always zealous in doing good, helping to lift burdens that were too heavy, and ministering in every way to the unfortunate around him.

The death of this good man is deplored by all, but through our blinding tears we try to be consoled, for his end was peace.

A. G.

MRS. LUCY J. SUMMERSETT.

Sister Summersett was born in Columbus County, N. C., January 8, 1827; was married to Brother Alexander Summersett, March 2, 1842. She joined the Primitive Baptist church, at Pleasant Hill, Pike County, Ala., in 1847, and died in the full and loving fellowship of the same, at her home in Pike County, Ala., on December 15, 1900. Her aged husband and one son, who survive her, are members of the same church. She was of a gentle, meek, and quiet disposition, and an exemplary Christian woman, a mother in Israel, a good example for all the surviving sisterhood. The bereaved husband and family have the tender sympathy of their numerous brethren and friends in this community.

J. E. W. H.

MRS. MINNIE LEE JAMERSON.

At the request of beloved parents both socially, morally, and spiritually, I again ask some little space in the MESSENGER to write the obituary of their beloved daughter, Mrs. Minnie Lee Jamerson (*nee* Persons), who died at Sandersville, Ga., on the 15th of September last. As the pastor of their church (Sharon), for twenty-eight years, and having baptized both of them, and a welcome visitor in their happy home during this long time, it is but reasonable that I should become well acquainted not only with them, but with their endeared children also. And you know, brother, by experience, how closely our hearts are tied to our charges by associations of this kind, and how hard it is for us as ministers to look upon the pale faces of their children, and then attempt to chronicle their sad deaths. But there are times when the grace of our Father soothes the bitterest griefs at the departure of our loved ones, and such is this instance.

This lovely daughter, beloved by all who knew her, grew to womanhood under my ministry; and, as I look back upon her life, I can not see how her parents could ask for a better child than she. Proverbially kind, modest and gentle, and ever faithful to duty, she was ever ready to lend the hand and heart to add to homes, already happy, charms for the pleasure of friends, and parents. It would have been unnatural for a hand and heart like this to have been unsought, and in early womanhood she was married to Dr. M. D. Jamerson, who soon thereafter removed from Monroe to Sandersville, and by his skill and energy entered upon a lucrative practice, out of which he had just built for her a home on earth worthy of her taste and comfort; but there was already a finished and everlasting home for her in the world above. And though life was made dear to her for love's sake, yet her humble and trusting heart had been made willing to say "Good-bye" to all earthly ties by the love that is born of heaven. Her death to her was not unexpected. She had often spoken of the coming event resignedly and submissively; and while she died out of the organized body on earth she had in early youth given her mother the satisfactory evidence of her hope in Christ. What more could be desired?

She leaves a devoted husband, a young son and daughter, two brothers, four sisters, and parents, together with many friends to mourn her loss.

And now, I pray God to bless her husband and children with each member of the family, and at the last and great day they shall meet to part no more.

Miss Minnie Lee Persons was born October 2 1867; was married to Dr. M. D. Jammerson, December 20, 1888; and died September 15, 1900.

WILDE C. CLEVELAND.

Culloden, Ga.

JOHN H. HIGGINS.

Our hearts sadden at every remembrance of the death of this most humble, most faithful, and most worthy brother. Truly our loss is great in many ways. When we think of him as a citizen, as a neighbor, as a church member, husband, father, or in every relation of life, we know there was no one in all our acquaintance who was more faithful and worthy than he.

Much could be profitably said of this good man, but space forbids at this time.

He was a successful farmer; and while he was prosperous, he spent much of his time working with his own hands. He once said to the writer that he took special delight in meeting punctually all his obligations.

He served two terms as County Commissioner—faithfully performing all the duties of that office; he completed the last term only a few weeks before his death. He never sought office, but was regarded by the people as worthy of every trust conferred upon him. He was born October 11, 1824; and was married January 24, 1843. He had been a member of the church fifty-six years. He was born in South Carolina, moved with his parents to Butts County, Ga., when quite small, where he was married to Sarah E. Beavers, with whom he lived until his death, November 10, 1900, being a little over seventy-five years old.

For many years he has lived in Alabama, Chambers County, and was a member of Mount Pizgah church. He was a great help to the church in temporal matters, being not only able but willing to do always more than his part.

His church elected their pastor annually, and on the day of election he always presented to the church for the pastor liberally of temporal things—a sacrifice, which no doubt was well pleasing to God. But alas! he is gone from us and we must be resigned. He leaves an aged and afflicted companion, two children, grandchildren, and many friends to weep. He was buried in the family cemetery on a bright Sabbath eve, in the presence of a large congregation, after a short discourse by the writer.

In his death he wore a smile,
Which did greatly cheer us;
Jesus came to reconcile,
For He alone must bear us.

Five Points, Ala.

J. T. SATTERWHITE.

MRS. SARAH ANN STEPHENS—(NEE) PRUETT

Was born August 18, 1818, and died November 3, 1900. She was married to Isaac Stephens, October 11, 1838. To them were born ten children; of these, seven are living. She joined the church of Christ in the year 1856; and, being the wife of a deacon, she endeavored to accompany him to the house of God, and at all times her walk was such as becometh women professing godliness, and manifested that inward adorning of the heart with a meek and quiet spirit, which is in the sight of God of great price.

Her doors were ever open to her brethren, sisters, neighbors, and friends. She was strong in the faith of Jesus, and trusted in God for all of His promises for "the life which now is, and for that which is to come." She was buried at her home church, Mt. Pizgah; and it being the regular meeting day, many attended the services conducted by the writer. She rests from her labors and her works do follow her.

J. T. SATTERWHITE.

Five Points, Ala.

MRS. LUCY PATE.

This humble and devoted sister in Christ was born November 11, 1821, and died October 23, 1900. She joined the Primitive Baptist church before the split, and, while many went off with the Mission party, she remained firm in the faith.

She joined Mt. Pisgah church forty-five years ago, where she lived a consistent member until her death. She leaves two daughters—both members of the old church, where she lived and was buried. While they are grieved they feel much assurance that their dear mother rests in Jesus. She esteemed it a great privilege to attend her meetings, and expressed a desire during her last illness to be able once more to attend preaching, but never did. But her remains were carried into the meeting-house, where, surrounded by relatives and many friends, brethren and sisters, the writer preached a short discourse. Then she was laid to rest until awakened by the power of God. May the Lord comfort the bereaved ones, is our prayer.

J. T. SATTERWHITE.

Five Points, Ala.

MRS. POLLY ANN MEGGINSON.

Mrs. Polly Ann Megginson was born in Harris County, Ga., February 1, 1831, and moved to Alabama, Chambers County, in 1845. She was married to Hector Megginson, January 24, 1850. To them were born nine children, three boys and six girls; of these three are dead.

She joined the church of Christ at Mount Hickory, and was baptized by Elder Taylor, in 1854; and remained a consistent member of that body until death. She was a great lover of the old church, and went through heat and cold to meet and worship with the children of God.

When it was not convenient for some one to convey her to the church she would walk, and was seldom out of her seat when the church was called to order by the pastor.

She labored to conform all of her business to that rule, and between meetings would plan every way possible to be ready for the meeting day. The writer has been her pastor for many years, and can now join the church and relatives in bearing this our loss; but God has called her to rest, and we must submit. We failed to learn her maiden name.

J. T. SATTERWHITE.

Five Points, Ala.

RICHMOND PEARSON.

The dear old father in Israel, whose name heads this memorial, was indeed a great and good man. He was one of the first settlers of Alabama, coming to this State, when quite a young man, and was one of the last of his generation to pass over the river of death. He was born in Monroe County, Ga., November 5, 1813, and died the 16th of July, 1900, being at his death fourscore and seven years old (87). He was confined to his bed only a few days before his death. His remains were consigned to the silent grave on the 17th of July, 1900, at the church cemetery at Macedonia church by the side of his companion who died March 16, 1896, Elder J. T. Satterwhite, his beloved pastor, conducting the burial services. He raised a large family of children, leaving two sons and three daughters to mourn his death, together with all who knew him. Uncle Richmond and his wife joined the Primitive Baptist church at Sharon, in Chambers County, near Wickerville (now Denson), in the year 1840, where they lived a few years and then moved near Darien church, in Tallapoosa County, where he was ordained to the office of Deacon of Darien church in the year 1851, then moved near

Macedonia church, Chambers County, in 1874, where his membership was when he died, living all this time a devoted member and Deacon, and never in all his life having any charge against him in church or state.

His life as a father, husband, and neighbor was a model of Primitive manhood; thus, a life long and useful, who can fill his place?

May God help us all and stimulate us to imitate his walk, and to discharge our Christian duties with the same patient life that he lived, and may the memory of him be ever fresh in all of our hearts.

Therefore, be it

Resolved by Macedonia Primitive Baptist church in conference assembled,

1. That by the death of Father Pearson, our church loses an ancient landmark and shining light, and whose life had fully matured and was indeed ready for the harvest.

2. To the dispensation of the Great I Am in this bereavement, we bow submissively to His will, feeling that he had filled his mission on earth and to die as he had lived was but the beginning of his eternal bliss and happiness.

3. To his devoted sons and daughters who survive him and all relatives, we tender our sympathy in this bereavement, and for consolation point them to his unblemished life he has lived, and the cheering thought of his happiness on high, where there is room for all who do God's will.

4. That a page be preserved in our church book sacred to his memory and that our clerk make suitable inscription thereon.

5. That this memorial and resolutions be placed upon the Minutes of our church book and a copy be sent to the GOSPEL MESSENGER, and one to the Lafayette Sun for publication.

G. W. GAMMELL.
W. C. LOWE, SR.
R. C. GERMANY.

CORNELIUS DAWSON CULLIFER.

My dear son, Cornelius Dawson Cullifer, was born July 29, 1884, and died December 18, 1900, after forty-two days' illness of typhoid fever, aged 16 years, 4 months, and 19 days. Up to four years of age I thought him the best child I ever knew. He was always good and kind to his mother, ready and willing at all times to help her in anything she would call upon him to do. He had the measles last spring; and, when he was taken with his last illness, he said that he did not expect to recover. I and my wife also were sick during the latter part of his illness. He suffered a great deal of pain in his bowels toward the last, and the doctor gave him morphine to relieve it. While under the influence of the medicine, he was wild in his talk, but not rough. During the last few days he took no morphine. The neighbors were truly kind to us. Sunday night, when conscious, about 11 o'clock, while his parents were with him, he made the most touching prayer I ever heard, and seemed to have so much light that I did not seem to have any in comparison. He said it was strange that people did not give thanks every day to the Lord for His great goodness to them. He said that he did not dread the sting of death at all. He prayed for his father and mother, his brothers and sisters, and his neighbors and friends, both white and colored. He asked his parents to sing for

him, but they felt that they could not do so. Our neighbors, Mr. Samuel Burroughs and his wife, sister Dorothy Burroughs, came in, and he asked them to sing, and they sang "Amazing grace! how sweet the sound," etc., and he tried to help them sing. I feel sorely bereaved in the loss of my dear boy; but the manifestation of the grace of God to him in his last days is an unspeakable comfort to me.

W. T. CULLIFER.

Williamston, N. C.

EXTRACTS—CONTINUED.

Hazen, Ark., December 4, 1900.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: I greatly appreciate the MESSENGER, and do not want to be without it as long as I am able to pay for it. I am 59 years old, and have been reading Baptist periodicals for 25 years, and I must say that I like the spirit and manner in which the MESSENGER is edited as well, if not better, than any I have ever read. I hope the good Lord may continue to bless, strengthen, and spare, the dear editors many years yet to publish it.

Your unworthy brother in hope,

S. B. MINTON.

Zebulon, Ga., November 8, 1900.

Elder Sylvester Hassell—

DEAR BROTHER: The time has come for me to remit for THE GOSPEL MESSENGER. May the Lord bless you and the co-editors in your faithful labors of love for the good of His people. I hope the brethren will be more punctual in remitting for the MESSENGER. It is truly a messenger of truth and love, and is so cheap I can't see how anyone could afford to read it and not pay for it. Our love to you and family.

J. T. CADENHEAD.

Barnes, Iowa, January 12, 1901.

Elder S. Hassell—

DEAR BROTHER: I love THE GOSPEL MESSENGER for the truths contained, and the brotherly manner in which it is conducted.

Your brother,

[Eld.] WM. J. REEVES.

Montgomery City, Mo., January 7, 1901.

Mr. Sylvester Hassell—

DEAR BROTHER: I seat myself to drop you a few lines to let you know that I enjoy the reading of THE GOSPEL MESSENGER very much, as its pages are always filled with the truths of the gospel of our blessed Lord and Saviour, and the experiences of the children of our God, which often give me strength and comfort on my lonely way. I am an old widow, 62 years old. My husband, T. P. Hensley, was deacon and clerk of our home church, Elkhorne, for years before he died, in September, 1890. I hope you will be spared many years to send THE GOSPEL MESSENGER to cheer the aged and the infirm children of the Most High God, and I hope to be able to take it as long as I live.

Your sister, I hope, in Christ,

DORCAS A. HENSLEY.

Elm City, N. C., January 26, 1901.

Elder S. Hassell—

DEAR, PRECIOUS BROTHER: The MESSENGER gets better and better, if possible, and its writers are well up in God's word, and rich in the gifts of God's spirit, and sweetly unfold the precious truths of the Scriptures. May God continue to bless you and all connected with the paper, so that the flock scattered abroad may receive instruction, and grow in knowledge, and become more established in the doctrine of God our Saviour, and seek more the unity of the Spirit in the bond of peace, and that all wrangling and malice and guile may be done away, they may be *one people* indeed in doctrine and practice.

Yours in love,

[Eld.] A. J. MOORE.

Kenmore, Va., December 31, 1900.

Elder S. Hassell—

DEAR BROTHER: I herewith enclose you three dollars for renewal to THE GOSPEL MESSENGER for the coming year. I hope to remain a subscriber as long as I live, or as long as the paper is published and advocates the doctrine it always has. It is a welcome visitor to our home.

Unworthily your brother,

LEWIS E. OLIVER.

AUTOBIOGRAPHY AND BOOK OF SERMONS.

I have written and have about ready for the press a book with the above title. It will contain my Christian experience, my call to the ministry, an account of my travels and labors in the ministry, and sermons on the following subjects: "The Holy Scriptures," "The Faith Which Was Once Delivered Unto the Saints," "The Gospel Rule," and "Discipline." If I am not mistaken I have felt the inspiration of the Holy Ghost in my heart while writing this work, and have already been benefitted myself spiritually in preparing it. This gives me an assurance that it will be beneficial to those who read it. I have felt an impression to write, and have been writing, for the religious press, from the very beginning of my public ministry, which I hope has been of the Lord. I have been preaching and writing for over thirty-three years. I have given my life to the cause of Christ, in my imperfect way. I feel now that the day of my life is far spent, but I have a hope through grace of obtaining as a gift an immortal crown by and by in heaven.

The book will be printed in large print so that old people can read it, on good book paper, and will be well bound. It will have between two hundred and three hundred pages. The price of it will be one dollar a copy, with the understanding that after the printing, binding, and postage are paid for, I accept the balance as a remuneration for my time and labor in preparing the work.

I am taking the names of brethren, sisters and friends, who desire the book. Those near me, and who know me as a minister of the gospel, are subscribing freely, and I feel encouraged. I desire to get subscribers enough to guarantee the sale of the book, and I now request all who may read this notice, who want a copy, to send me a postal card or letter, and I will record their names, and send them a copy when the book is published. The money need not be sent

until the book is printed, but I want to get all the names I can. So, send on your names, and help me get the work out, and you will not only insure its publication, but you will have the satisfaction of being useful in the matter.

Address me at Kirkwood, DeKalb County, Ga.

Yours truly,

T. J. BAZEMORE.

CHANGES OF RESIDENCE.

Elder Lee Hancks has removed from Boston, Ga., to Pelham, Mitchell County, Ga.

Elder W. M. Little has removed from Beene, Texas, to Mexia, Limestone County, Texas.

Elder W. B. Sikes has removed from Gober, Tex., to Crowell, Foard County, Texas.

CLUB RATES.

THE GOSPEL MESSENGER and *The Baptist Watch Tower* will be sent to the same address for \$1.10 (one dollar and ten cents) per year. The money may be sent either to me or to Elder J. H. Fisher, Graham, Young County, Texas.

S. HASSELL,
Williamston, N. C.

LLOYD'S PRIMITIVE HYMNS.

I have issued a new edition of this popular Hymn Book from new plates, in large, clear type and good binding, and added five sweet hymns to the collection.

Prices by mail:

Plain Sheep Binding, per copy 65 cents; per dozen, \$6.50.

Morocco Binding, plain edge, per copy, 85 cents; per dozen, \$9.00.

Morocco Binding, gilt edge, per copy, \$1.15; per dozen, \$11.00.

Not less than half dozen will be sold at dozen rates.

In all cases cash must accompany the order. Send money by registered letter, P. O. Money Order, or express order, to me at Temple, Texas.

Mrs. M. E. ATKINS,
913 East Adams Avenue,
Temple, Texas.

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The glorious priesthood of the exalted and holy Son of God, the only Lord Jesus Christ, considered in His perfect mediatorial work, as the Divine Prophet and Eternal High Priest and Righteous King of all the saints of the Most High, by David Bartley. It will be sent to any plainly written address, post-paid, for cash orders, as follows: One copy, 60 cts.; two copies, \$1.00; six copies, \$2.70; twelve copies, \$5.00, to one address. Please send cash by money order, or in registered letter. Send orders to Elder David Bartley, Crawfordsville, Indiana.

AN INVESTIGATION OF BIBLE TRUTHS BY ELDERS S. H. DURAND AND J. H. OLIPHANT.

This interesting and able work of 120 pages can be had for twenty-five cents by mail, either from Elder J. H. Oliphant, Crawfordsville, Ind., or from myself.

S. H.

WHITAKERS' ACADEMY,

(FOR BOTH SEXES.)

Whitakers, North Carolina.

The 40th Session will open, the Lord willing, on the First Monday, September 3d, 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

A. J. MOORE, Principal.

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CHARLES H. WATERS, M. D.

NOTICE.

The *Baptist Watch Tower*, published quarterly, and issued from Fort Worth, Texas, is reduced in price to 25 cents a year; that is, if you order it by February 1, 1901. The January number for 1901 has the names of all the Old Baptist Associations in Texas, which are about 30 in number, also a partial list of the Primitive Baptist ministers and their post-office address. The territorial position of each Association is indicated by giving one county. I aim to print about 1,000 extra copies of this number. You should subscribe for the year in order to get this copy.

I also have plenty of back numbers for 1900, treating on "Babylon," "Identity of the True Church," "Two-horned Beast," of Revelation, etc. The four back numbers will be sent to any address for 25 cents. They contain about 160 pages of reading matter. Send to

J. H. FISHER,

Graham, Texas, Young County.

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C. W. ANDERSON,

Pettigrew, Madison County, Ark.

Vol. 23.

No. 4.

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.

APRIL, 1901.



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, will have one copy of THE MESSENGER for one year for what a joyful regret

for me to declare minor points would

The Gospel Messenger.

APRIL, 1901.

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to die.
known remedies
poor people.
dress and symptoms
Address

The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 23.

WILLIAMSTON, N. C., APRIL, 1901.

No. 4.

THE MYSTERY OF PROVIDENCE.

John xiii. 7.

Thy way, O God! is in the sea,
Thy paths I can not trace;
Nor comprehend the mystery
Of Thy unbounded grace.

Here the dark veils of flesh and sense
My captive soul surround;
Mysterious deeps of providence
My wondering thoughts confound.

When I behold Thy awful hand
My earthly hopes destroy,
In deep astonishment I stand,
And ask the reason why.

As through a glass I dimly see
The wonders of Thy love,
How little do I know of Thee.
Or of the joys above!

Tis but in part I know Thy will,
I bless Thee for the sight;
When will Thy love the rest reveal
In glory's clearer light?

With rapture shall I then survey
Thy providence and grace,
And spend an everlasting day
In wonder, love, and praise.

—JOHN FAWCETT (1782).

Reidsville, N. C., December 28, 1900.

DEAR BOTHER HASSELL:—I have just received THE GOSPEL MESSENGER for January, 1901, and have been reading some of it. I have just read the good article of Elder J. H. Oliphant, and am glad to see in it just what I expected, a prayer for peace and a mournful regret over divisions.

It has always appeared to me that for me to declare non-fellowship for a brother over minor points would

be foolish, and to do so over deep mysteries that neither of us can solve is to manifest a spirit of I am more holy than thou. To accuse brethren of heresy is a very sore charge.

Those of us who believe in the unlimited sovereignty of God do not believe that God works any wickedness by the influence of His Holy Spirit, but that by wicked hands the purpose of God is fulfilled, God, by His unlimited sovereignty, overruling and restraining to that end. Joseph's brethren thought to do him evil, but the Lord restrained their wrath so that only that part by which His purpose should be served was executed. The intention of the enemies of our Lord, as they went out in their wrath against Him, was to destroy His name off of the earth, but the Lord determined by the death of our Lord to save His people from their sins. This He accomplished by wicked hands as His sword that He had before commanded to awake against His shepherd. I am glad that nowhere in this section have the brethren become divided and torn up over these points of difference.

Instead of saying "time salvation," some of us are pleased to say "joys of our salvation," which is a scriptural term and used by no meaner a man than David. See Psalm 51st. David had transgressed and darkness had so closed in upon him that he could not feel the Lord's approval, but he could feel His condemnation of his acts, and therefore he mourns before God and begs to feel the joys he had felt before, which he calls "the joys of God's salvation."

Some use the term, "eternal vital unity" and mean nothing more nor less than that saints have eternal life in Christ Jesus. They do not mean "eternal individual unity," as some would make it appear. Eternal life in Christ Jesus is the theme. No person has ever seen Christ and His bride separated, for we can not see the one without the other. The world does not know the church because it did not, nor does it, know Christ. Whenever they are taught to know Christ they will know the church, for He is in the church and she is in Him forever. Thus He is her life and His name is named upon her. She is no more called by her name but His name, "The Tree of Life, which bare twelve

fruits and yielded her fruit every month." (Ezek. xlvii. 12; Rev. xxii. 2.) Thus, through Christ, in the church we have love, joy, peace, long-suffering, gentleness, patience, faith, meekness, quietness, brotherly kindness, hope, charity, all shed abroad in the hearts of the saints every month, or continually, and all given to us because of eternal life in Christ Jesus our Lord. This life was ours before the world began just as much as it is to-day, and as it will be when we shall enter in the full fruition of His glory. All that the Lord gives us here, or that He shall give to us hereafter, was given to us in Him before the world began; therefore, that which we receive of Him is ours, it is our inheritance. Thus, in blessing His people our Lord has not wronged anyone nor taken that which belonged to them and given to others. Neither has He put our sins on anyone, but He bore them and, in His death, made an end of them and brought in life and everlasting salvation. This is what I understand to be the doctrine for which we, who believe in Eternal Vital Unity, contend, and it is what our brethren generally believe, so far as I am acquainted with them.

If other brethren are not pleased to call it by this name, we are not disposed to have a war of words with them nor to declare non-fellowship with them. What we believe, we believe and can not help ourselves, for none of us had the shaping of our belief. We do not believe in free agency from any standpoint. We do not know of anyone professing to be a Primitive Baptist who does believe such a thing. We believe that we should do the things God has enjoined upon us, and sometimes it is a very high privilege to do those things. I go to preaching sometimes when I do not want to go, but feel it my duty to go. Sometimes my sweetest blessings come to me at these times; and then, again, I go away as destitute as I went. At other times it is the sweetest of pleasures for me to go. But whether we esteem it as a privilege or a duty, we should do the things that our Lord has bidden us do. In doing those things we find sweet blessings in the answer of a good conscience towards God.

The Lord direct us all to walk in His love and fear, is the prayer of your brother in hope,

L. H. HARDY.

Remarks.—Over minor and incomprehensible things there should be no declaration of non-fellowship among the people of God who believe in the leading principles of the Scriptures as set forth in the London Baptist Confession of Faith. The most absolute of our predestinarian brethren say that God is most holy and is not the Author of sin; and that He does not compel any of His creatures to sin, but *purposely suffers* them to sin, and restrains and overrules sin to His own glory and His people's good. All of our people agree that we have the joys of God's salvation in obedience which we do not have in disobedience. All of us believe that God is the only eternal and uncreated Being, and that, before we had an actual existence and even before the world began, He, according to His eternal love and purpose, gave us, by the eternal covenant with His Son, eternal life in Christ, and that this life will certainly be manifested in us in time, and will cause us to realize our union with Christ and to bear fruit unto holiness, and will never die any more than Christ can die. And we all believe that man wills and acts, so far as God allows him, according to his nature; and that, before regeneration, his nature being entirely sinful, so are his will and his acts; but that, after regeneration, when God works in him to will and to do of His good pleasure, he wills and delights to do that which is right—that which God commands him to do, the law of God having been written by the Lord not only in his mind but also in his heart; just as Christ says, "Whosoever committeth sin is the servant of sin," but "if the Son shall make you free, ye shall be free indeed" (John viii. 34, 36). Thus made free by Christ, it is our meat and our drink, our sweetest pleasure to do the holy will of our Heavenly Father.

S. H.

SPIRITUALITY.

MY DEAR BROTHER HASSELL:—For the child of God to be anywise nearly satisfied in this life, he must have spiritual food and comfort. God has appointed means whereby this food and comfort may be afforded, in private devotion and public worship. As these means are

neglected the spiritual food and comfort are lacking. It seems to me that this spiritual food and comfort are very much lacking now. Of course I do not know how much secret devotion there is among our people, but I know the Saviour has said to His disciples not to pray to be seen of men, but to pray unto the Heavenly Father in secret, and that He would reward them openly. And it seems to me that if there was much secret devotion, we would see a manifestation of it openly.

And as to public worship, it seems to me that much of it is formal and almost lifeless, and in some instances carnal, and a vain show. Such service is indeed tedious and burdensome to the humble child of God who desires the sincere milk of the Word. How irksome is a long, dry sermon to a spiritually-minded child of God! How tedious and empty, and in some instances carnal, are some of the conferences! It seems to me that our people do not read the Holy Scriptures as much as they should. I am satisfied they do not follow the teaching of the Scriptures as they should. I know that the Scriptures teach that we should be sound in the faith, and should hold to the form of sound words, speech that can not be condemned; but we are instructed to be forbearing. I am afraid that the spirit of the age is getting in the church, viz, a self-seeking spirit. Many, many, claiming to be followers of Jesus, seem to be engaged chiefly in seeking their own glory and wealth, and are almost indifferent towards the needs and interests of others. Such refuse to visit and minister unto Jesus, by refusing to visit and minister unto the least of His disciples, even when they are sick and needy.

In summing up, I will say, We need less letter preaching and letter religion; we need less selfishness, less vain show in religion, less men-worshipping; we need more love in deeds, and more devotion to God.

Affectionately yours,

T. J. BAZEMORE.

Fortson, Ga., February 1, 1901.

Elder W. M. Bullard, Phoenix, Ala.—

DEAR BROTHER IN THE LORD, AS I HOPE: I have been thinking for some time that I would write to you what

I hope are the Lord's dealings with me. From a boy I would read the Bible and enjoy it. In the year 1880 I dreamed that I saw Jesus, and He smiled on me, and was the most beautiful object I ever beheld. When I awoke, I felt happy.

In the year 1883 I was made to see myself a sinner, and I grew more and more in trouble until the fourth Sunday in September. I was at a Mission Baptist meeting. I felt so badly about 12 o'clock that I started home, about two miles; and in a half mile of home I thought I would get to a fence that was across the path, and try one more time to pray, feeling that it would be the last time. I got to the fence, but what I did I don't remember; for, when I came to think of what I was doing, I was perfectly happy, and everything seemed to be praising God; and this Scripture came to me, "Look unto Me, all ye ends of the earth, and be ye saved." My burden was all gone. I had been there about three hours. I went home, feeling happy, and was so for several days. Being nearer to a Mission Baptist meeting, I attended their meetings; and feeling impressed to join the church and be baptized, I, in July, 1884, joined them, and was baptized, and received a rest, as I thought, for about two months. But their communion-day came, and they said that they were going to wash feet, and all were ready to wash feet, and the preacher said that all who believed in washing feet could join in the foot-washing. So only about half of the members washed feet. In a few days it appeared to me that I was in the wrong place, for they are divided. So I never partook with them in their communion any more. That was in Paulding County, Ga. I moved to Muscogee County, Ga., and I quit them, and they turned me out, and I stayed out until 1896, and I will say that I never was satisfied, but wanted to be in the church. I hired to the First Baptist church (so-called) of Phoenix City, Ala., to sing for them, and I joined them again, and I felt better, until I got home and told my wife what I had done. She said that she was surprised at me, and that made me feel that I was ruined forever, and I did not know what to do. In June, 1897, on Sunday morning, I did not get ready to go to meeting. My wife said, "Are you not going to meeting to-day?" I

said, "I am not; I am going to quit. I don't believe what they preach, and I think it is wrong to do a thing that we do not believe in as being right." I wanted to join the Primitive Baptists. So I wrote to Elder Satterwhite, asking him for advice, and he wrote to me that there was a rest to find in obedience. So, on Saturday before the fourth Sunday in July, 1897, I went to Harmony church, and, in conference, I offered myself to them, and was received by them, and was baptized the next day by Elder J. T. Clayton. I can say that I received a rest that the world can not give. I would have joined long before I did, but for my unworthiness; for I did not feel worthy to be with the Primitive Baptists. I know that the Primitive Baptist is the church. Dear Brother, I know that I do many things that I ought not to do; but I do hope that I will never do anything that will bring reproach upon the church. The longer I live the more I realize my unworthiness. I do pray God that He will teach me aright, and give me wisdom. Pray for me and mine.

Your unworthy brother in the Lord, I hope,
J. W. GOINS.

Crawfordsville, Ind., February 27, 1901.

DEAR BROTHER HASSELL—I read with interest Brother Durand's article and also your remarks. I am sure it would have been unkind in me to publish the correspondence, without Brother Durand's consent, had his letters been of a private nature, but they had been made public by him, months before I published the correspondence.

I would not take the liberty to answer or review a brother's private letters without his consent, and under no circumstances without printing his letter also. Our correspondence would not have arisen had not Brother Durand first written to me, and it would have remained private had he not thought best to publish his review of my private letters to him in the *Signs*. This was done without my consent, and without publishing the letters to which he replied.

I thought it right to have our views printed together, and I saw no better way than the one followed. I

copied his published letters with care, and I hope I replied to them with brotherly kindness and that is all there is to it.

The things alluded to by Brother Durand only emphasize how much better it would have been had Brother Durand printed my letters along with his replies, as I desired him to do.

I will now send by mail the "Correspondence" and my book, entitled "Thoughts on the Will," both for 25 cents, postpaid.

J. H. OLIPHANT.

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.

DO NOT JUDGE ONE ANOTHER.

In Romans xiv. 13, the Apostle says to the brethren, "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way."

It seems evident from these words that brethren had been judging and condemning one another by a standard of their own tradition and not by the word of Christ. When we introduce a standard of judgment of our own, such as is not plainly authorized by the word of Christ, and make it a test of soundness in the faith, and a test

of our fellowship for all who do not conform to our standard of judging, we thereby put a stumbling block or an occasion to fall in our brother's way. He is not strengthened in the faith of Christ by conforming to such tests, but falls from his steadfastness in the faith and is made weak in the faith and order of the gospel.

When we judge one another as to soundness in the doctrine and order of the gospel, by mere human tests of judgment, one brother has one standard of judgment and another has another. Their tests for judging do not agree one with the other. One brother esteems one day for a particular branch of the service of God above another. He can not commune with his brethren and partake of the emblems of the spilt blood and broken body of Christ except on one particular day of the week, and even then he must wait till the afternoon, else he can not give God thanks, because he is weak in the faith of the gospel and esteems that particular day and hour above all other days for partaking of the bread and wine and for giving God thanks. So it happens that in this particular he neither eats nor gives God thanks oftener than once in three or six months, and then he must wait till his clock strikes 12, else he might eat the bread and drink the wine and be found giving God thanks a little too early in the day.

Now, to my mind, all this seems like the bigotry and superstition of early religious training, without regard to pure gospel teaching. It savors of great weakness in the faith of the gospel of Christ. It shows forth the influence of the traditions of men and how persons can be led along, step by step, under such influence until they get so superstitious in esteeming one day above another that they dare not commence any piece of work about their farm or other business on Friday or Saturday. O, these are dreadful unlucky days in their estimation, and if they should commence a piece of work on Friday, something dreadful would befall them.

I have known a few very good and orderly members of the church who were all their life long tied down to these vain and superstitious things. But they gave the church no trouble with regard to them. It was a matter of private judgment with them, and if others could not see these things as they had been taught to receive

them, they made no test of fellowship of it. They cast no stumbling-block or any occasion to fall in their brother's way.

Now, it is evident if brethren make these human standards of judgment tests of fellowship for each other there must be confusion and distress in the church, and such things will become stumbling-blocks in our brethren's way, and thereby an occasion, or excuse will be furnished for them to fall from their steadfast devotion to the cause of truth, making them weak in their love and fellowship for each other, as well as weak in their faith and understanding of pure gospel truth. Christ is not a stumbling-block to any but those disobedient ones who follow the traditions of men. Let us not, therefore, assume the right or authority of judging one another by any other rule than the word of Christ. Do not introduce any new tests of fellowship not clearly established by the word of the Lord, and all will soon be peace and love among brethren. Human standards of judgment will always corrupt the minds of brethren and lead them away from a proper respect for the rights and authority of the church of Christ. Each member is the servant of Christ as well as the servant of the church. "Who art thou that judgest another man's servant?" Who art thou that declarest non-fellowship without any church investigation?

W. M. M.

DEATH OF ELDER W. M. MITCHELL.

LESSONS FROM HIS LIFE.

Our gracious and gifted, noble and useful, afflicted and beloved brother, William M. Mitchell, was taken by our Heavenly Father from the earthly scenes of his labors and sufferings on the 26th of February, 1901, in the 83d year of his age, the 58th year of his Christian ministry, and the 20th year of his editorial connection with THE GOSPEL MESSENGER. We feel perfectly assured that, by Divine grace, he has entered into that heavenly and eternal rest which remains, beyond this state of sin and sorrow, for all the chosen, redeemed, and regenerated people of God. Like a shock of corn fully ripe,

he has been gathered into the garner of his Lord. For such a life and such a gift, we ought to be filled with thankfulness to God, and to implore the Great Head of the Church to raise up and qualify others for similar usefulness in His holy and blessed service, and to enable us all to follow him as he followed his and our perfect and precious Redeemer. May we be graciously enabled to feel and to say, with the sorely bereaved patriarch Job, in this and every other dark and distressing visitation of Divine Providence, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The following account of Elder Mitchell's life and death has been sent me by Elder J. T. Satterwhite, of Five Points, Ala., who has for several years been associated with Elder Mitchell in the pastoral care of Mount Olive church, in which Elder Mitchell held his membership:

Five Points, Ala., March 1, 1901.

At a little past six o'clock Tuesday evening, February 26, 1901, the dear aged Elder W. M. Mitchell, at his house, in Opelika, Ala., after suffering with la grippe for about twenty days, and in the eighty-third year of his age, gently fell asleep in Jesus. He was born in South Carolina, January 10, 1819; was married to Elizabeth Taylor June 2, 1842. They had born unto them eleven children, seven sons and four daughters. All of them are living, except one son, who lived to be about grown. Nine of his children attended him in his last illness and rendered all the assistance that was in their power.

He joined the Church of Christ at Providence, Macon (now Lee) County, Alabama, on August 5, 1842, and was baptized by Elder J. J. Dickson. From this church he became one of the constituent members of Mount Olive—the church of his membership at his death—which was constituted February 20, 1843. By letter he united with the church at Enon, Chambers County, Alabama, a short while before his ordination to the gospel ministry, which was done by the order of that church, in 1845. He made his first attempt to preach at Mount Olive June 24, 1843, which was with such assurance of the Holy Ghost that the church at that meeting gave him liberty to speak in the name of Jesus publicly when he felt so inclined.

Most of his long life he was a devoted and lovely member and pastor of Mount Olive Church, four miles south of Opelika, Ala., and which has stood firmly on Bible principles for fifty-eight years. It will be remembered by many that this church a few years ago withdrew from organized Associations. That act of the church gave Elder Mitchell much serious and prayerful meditation, because he knew that some looked upon the matter as a mistake of the church into which he had led them. He contended that each church had a

right of its own in this matter, and that to exercise that right did not change its standing as a Gospel Church. That he was right on this subject, he became more and more confirmed until his death. He often said to the writer, that all brethren should be charitable and forbearing toward each other on this subject, else there would be serious trouble.

But alas! he rests from his labors, and his works do follow him. On the bright sunny morning of February 28th, followed by his family, many brethren, sisters and friends, the procession began at his home and moved quietly towards the cemetery of the old church, and there we laid him to rest on the very spot he had previously selected. His remains were carried into the meeting house, and to a large congregation of anxious hearers the writer spoke a short time from the text, "I have fought a good fight, I have kept the faith," etc., followed by appropriate remarks by Elders H. J. Redd and W. Livly. Sister Mitchell, his aged companion, has been for three weeks critically ill, but still survives, and we pray that she may be restored to usual health.

As no doubt others will write concerning this "man of God," we close.

J. T. SATTERWHITE.

I now give a communication from Elder J. E. W. Henderson on the subject of Elder Mitchell's death:

Troy, Ala., February 27, 1901.

Apprised of the near approach of the solemn event, weak and weary in body and mind, I had been looking every hour for the sorrowful message. It came in the form of a telegram, received at 6 a. m., February 27, saying: "Elder Mitchell died at 6 p. m. Funeral at Mount Olive Thursday eleven." This announcement will never be forgotten; it is serious, solemn, impressive, and sacred. It speaks sorrow, loss, and bereavement to the Baptist family throughout the length and breadth of the land; but the pangs are most keenly felt by those who are most intimately acquainted with the life and character of the deceased, as a husband, father, citizen, neighbor, and friend, and, above all, as a Christian and faithful minister of the gospel of Christ. Hundreds have given public testimony to the comfort and instruction derived from his able writings, portions of which have been published in all the leading periodicals of our denomination, and thousands, no doubt, have realized the benefit of the same, who have given no public expression of it. But the sweetest and most powerful effect of his excellent gift was felt only under the sound of his voice while proclaiming the riches of God's grace in the salvation of His people. I was blessed in hearing that voice so employed for a few years before and after the beginning of my public service in the church, and how well do I remember the thrilling effect it often bore to my poor, hungry soul! How could I fail to love such a man, bearing such fruit of the Spirit?

But alas! to-day I am forced to contemplate the loss of that good and precious man of God as a father to me in the gospel; the man whose heart was so full of love to God, His cause, and His people, that, in the day of my extreme poverty and obscurity, sought me out and visited me in my afflictions and great mental conflict and encouraged me to try to exercise the little gift which he thought was in me; took me with him on his buggy to the meetings of the

saints and labored with me for the development of that gift. He knew that I needed help, and I feel that the Lord, "whom he served continually," sent him to help me.

How solemn the scene presented to my mind at this moment—a scene as though present, yet a hundred miles away—that precious form, as impossible for me to forget as for his own born sons; the form that once stood erect, dignified, and graceful in the pulpits and adorned them so beautifully, lying cold in the embrace of mortal death; the tongue so long employed in the promulgation and defence of the true gospel, silent, cold, and still; the hands which often relieved the wants of his loved ones, and the needy, folded across his peaceful breast. Yea, the same hands that pressed my trembling body in the service of my ordination at Mount Olive in November, 1871. His every feature and movement are present with me in memory.

He is gone from us and from his labors, and is forever free from his afflictions; but, like Abel, "though dead, he speaketh," and I hope and pray that God may sanctify his noble example and able counsel to the lasting benefit of the churches in general and to his precious home church, Mount Olive, in particular. The church can pay no higher tribute to her deceased pastor than to continue steadfastly in the doctrine and counsel of God, as taught by him whose life has been devoted to her service.

That precious brother, J. T. Satterwhite, who has served the church at Mt. Olive as assistant pastor for several years, now becomes the subject of a burden which none but himself can realize; every hand should be turned to his help and encouragement, and every heart should be humbled in prayer to God for a blessing upon his service; and I humbly pray that the grand old church, the earthly sanctuary where the knees of the venerable pastor, now deceased, have so often bent in fervent supplication for her peace and prosperity, may stand, firm and unshaken in principle, as a monument of the long, able, and faithful ministration of his wonderful gift in the gospel of Christ.

May the Lord abundantly bless and support the surviving helpmate of our deceased brother, who still lingers and suffers the long-endured ravages of mortal disease, and when God shall call, may she sweetly fall asleep with her departed husband in the loving arms of the blessed Redeemer. Amen. J. E. W. HENDERSON.

A letter written by Elder Mitchell to Elder Satterwhite, January 21, 1901:

Opelika, January 21, 1901.

DEAR BRO. SATTERWHITE:—I was glad to get your letter last week, but it seemed almost impossible for me to reply, and even now it seems unreasonable, unless I had something to write. If you could read the horrors and depressions that are going on almost daily in my mind, sinking my spirits to the lowest hell, you would be horror-stricken, and wonder if any real Christian and faithful Gospel Minister was ever brought into such a condition. I have read of Job's saying, "I am a brother to dragons and a companion of owls," but to feel that in my experience also, is very different from merely reading it, about Job, or any other. I have often read what David said—"Thou hast brought me up from the lowest hell," and felt that I had been there, and that the good Lord had, in mercy for His name's

sake, brought me up from the horrible pit. But now I can not sing of being brought up from that lowest of all hells. None ever get lower than the *lowest*, but it seems from this form of expression, the "*lowest hell*," that there must be other degrees of hell not quite so low, that do not break one's spirit so completely down; that do not make one "ready to halt," and give up in despair. But O, where would I be were it not for the sweet and precious Word of God. His revealed truth, that tells of some of the best men that ever lived, such as David, Job, Paul, and a host of others, who despaired of life, or were in the *lowest hell*, cut off from all hope and ready to despair? And again, when I find myself in such company and see that God did not utterly and forever forsake them, I still have a little hope that the Lord is showing me how great a work His work of salvation is. I think, too, of that "MAN OF SORROWS," crying out on the cross, "*My God! My God! Why hast thou forsaken me!*" O, my dear brother, may not you and I drink the "wormwood and the gall" a little longer, and still have hope? Yea, may it not be that this very cup our Father has given us to drink is but another evidence that we suffer with Him and will also be glorified with Him at the last day? Praise ye, the Lord.

W. M. MITCHELL.

Another extract from the same letter:

I received a letter from a brother telling of strife and division on the Association question, some making it a test of fellowship.

I know of but two general principles for which fellowship in the Church is brought to the test. One is unsoundness in the doctrine or faith; the other is for disorderly walking. All wrong doings by churches, or their members, come under one or the other of these heads. Now, if a church does not belong to any religious Association but the Church, and chooses not to, is she thereby unsound in the faith of Christ? Or is she thereby walking disorderly? If so, it will devolve on those who make such charges to prove by the Scriptures that there is unsoundness in the faith to not belong to a human-made institution, and disorderly practice for the same cause.

W. M. MITCHELL.

A letter from Brother S. B. Luckett and one from Elder J. H. Oliphant in regard to Elder Mitchell's death:

Crawfordsville, Ind., March 5, 1901.

DEAR BROTHER HASSELL:—Our Saviour said, "Weep with them that weep," and as I know our dear brethren in the whole Southern country mourn this day, so far as they are informed of the death of one of your associates, I would mingle my tears with yours over that sad occurrence. "Elder W. M. Mitchell died yesterday at 6 p. m.;" so came the message, and though but a line, what crushing sorrow it contained. Feeling that he was dear to us as a father, and valuable in the comfort and defence of our Spiritual Israel. I could but say, "My Father! My Father! The chariots of Israel and the horsemen thereof!" It does seem as if the Lord's whirlwind had taken from us our best loved prophet. For awhile my thoughts were of this world, and I do not know which took precedence in my mind, the sweet memory of his loving useful life, or the unanswered question of the future. How can we do without him? The dear Lord keep green in our hearts his precious memory, and answer the sad question by raising up another to wear his mantle.

Thanks be to our Father, we do not share the suspense that was felt by Elijah's friends, lest the Lord has taken up our brother and cast him upon some mountain, or into some valley, for the assurance is planted in our hearts that his removal has been beyond mountains and valleys, beyond all earthly dangers, and into a land of untroubled rest. The Lord has said, "Be still and know that I am God." The time to be still in our rebellious nature is when sorrow and bereavement are most severe. "It is the Lord," said the worthies of old; "let Him do what seemeth to Him good." The death of Elder Mitchell will be felt all over the land, but it is for you and those who knew him best to speak more particularly of his personal worth and Christian character, while we who lived beyond the charm of his voice and the sight of his well-ordered steps are to trace his goodness, his affection, and his love of truth in the written page, as we do in the case of Paul and other pensmen of the Lord. Before such spiritual excellence and moral worth, such heaven-born humility and Christian love, the world's grandeur and ostentation are a thing of nought. We need not ask, who will write the memorial of his life or his epitaph in death. He needeth no epistle of commendation from any, for he, being dead, yet speaketh, and our edified and instructed hearts are the seal of his ministry. The spirit of devotion and love, and the incense of spirituality are in all his writings. His editorial in the last GOSPEL MESSENGER would be a monument to any name. Let us read that sterling address again as a message from the spirit-world. Dear readers of the MESSENGER, though his pulseless hand is forever stilled, let hope be mingled with our sorrow. The dear Lord Jesus, when near His own departure, left comfort for the hour of bereavement. "Let not your hearts be troubled," He exclaimed, "in My Father's house are many mansions;" and when the last one of the redeemed has crossed the dark river, or has been immortalized at His second coming, his salutation will be, "Father, behold! I and the children Thou hast given Me." The Lord is spoiling this world to us by removing our treasures beyond the stream of death, and thus creating the desire within us to follow them. Our sainted Brother Mitchell, dear Elder Respass, your own beloved parents, with a host that no man can number, are now within the veil; it is we whose trials and tears are unfinished, and for ourselves we should be concerned, and not for the glorified ones. The dear Lord guide us through every trial and temptation yet to come. The happiest moment that can ever come to any child of mortality is when he has Paul's assurance, and with him can say, "I have fought a good fight, I have finished my course, I have kept the faith."

Yours brother in the everlasting hope,

S. B. LUCKETT.

Crawfordsville, Ind.

DEAR BROTHER HASSELL:—The death of Elder W. M. Mitchell will be sad news to the brethren everywhere. "The righteous is taken away from the evil to come," and the dear old brother now rests from his labors, and I am sure his works shall follow him. He will yet live in the memory of the Lord's people. While he was sound and true as a Baptist, he was forbearing and tolerant with his brethren. I never met him, but I have long loved him as a precious brother. Let us remember that God who made him a blessing to Zion still lives, and can still bless the Church with faithful men. The value of a true and faithful man to the Lord's people can not

be told, and such was our dear brother, I have no doubt. How many dear ones who were true and faithful have been called away in the last score of years! I knew as many, or more, who have gone to their reward as I know that yet remain on earth. How precious is the hope that there is a home where all the dear people of God shall meet, beyond the last sorrow and grief, and all our sins shall be taken away! Let us rejoice in the Lord and bow submissively to each severe providence.

The work of death will not be finished till we shall all be in our graves; but blest be the Lord, we shall one day triumphantly exclaim: "O death, where is thy sting? O grave where is thy victory?" With this precious hope, let us say, "Not as I will, but as Thou wilt."

Affectionately,

JAS. H. OLIPHANT.

Memorial Resolution of the church at New Providence, Ala.:

The Church of Christ, of the Primitive Baptist faith and order, at New Providence, Crenshaw County, Alabama, in conference on the 2d day of March, 1901, adopted the following resolutions, to-wit:

WHEREAS, Our Heavenly Father has seen fit in His allwise providence to remove from our midst our beloved brother, Elder W. M. Mitchell, be it, therefore,

Resolved, first, That we deeply deplore the absence of so great and useful a gift, and that we do hereby acknowledge the goodness of God bestowed on us through the faithful and efficient labors of our departed brother, both from the pulpit and the press.

Resolved, second, That we do deeply sympathize with our dear brethren and sisters of Mount Olive Church in the loss of their faithful pastor, and for the bereaved family and numerous intimate friends in our great bereavement.

Resolved, third, That a copy of this feeble, though sincere, expression, be sent to the family of the deceased, one to the church at Mount Olive, Lee County, Alabama, and one to Elder Sylvester Hassell, for publication in THE GOSPEL MESSENGER, with request that the *Pilgrim's Banner* copy the same.

By order of the church in conference.

J. E. W. HENDERSON, Moderator.

W. A. JACKSON, Clerk.

LESSONS FROM THE LIFE OF ELDER MITCHELL.

In THE GOSPEL MESSENGER for February and March, 1884, Elder Mitchell gave a short but most interesting account of the early part of his own life. From this account, and from his writings in our various periodicals for the last half-century, and from my personal acquaintance and correspondence with him, I desire to present in a brief manner, for the benefit of the present and future generations, fifteen important, instructive,

elevating, and comforting lessons to be derived from his long, excellent, and useful life:

1. The Need of a Divine and Gracious Change.

From early youth he had many serious thoughts about God, sin, death, and eternity, as perhaps all human beings have at times; but these thoughts did not amount to anything until, when about 15 years of age, he was struck under deep conviction for sin, and then he began for the first time in his life to beg God to have mercy upon him. This conviction and this crying unto God proved that the Divine Spirit had quickened him from the death of sin, giving him a new and heavenly life, and preparing him to come to Christ and find in Him salvation from the guilt and power of sin. And when he obtained this precious hope, the whole creation looked new and beautiful, and his mourning was changed into rejoicing and thanksgiving to God.

2. Doubts and Fears.

He soon becamee distressed by the discovery that he still had sin remaining in him—that he could not live free from anger, passion, and many other vain and foolish things. He read the Bible through twice to ascertain its teachings and to know his own condition and the remedy for it, if possible; but it was a sealed book to his understanding on this most important of all points to him. Then he tried to think no more about the matter, and gave himself up to many frivolities and worldly amusements—dancing and such things, but even when thus engaged he felt ashamed of his folly and his heart was heavy and his spirit sorrowful. He felt that he could not claim that he had any hope in Christ.

3. Use of Human Teaching.

After several years of darkness, coldness, and distress, he consulted, by his wife's advice, her father, who was an orderly and devoted Primitive Baptist of many years' standing, and his soul was richly instructed and comforted by the dear old brother, who told him his own Christian experience, and quoted many Scriptures (which he himself had never understood before), setting forth the nature of the spiritual birth, the warfare between flesh and spirit, the promptings to obedience, and the opposition of our fleshly nature to it, the chasten-

ing of our Heavenly Father upon disobedient children, darkness of mind, hardness of heart, and continual tossings, temptations, and trials that would come upon those who were "quenching the spirit" of obedience which the Lord had wrought within them. While the dear old brother was talking, he felt that it was God's truth, and he wondered that he had not seen and known it before. He joined the church at Providence at the next meeting. Thus we see that human teaching is not meant to give spiritual life to those who are dead in sin, but to inform those who are already spiritually alive, and to comfort and strengthen them, and lead them into the paths of obedience to God's commandments.

4. A Divine Call and Qualification to the Gospel Ministry.

Even before he joined the church, he was heavily burdened with the work of the ministry, and his mind was directed to the language in Isaiah xii. 4, "Declare His doings among the people, make mention that His name is exalted." He often went alone to the woods and fell on his face, weeping and begging the Lord to remove such thoughts from his mind, and never allow him to enter into and disgrace the holy and sacred calling of preaching, and he pleaded his ignorance and unfitness, and would not tell anyone about his impressions, though he earnestly begged the Lord to show him what He would have him to do. At last he was so distressed that he felt constrained to tell his impressions to his wife and her father eleven months after he was baptized, and he found that his church was already convinced that the Lord had laid the work of the ministry upon him; and, the pastor being absent, he for about two hours, with sweet liberty, declared the doings of the Lord among the people; and his own father, who had been a bitter Arminian, and had gone angrily to the meeting, and sat on the back seat, was wonderfully moved to tears under the discourse, and two months afterwards his father and mother and wife were all baptized. It is perfectly evident that the Lord, without the help of man, had called and qualified His servant to preach His gospel. Elder Mitchell was not acquainted

with the original languages in which the Old and New Testament Scriptures were written, and had but little English education, except such as he obtained by private study; and yet he was one of the ablest and most useful ministers and writers of modern times. While a knowledge of Hebrew and Greek is desirable, it is not an essential qualification of a gospel minister; the one indispensable requisite for a true minister is to be born of the Spirit of God and taught in the school of Christ.

5. Long and Fiery Trials.

Soon after he was married, and before he began to preach, he got badly and permanently hurt for life, from heavy liftings, by the breaking of his breast-bone and the rupture, just above the heart, of some of the ligaments from his left arm, causing that arm to perish away so that he could not lift anything with that hand, and compelling him to wear for several years a broad bandage around his chest, as tight as he could well bear it, and never, at any time, was he clear of severe suffering—sleeping but little unless propped up in bed, and from this injury he suffered all his life more or less. And he had a disease of the eyes, and spinal, kidney, and prostate disease, which gave him great trouble, from which he often thought he would die. He was so feeble sometimes that he could not stand more than five minutes to preach. He raised his family of eleven children on a poor little stony piece of ground, and would never go in debt more than ten dollars a year. Once or twice he suffered from destructive fires. His spiritual distress a month before he died, feeling that he was sunk “in the lowest hell,” as described in his letter of January 21st to Elder Satterwhite, was most heart-rending. Our beloved brother had thus to live in the furnace during almost every moment of his Christian experience. His Lord and Saviour, in this manner, burned away the dross of his fleshly nature, and purified and refined him for His Master’s service.

6. Exemplary Character.

Of course we know that he was of a sinful race, and therefore had a sinful nature and sinful thoughts, but it would be hard to find any outward manifestation of sin in his spoken or written words or in his actions.

Like Joseph and Daniel, his life was most noble and exemplary, and shone as a beacon-light in the moral and spiritual darkness of the world. No one who knew him well, and who believes even in the letter of the Bible, can doubt that he was a follower of Christ, and that he has now gone to be forever with the Lord.

7. Humility.

He never claimed infallibility or exalted himself above his brethren, but rather abode at their feet. One of the most touching scenes I ever witnessed was when I saw him with his long white hair and beard, at a yearly meeting at Mount Olive, lay aside his coat and gird himself with a towel, and take a basin of water and get down on the floor in front of Elder F. M. Casey, of Georgia, and ask permission to wash his feet, saying, "The highest privilege to which I ever aspired was that of washing a brother's feet." His tone and manner were most Christ-like and affecting. And so, during his Christian life, he not only had humility in his heart, but he was also clothed with it, to the glory of God and the edification of His people.

8. Gentleness.

In the highest sense of the word he was a Christian gentleman, gentle in his dealings with his brethren and sisters and with the world, and gentle in his writings. He never compromised his principles, but even in re-proving the erring, he used the greatest gentleness, manifesting that "wisdom which is from above, that is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

9. Opposition to Strifes of Persons and Words.

He did not himself engage, nor encourage others to engage in personal and wordy contentions. He was not envious or jealous of other ministers, and did not seek to gratify selfish ambition by pulling others down and elevating himself above them. He did not at all believe in bitter and verbal controversies between brethren who were agreed in the fundamental principles of the doctrine of Christ.

10. Opposition to Human Institutions.

He never joined any society but the Church of Christ,

and he thought the church was complete without any human additions, eschewing Sunday Schools, Theological Seminaries, Bible Societies, Tract Societies, Mission Societies, Temperance Societies, Endeavor Societies, and all Secret Societies, such as the Masonic, Odd Fellows, Knights Templar, Knights of Pythias, etc. He maintained for many years that Associations had no power over the churches; and at last, through his influence, as he found no example or command for an Association in the Scriptures, his own Association, the Olive, was peacefully and silently dissolved.

11. Opposition to Human Speculations.

He was too wise to indulge in speculations or guesses about things not clearly revealed in the Scriptures, in regard to what took place before the creation or what has taken place since that time, or what will take place in the future eternity. He believed in accepting and resting upon exactly what the Scriptures say on these subjects, and not in running far beyond the landmarks of the Bible in regard to these or other matters, and in spinning out of one's own brain theories so fine that they can not be seen, and in thus befogging and confusing and dividing the dear people of God by the dreams of disordered imaginations.

12. Opposition to Human Traditions.

He did not believe in imposing upon any church or any member any religious customs that have arisen since the apostolic age—such as formal correspondence among churches, making feet-washing an appendage of communion, always communing on Sunday, hand-shaking during meeting, the belonging of a church to an organized Association, etc. He was willing for churches or members that wished such things to have them, but he did not think that those who did not wish them should be required to have them.

13. Christian Forbearance.

He maintained that we should not set up new tests of fellowship, dividing and sub-dividing, again and again, our small denomination, and thus help the world, the flesh, and the Devil tear in pieces and destroy the churches of the saints. He thought that those who are agreed upon the great cardinal truths so plainly set forth

in the Scriptures that no honest spiritual inquirer can mistake them, should patiently forbear with one another in regard to all minor points of expression or practice not clearly declared in the Scriptures.

14. Reverence for God's Word.

I never saw a person who had a higher regard for the Holy Scriptures than our dear brother. While I have been conversing with him, he seemed to know them *by heart*, in a double sense—not only remembering and quoting them at great length with the minutest accuracy, but also giving the spiritual meaning of them in the fewest and choicest words. He revered the Scriptures both in what they say and in what they do not say. The word of the Lord settled every matter for him; and beyond that word he thought it presumptuous irreverence to go.

15. Fellowship with the Sufferings of Christ.

In his life-long poverty and trouble and sorrow, and in his deep anguish of soul a short time before he died, feeling that God had forsaken him, and drinking of the wormwood and the gall, he experienced the fellowship of his Redeemer's sufferings, and was made conformable unto His death. And having thus suffered with Christ, we are persuaded that he now reigns with Him in glory, and that when Christ shall descend from heaven with the voice of the archangel and the trump of God, his body also will be raised incorruptible and immortal like the body of his risen Lord, and in the image and favor and presence and service of God our dear brother will be perfectly satisfied.

SYLVESTER HASSELL.

THE CHURCH.

There is only one church, and it is called in Scripture the church of God. Jesus Christ is the head and husband; the church is His body, composed of many members. The true and genuine members of the church are the redeemed of the Lord (Isa. li, 11; lxii, 12); Christ hath redeemed them with His own blood out of every kindred, and tongue, and people and nation. Rev. v. 9. The members of the church are God's elect accord-

ing to His foreknowledge, and are made His children through the sanctifying power of the Holy Spirit and application of the blood of Jesus Christ (1 Pet. i 2); in all of which they are in the objective case, not active, but passive in the hand of God. They were chosen in Christ, not in Adam, before the world began (Eph. i. 4); yet they are in nature of the fallen race of Adam. But being redeemed by Christ from their fallen state, and from all iniquity, they are called—quickened, regenerated, born again or from above, and given to Christ anew to live with Him in His kingdom or church on earth, and in His everlasting kingdom above.

The church of the Firstborn, the pillar and ground of the truth, is God's building and husbandry, and is not therefore a mere moral human institution, depending upon the agency of creatures to perfect its growth or to determine how many of our depraved race shall be embraced in its folds.

The militant church, as it exists in this world, is a Divine institution, established by the authority of Christ, organized and disciplined by the apostles by His authority, and under the direct power and guidance of the Holy Ghost. Christ is the King that rules in righteousness, and the apostles are the princes that rule in judgment (Isa. xxxii. 1), and from their judgment there is no appeal. When these judges say, "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast," that settles the question at once and forever. When they say, "There is one body, and one spirit, even as ye are called in one hope of your calling," it is vain for us to contend that there is a plurality of bodies or churches, acting under different and varied doctrines and ordinances. It will not do.

And when the King Himself says, "My sheep hear My voice and follow Me," it is true, and there is no use to dispute His word and say, They are all His, whether they follow Him or not. Christ has said, "By their fruits ye shall know them"; and when one, professing to be a Christian, fails to exhibit the fruits of obedience, we have no authority to recognize him as a child of God. If they are His He knows them; yet this is the rule

given by which they are to be known and recognized by the church as members thereof.

The church, as an institution on the earth, is a great and honorable superstructure; it is the appointed home for the family of believers, in which they are required to live together as a family of peace and love, and worship God unitedly. They are entitled to this holy privilege on conditions of walking uprightly, and working righteousness, and speaking the truth in their hearts. (Psa. xv. 1, 2.)

The church is a tribunal empowered to execute the law of Christ, but not to make laws. She is clothed not with legislative, but executive authority; and when any church organization loses sight of this great truth, and undertakes to apply any other rule of action than that which is divinely written, she enters the broad way which leads to dissolution and destruction. When a church holds in her communion such characters as the law of Christ denounces and requires her to put away, she thereby becomes partaker of the disorder, and dishonors her Head and Husband, and loses her chastity, and begins to descend below the dignity with which she was crowned. As the world progresses in the development of her natural resources for wealth and pleasure, the church is in danger of losing sight of her Master's cause, and of letting the Christian banner trail in the dust by tolerating the evil conduct of some who live and walk after the flesh. But the time—the dreadful time—draws near when Zion shall be redeemed with judgment and her converts with righteousness.

The church should never be prostituted to a level with any human institution, however moral in its character or profitable in its workings such human institution might be, or seem to be. The one is Divine, the other human, and there is, therefore, no comparison. There is an apparent disposition on the part of the world to exalt its institutions to equality with the church; and it is a very dangerous tendency, when any of God's children begin to slide into this sinful error, with no better defense at hand than that of the idolatrous Jews, who held the traditions of their fathers above the commandments of God.

The church is God's temple, His chosen habitation; and destruction is threatened against any man who does defile it by wicked conduct and disobedience; and it is the duty of every minister, deacon, and private member to so live and act as to reflect the sacred honor and dignity of the only scriptural religious organization on earth, and to labor together for the peace and fellowship of all who are Divinely qualified to dwell in this house or institution of God. Each and every church organization should look diligently to her own internal peace, and discipline her members according to the Scriptures, and this course, if diligently followed, will secure the union of the churches and peace and fellowship will be the effect.

J. E. W. H.

QUESTIONS AND ANSWERS.

1—Q. Is sin a creature of God? A. It is false, nonsensical, and blasphemous to say that sin is a creature of God. Sin is the act of a fallen creature of God in disobedience to his Creator. It is called in the Scriptures the transgression of the law, disobedience, unrighteousness, ungodliness, wickedness, iniquity (1 John iii. 4; v. 17; Rom. v. 19; i. 18; Gen. vi. 5; Exod. xx. 5); and the Scriptures always speak, not of God, but of man as being the author or doer of sin. God is infinitely holy, and made man in His own image, sinless and upright (Gen. i. 27; Eccles. vii. 29); but man, left to himself, of his own will deliberately and rebelliously disobeyed his holy Creator, and thus involved not only himself but all his posterity in sin and death (Gen. iii.; 1 Tim. ii. 14; Rom. v.) In Isa. xlv. 7 in the expression "I make peace and create evil," the word rendered evil ("ra"), as in about a hundred times in the Old Testament, means, not the *moral* evil of *sin*, but the *punitive* evil of *suffering* which a righteous God inflicts upon those who transgress His holy commandments; the very structure of the sentence proves that the evil spoken of is, not sin, the opposite of holiness, but darkness and trouble, the opposite of light and peace (darkness and trouble being righteously visited by a holy God upon His creatures who wilfully and wickedly disobey Him).

2—Q. Why are the descendants of Abraham through Isaac and Jacob called Hebrews, Israelites, and Jews? A. They are called *Hebrews*, either from Eber, an ancestor of Abraham (Gen. x. 21, 24, 25; xi. 14–26; xiv. 13); or from the Hebrew word “eber,” meaning “beyond,” because they came into Canaan from beyond (or east of) the River Euphrates; and called *Israelites* from Jacob’s new name Israel (“prince of God”) given to him at Peniel when he wrestled all night in prayer with the angel and prevailed (Gen. xxxii. 21–32); and called *Jews*, from Judah, one of the sons of Jacob (Gen. xxix. 35; xlix. 8–12). The term “Hebrews” is a racial name (and gives name to their language); “Israelites” is a religious name; and “Jews” is both a racial and religious name, and has been used since the carrying away of the Northern Kingdom of Israel into Assyrian captivity, from which it never returned—the most of the Hebrews who returned from the Babylonian captivity being of the tribe of Judah.

3—Q. When Paul said, “I am now ready to be offered, and the time of my departure is at hand” (2 Tim. iv. 6), did he allude to some death sentence or certain knowledge of his death? A. It is very likely that he did. From having been the bitterest enemy of Christ on earth he had suddenly, by Divine, unmerited, and almighty grace, become His most devoted friend and servant; he had labored and suffered more for Christ than any other man that ever lived; he had given up his brilliant prospects in the Jewish church, and his country, and his liberty for Christ; and now he was about to lay down his life for Christ who had laid down His far more precious and holy life for him, and to seal with his blood his clear, strong, humble, faithful, laborious, and self-sacrificing testimony to the Divinity, Messiahship, and Salvation of Jesus Christ. The monster Nero, the reigning Roman Emperor, had already begun his persecution of Christians; and he would not be satisfied until he had taken the life of their leading minister. But Paul had long since felt that it would be better for him to depart and be with Christ than to remain in this world of sin and sorrow (Philip. i. 21–24); and he was assured that the Lord would deliver him from every evil work

and preserve him unto His heavenly kingdom, and would, in the day when He came to make up His jewels, give a crown of righteousness to him and to all who love His appearing (Mal. iii. 16-18; 2 Tim. iv. 8, 18).

4—Q. In the expression "Whosoever is born of God doth not commit sin" (1 John iii. 9), does John mean that the man who is in possession of spiritual or Divine life does not commit sin, or does he mean that the *part* of man that is changed does not? A. Of course the holy nature or Seed or Spirit of God in one of His children does not and can not sin; but I think that the original and the context and other Scriptures show that the Apostle means by this language that the child of God, who has the Holy Spirit dwelling in him, does not and can not go on in habitual, presumptuous, outbreaking, unrepented sin, as he did before his regeneration, and as the unregenerate world does (see, especially, in proof of this explanation of the passage, Rom. vi., viii. : John xiv. 23; 1 John i. 6; ii. 4, 29; iii. 3, 7, 10, 24; iv. 12, 13, 20; v. 2, 3, 4, 5, 12, 18-20)

5—Q. What are your views of the "Thousand Years" mentioned six times in Rev. xx.? A. That it denotes a period of a *literal* thousand years, *still future*, during which, by the will and power of God, truth and righteousness and peace and happiness will prevail on earth to an extent never before known since the fall of Adam and Eve in the Garden of Eden, and after which there will be the greatest apostasy of the human race from the profession of religion ever known, followed by the general resurrection and judgment, the conflagration and renovation of the world, the consignment of the wicked to hell, and the welcoming of the righteous into heaven. It has been said that everything in the book of Revelation is figurative, and not literal. The great inaccuracy of this remark may be seen by any person of ordinary intelligence and candor by reading even the first chapter of Revelation. There can be no doubt that a great deal of the book is figurative; and it is equally certain that much of it is literal. The mention of the exact period of a thousand years *six times* in the first half of Rev. xx. seems to me an indication that a literal period of a thousand years is meant. The fact that this

period is *still in the future* is proved by the circumstances that the Beast and False Prophet (the Satanized World Power and Apostate Church) are declared in the 19th chapter to have been cast into the Lake of Fire and Brimstone (which surely has not yet taken place), and that during the thousand years, Satan is bound in the Bottomless Pit and does not deceive the nations (which most certainly has never taken place since the fall of man—see Rev. xii. 9 and 1 Pet. v. 8). Whether the Lord Jesus Christ, the Resurrection and the Life of all His people, and the Judge of quick and dead, will appear personally and bodily on earth at the beginning or at the end or at both the beginning and the end of the Thousand Years, is not clearly revealed in the Scriptures and can not be certainly known until the actual event; the ablest Baptist and Bible scholars and writers of former and the present generations have held different views on this subject. John Gill, the most learned, able, and sound Baptist since the days of the Apostles, believed that the Thousand Years would be the Day of Judgment (2 Pet. iii. 8), and that Christ would personally and bodily appear on earth at the beginning of that period and raise His dead and change His living saints, and reign with them in a spiritual and glorious manner on earth a thousand years, and at the end of that time raise the wicked dead and judge them according to their works, and send them to hell, and make the earth heaven and dwell with His people here forever. The latest and most learned and able and sound advocates of Gill's views think that Christ's risen saints will, during the Millennium or Thousand Years, reign with Him from heaven, in their glorified bodies, as king-priests, over the nations of the earth who will then be delivered from the influence of Satan and will be their willing subjects (Matt. v. 5; Luke xix. 17, 19; Rev. v. 10)

6—Q. What are the books, mentioned in Rev. xx. 12, to be opened at the last judgment, and who are to be judged out of the books according to their works? A. The books are the books of the law (Gal. iii. 10), the book of conscience (Rom. ii. 15, 16), and the book of God's omniscience (Heb. iv. 13); and another most precious book, the book of God's fatherly remembrance,

mentioned at the close of the Old Testament (Mal. iii. 16-18), which is the same as the Lamb's book of life, mentioned at the close of the Testament (Rev. xiii. 8; xx. 12-15; xxi. 27)—a book containing the names of all those redeemed to God by the blood of the Lamb out of every kindred and tongue and people and nation (Rev. v. 9, 10; i. 5, 6; Rom. viii. 28-39; 1 Cor. i. 26-31), their names being written therein, not for their works, but for Christ's work for and in them—the *Lamb's* book of life (Rom. iii. 10-20; vi. 23; xi. 6). The whole human race, believers as well as unbelievers, are to appear before the judgment-seat of Christ (Matt. xxv. 31-46; Rom. ii. 1-16; xiv. 10; 2 Cor. v. 10). The outward works of each one will show plainly to all the character of the life within. Those who love Christ engage in loving and humble ministrations to His people; those who do not love Him do not engage in such ministrations (Matt. xxv. 31-46). The good works of God's people are the external evidences to all men of their election, redemption, and regeneration, and their preparedness for heaven; while the evil works of the non-elect are the evidences of their having no interest in the salvation of Christ and of their preparedness for hell.

7—Q. What is meant by Rev. xx. 14—"And death and hell were cast into the lake of fire; this is the second death"? A. By "death" is here meant the first death, the separation of the soul and body; and by "hell" (in the original "hades," the unseen or spirit-world) is meant the separate state of the soul after temporal or physical death; both of these are to be ended or destroyed forever. The people of God will die no more, but reign forever with Him in glory (Rev. xxi. 4; xxii. 3-5); but the wicked, whose names are not written in the Lamb's book of life, the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and liars will be cast into the lake of fire and brimstone, which is the second death, everlasting separation from God, everlasting destruction of both soul and body in hell (Rev. xxi. 8; xxii. 15; 1 Cor. vi. 9, 10; Gal. v. 19-21; Ephes. v. 5; 2 Thess. ii. 7-9; Matt. vii. 23; x. 28; xxv. 41, 46).

S. H.

REMARKABLE PROVIDENCES.

“Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!” “Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord.” Psalm cvii. 8, 43.

THE GOD OF THE FATHERLESS.

Psalm lxxviii. 5.

“A gentleman, walking along one of the streets of Philadelphia, was accosted by a boy who pleaded for a penny. The gentleman was at first inclined to send him away, but something in the boy’s face forbade that, so he asked—‘What do you want to do with a penny?’ ‘Buy bread, sir,’ was promptly answered. ‘Have you had nothing to eat to-day?’ ‘Nothing, sir.’ ‘Boy, are you telling me the truth?’ asked the gentleman, looking him steadily in the face. ‘Indeed I am, sir.’ ‘Have you a father?’ questioned the gentleman, now thoroughly interested in the boy. ‘No, sir; father is dead.’ ‘Where is your mother?’ ‘She died last night. Come with me and I will show you where my mother is.’ Taking the hand of the boy, the gentleman followed his guide down a narrow alley, and stopped before a miserable place which the boy called home. Pushing open a door, he pointed to his dead mother, and said—‘There is my mother, sir.’ ‘Who was with your mother when she died?’ asked the gentleman, deeply moved. ‘Nobody but me, sir.’ ‘Did your mother say anything before she died?’ ‘Yes, sir; she said, “God will take care of you, my son.”’

“Sooner than his dying mother had dared to hope, God had honored her faith by sending to her son one whose heart was touched with tenderest pity for her condition. The gentleman was a Christian, to whom God had intrusted much of this world’s goods, and the little orphan was kindly cared for by him. God in His word is called the Father of the fatherless. He has said that none of them that trust in Him shall be desolate, and it is safe to trust in His promises.” S. H.

OBITUARIES.

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

WILLIE ETHEL GOINS.

Willie Ethel Goins was born February 1, 1894, and died January 11, 1901, being six years, eleven months, and eleven days old. She was sick only six days, with impaction and peritonitis of the bowels. She suffered untold agonies, but bore her sufferings with patience. They called in their family physician, and he, together with their friends, did all they could to give her relief; but her time had come to depart this world. We feel that she went to sleep in Jesus, to awake in His likeness in that glorious world, where the wicked cease from troubling and the weary are at rest. Before she died she would call her parents to her, and put her little arms around her father's neck, and say, "Gracious, gracious! have mercy." About two hours before she died she seemed to get perfectly easy, and a few minutes before she died she called to her parents and smiled three times, which never can be forgotten by her parents. She was a lovely child, always very anxious for her parents' meeting days to come at Harmony church, calling it our meeting days, seeming to be very much interested in it. Her parents could not ask the Lord not to take her, in their grief and affliction, and said, as David did of old, "Show us Thy ways, oh Lord. Teach us Thy paths. Turn Thee unto me, and have mercy upon me, for I am desolate and afflicted."

The writer of this was at their house by their request, and tried to officiate, the best I could, from Luke viii. 52-54. Her remains were interred in the family cemetery near their house.

They ask an interest in the prayers of all God's children, as they desire to be submissive to the will of the Lord. Brother Goins and Sister Goins are good, orderly members of the Primitive faith and order.

This has been written by the request of Brother J. W. and Sister M. C. Goins, of Portson, Ga.

W. M. BULLARD,
Phenix, Ala.

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WALTER CASH,
MARCELINE, MO.

AUTOBIOGRAPHY AND BOOK OF SERMONS.

I have written and have about ready for the press a book with the above title. It will contain my Christian experience, my call to the ministry, an account of my travels and labors in the ministry, and sermons on the following subjects: "The Holy Scriptures," "The Faith Which Was Once Delivered Unto the Saints," "The Gospel Rule," and "Discipline." If I am not mistaken I have felt the inspiration of the Holy Ghost in my heart while writing this work, and have already been benefitted myself spiritually in preparing it. This gives me an assurance that it will be beneficial to those who read it. I have felt an impression to write, and have been writing, for the religious press, from the very beginning of my public ministry, which I hope has been of the Lord. I have been preaching and writing for over thirty-three years. I have given my life to the cause of Christ, in my imperfect way. I feel now that the day of my life is far spent, but I have a hope through grace of obtaining as a gift an immortal crown by and by in heaven.

The book will be printed in large print so that old people can read it, on good book paper, and will be well bound. It will have between two hundred and three hundred pages. The price of it will be one dollar a copy, with the understanding that after the printing, binding, and postage are paid for, I accept the balance as a remuneration for my time and labor in preparing the work.

I am taking the names of brethren, sisters and friends, who desire the book. Those near me, and who know me as a minister of the gospel, are subscribing freely, and I feel encouraged. I desire to get subscribers enough to guarantee the sale of the book, and I now request all who may read this notice, who want a copy, to send me a postal card or letter, and I will record their names, and send them a copy when the book is published. The money need not be sent until the book is printed, but I want to get all the names I can. So, send on your names, and help me get the work out, and you will not only insure its publication, but you will have the satisfaction of being useful in the matter.

Address me at Kirkwood, DeKalb County, Ga.

Yours truly,

T. J. BAZEMORE.

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Vol. 23.

No. 5.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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MAY, 1901.

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The Gospel Messenger.

MAY, 1901.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 23.

WILLIAMSTON, N. C., MAY, 1901.

No. 5.

AT THE CROSS.

"I am crucified with Christ, who loved me and gave Himself for Me." Gal. ii. 20.

O, Jesus, sweet the tears I shed,
While at Thy cross I kneel;
Gaze on Thy wounded, fainting head,
And all Thy sorrows feel.

My heart dissolves to see Thee bleed,
This heart so hard before;
I hear Thee for the guilty plead,
And grief o'erflows the more.

'Twas for the sinful Thou didst die,
And I a sinner stand;
What love speaks from Thy dying eye,
And from each pierced hand!

I feel this cleansing blood of Thine
Was shed, dear Lord, for me—
For me, for all, O, grace divine!
Who look by faith on Thee.

O, Christ of God! O, spotless Lamb!
By love my soul is drawn;
Henceforth forever Thine I am,
Here life and peace are born.

In patient hope the cross I'll bear—
Thine arm shall be my stay—
And Thou, enthroned, my soul shalt spare
On Thy great Judgment Day.

RAY PALMER (1867).

TRUE AND FALSE RELIGION.

Religion is to believe on our Lord and Saviour Jesus Christ; not to profess to believe only, but be a believer indeed and in truth, possessing a feeling guilt of sin. The accompaniments of a true believer are faith, repentance, hope, and charity; these all go together to adorn the Christian's life and to honor the God of heaven. There was a time when to profess to believe was not a

popular thing in the world, and meant persecution and perhaps death. But now it is altogether different. Men are professing to be converted to Christ all over the land and they don't seem to bring on themselves any cross or warfare whatever. It seems to be spreading and carried about as a contagion; and, if it is real, we ought to rejoice that it is so; but, if it is only a mock or a sham, in order to float high, then we ought to regret that it is so. If some one asks us to become religious and we give our consent to be converted and do not from the heart feel serious, do not feel sick of sin, then it is hypocrisy. We can judge a tree only by the fruit it bears; so we must look on and wait for their fruits, which will be the turning away from old things and practicing the new. The fruit is the good that follows. The religion that shows no change, no breaking away from former habits, no sacrifices to be made, that does not show true repentance from former lusts of the flesh, a pang of sorrow that strikes the heart when a wrong has been committed, is worse than useless. Without these feelings we would think it a very poor kind of religion, and that the one professing to believe was farther away from God than before he professed. Of course it is easy to claim to be converted, especially when it is pleasing to all around us and as we might think would help us on in the world and among the people. And, too, we might claim to have religion and, so far as outward appearances go, we might deceive the very best of God-made Christians, but then we could not deceive God. So the best way, perhaps, after all, if we are in earnest, is to be honest. If we are persuaded and have experienced no real change, we had better wait until we have, no matter what the world does, no matter what they say; no matter if they do not respect us for not stepping out on their side and acting with them merely to please and help them hold up some particular sect; no matter for all their whimsical notions. If we are honest, God will respect us; and if we, after awhile, become truly changed, if we have been with Him and He has been with us, then we are safe, and if He be for us, who can be against us? Fear not then what others say, if we are despised and

evil spoken of, remember it was so with Christ. If we are persecuted for our belief, remember He was persecuted for His belief. If we are hated of all men, remember it was so with Him and all His followers, and that, too, for hundreds of years after His crucifixion it was not safe to own Him as their Saviour. He preached and taught the truth, and it was the truth they despised; it is the same to-day. It was the truth that hurt, the truth that made them mad, the truth that condemned them for their wicked, hypocritical professions. He taught them as one having authority and all power, but He was rejected and His counsel was thrown to the winds. But when He called men, they answered Him, and came repenting, believing, and accepting in sincerity and in truth, no mocking and no sham. Man with this kind of religion at once becomes an obedient child. Religion is pure, but it has its opposite which only consists in profession, and is not pure but always opposes the truth, and those making a false profession of religion are as ready to-day to persecute the true followers of Christ as they were in His day.

Barrow, Illinois.

A. BARROW.

JOSEPH.

"And the patriarchs moved with envy sold Joseph into Egypt, but God was with him."—Acts vii. 9.

Joseph represents Jesus, and is one of the fullest representatives in the Old Bible.

Joseph was the specially beloved of his father; so Jesus was the highest object of God's special love. Jacob manifested his love to Joseph by many acts of kindness, but chiefly in making him a coat of many colors.

God loved Jesus, His son, better than all the sons of man, called Him His beloved Son at the time of His baptism, and invested Him with that eternal, spotless righteousness with which poor sinners are saved.

Joseph's coat was dipped in blood to show Jacob that Joseph had died, which he did in a figure, like Isaac; so Jesus in bringing His eternal righteousness to bear for His bride, His church, shed His blood and died on the cross, thus redeeming from all sin all the elect of God.

Joseph dreamed that his brothers' sheaves bowed down to his: which seems to show forth what afterward occurred—that Joseph's brethren very humbly bowed down to him in Egypt.

So Jesus was persecuted by His own people, and they were no doubt made jealous of Him for His foretelling His coming glory, and hence they crucified Him, but it is eternally true that every knee shall finally bow and every tongue shall confess that Jesus is Lord to the glory of the eternal Father.

Joseph was sold through envy, so Jesus was crucified through envy and malice.

As Joseph was sold for twenty pieces of silver, so Jesus was betrayed and sold by Judas for thirty pieces of silver.

As Joseph went down into a pit, so Jesus went down into the lowest stoops of humility that the law demanded, descended into the lower parts of the earth, there rescued and redeemed the least and last one of His people, brought them up out of the pit, set their feet upon a rock, put a new song into their mouths, even praise unto our God.

As Jacob sent Joseph out unto his brethren; so the eternal Father sent Jesus unto His own.

As Joseph afterwards was commanded to send his brethren after Jacob's household, so Jesus says: "As my Father hath sent Me into the world, even so send I you into the world."

The Father sent Jesus into the world, and then Jesus sent the apostles into the world.

As Joseph was the first-born of the beloved Rachel, so Jesus was the first-born among many brethren.

As Joseph was not full brother in the flesh to all his brethren as he was to Benjamin; so Jesus was not a brother in the flesh, so to speak, except to the Jews.

Before Joseph was made fully known to his brethren, he ate with them, and gave ordinary messes to each one, except to Benjamin, to whom he gave five times as much; and after he was made known he sent them away, giving them garments and food for their journey, but to Benjamin he gave five changes of raiment.

So this indicates to me the similarity of Christ's deal-

ings with the Jews. To those to whom He gave rich qualifications of food in the gospel, it could be no doubt truthfully said that Jesus gave them five times as much as to the Gentile ministry. See these five points of gifts unto men, which were not seen in their fullness except in the twelve:

“And he gave some apostles; some prophets; some evangelists; and some pastors, and teachers.”

In another place Paul tells how by the one Spirit he gave, wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues.

It is certainly clear that these precious gifts were received and appropriated in the twelve, who were Jews, more than in any of the Gentile ministry or members.

Such was the love of Jesus to the Jews, His kinsmen in the flesh, and foreshadowed, no doubt, by the tender love which Joseph had for his only full brother in the flesh, Benjamin. As Joseph was traduced, imprisoned, and ill-treated and humiliated before he rose to the height of his glory; so Jesus suffered shame, reproach, and every hurtful thing, before He was exalted at the right hand of God. As Joseph left his coat of many colors behind to suffer shame and reproach; so Jesus laid aside the glory that He had with His Father before the world began, to bear reproach and sin for us.

As sin and envy caused Jacob and Joseph to be separated for awhile; so if it had not been for sin, Jesus would not have had to leave the climes of immortal glory to come to this world to suffer, and be forsaken by His God. Sin is not a condition of salvation, but if there had been no sin, there never could have been anyone saved from sin. The word “saved” in the Bible always has reference to deliverance from sin, which could never take place if there had been no sin.

If anyone should teach that men could be saved from sin, when as yet there was no sin, he would certainly teach falsely. The word “saved” can not be rightly used only as it refers to salvation from sin.

A woman attempted to disgrace Joseph, and made report that Joseph had attempted to disgrace her; and

so had Joseph shut up in prison. So it was not Joseph's sin that caused him to suffer and go into prison, but the sin and wickedness of another. So also with Jesus; they charged sin upon Jesus as an excuse to crucify Him, but indeed the sin was all on the other side. So it was the sins of Christ's bride, and not His, that caused Him to suffer. He was innocent; but His people, for whom he suffered, were guilty.

As the Lord was with Joseph in Potiphar's house to guide him right and preserve him wherever he went; so Jesus in all His goings had the Holy Spirit and legions of angels at His command, and thus was enabled to do the righteous thing at all times.

As it would no doubt have been Joseph's will personally to have escaped all this suffering, yet he was enabled to bear it as God's will; so Jesus said in prayer in His last hours of suffering, "Not My will but Thine be done."

As Joseph, in Potiphar's house and in the prison, found favor with all he met; so Jesus went about doing good and found favor with the people and they gathered to Him to gain favors from Him.

As Joseph interpretend the dreams of the butler and baker that were with him in prison and their dreams were fulfilled exactly by the baker being slain in three days and the butler being restored to his former office; so Jesus was crucified between two thieves, one of whom seemed to be a guilty, unrepentant, unforgiven, alien, sinner, and no doubt was eternally lost, but the other showed a penitent heart as a forgiven sinner, and we have the word of Jesus for it that in that day he was exalted and in spirit was with Jesus in paradise.

And its meaning in another and a fuller sense may be seen in the Jews and Gentiles as nations; the Jews now hating and persecuting Jesus are cut off from the gospel privileges, while the Gentiles in this day (gospel day) are exalted to all the gospel privileges in this gospel paradise.

As the butler, on being restored to his position, forgot Joseph, which he was told not to do, so God's children, after receiving pardon for all their sins and the exalted privileges of God's house, often wander away from

Jesus and forget His precious words which He left with His people to remember Him by, and walk often as if by their own wisdom and power they had found deliverance from the prison of sin, and neglect their duties and obligations to God.

Pharaoh dreamed that there were seven fat kine devoured and eaten up by seven lean kine, and Joseph interpreted it to mean that there would be seven years of good crops, and then seven years of famine in the land; so Joseph was at once promoted as ruler over the whole land of Egypt, next to the King himself. This represents to me that in the eternal covenant of grace Christ was set up as next to His eternal Father in wisdom, power, love, mercy, holiness, truth, justice, etc., and, as a middleman or daysman, He was set up as a priest forever, after the order of Melchisadec. It is too late to arrange for a drouth after it comes. It is too late to build an ark after the flood begins to fall. It is too late to arrange for the protection of the first-born after the destroying angel starts through the land. It would have been too late to have provided for the famine that was to last seven years after the famine commenced. Yes, yes, too late, too late. Arminianism does not commence early enough for the salvation of poor sinners. The seven years of plenty represents to me that eternity in which God chose His people in Christ, predestinated them to eternal salvation, placed and fixed in Jesus Christ everything necessary to that end.

In Jesus we find the rock, water, bread (corn), meat, wine, butter, oil, honey, wheat, milk, medicine, and clothes.

Jesus is the Shepherd, Husband, Friend, Prophet, Priest, King, Leader, Life, Way, Truth, Light, Strength, Peace. He is the engine, train, and conductor that carries His people home to the great Union Depot—Heaven. Jesus is the Physician, Counselor, Advocate, Mediator, Daysman. His righteousness is our only sure clothes; His faithfulness, our hope; His power, our protection. Jesus was set up as this in the plan and covenant of redemption, before sin with its ruthless scourge fell upon the human race. But sin and its famine power can not disannul the word of Him who promised eternal life before the world began.

The seven years of famine represent the reign of sin upon the earth, but the people were fed notwithstanding the famine. Food abounded for the people, notwithstanding the devouring ravages of the famine. So also grace reigns even where sin abounded.

But let us come to special applications. Joseph honored God when put to the test by giving and ascribing all excellence unto Him. Pharaoh said to Joseph, "I have heard of thee, that thou canst understand a dream to interpret it." But Joseph answered: "It is not in me: God shall give Pharaoh an answer of peace." So we see, when people are led of God's Spirit they give Him all the honor and assume none for themselves. We do not find Joseph saying, "All this was because I was faithful and obedient and was doing good." No, he claimed nothing for his own good works.

Jesus, when He was here, perfectly obeyed His Father, but claimed that the Father who was in Him did all the work. But yet we do know that Christ's obedience, being perfect and sinless, was the price of our salvation and redemption.

So, however, in only a partial sense the right conduct and life of Joseph secured the food for the whole house of Israel, and may be used as a figure of Christ's obedience, by which He "became the Author of eternal salvation unto all that obey Him."

We must be careful in spiritualizing a long narrative like this, remembering that it has many special complete figures, as well as some general figures that run at once from the beginning to the finish.

God's foreknowledge, purpose, and providence are embraced in both the work of Joseph as well as of Jesus. If God had not have foreknown that the famine was coming, there could have been no previous arrangements made. God's purpose sustains a different relation to the seven years of plenty from what it does to the seven years of famine. In the seven years of plenty God furnished the rain and caused the corn to grow; but in the seven years of famine He withheld the rain, and hence the famine.

The sun is not the cause of darkness, neither is God the cause of sin, any more than the sun is the cause of

darkness. But when the sun withdraws his light the darkness prevails. When God gives the rain the corn grows; but when the rain is withdrawn corn dies. God's rain does not cause corn to die but to grow, neither is it exactly true that the want of rain is the positive cause of the death of the vegetation. Of course the corn dies without the rain, but God was under no obligation to send rain. So also God was under no obligation to prevent sin. But when God withdrew His restraining presence from Adam, like He withdraws rain, we see sin and the famine commence. God's purposes thus have a causative relation to rain and righteousness, but only a negative relation to sin and dry weather. God caused the seven years of plenty, and the salvation of His people; but He simply allows sin and dry weather.

Joseph therefore said to his brethren, with reference to their selling him into Egypt: "Ye thought evil against me, but God meant it for good, to bring to pass as it is this day, to save much people alive."

So we see how God's purposes in some sense bound all things.

" His providence unfolds the book,
And makes His counsels shine;
Each opening leaf and every stroke
Fulfills some deep design.

" Deep in unfathomable mines
Of never failing skill,
He treasures up His bright designs,
And works His sovereign will."

Graham, Texas.

J. H. FISHER.

(To be Continued.)

Princeton, Mo., February 4, 1901.

DEAR BRETHREN, EDITORS OF THE GOSPEL MESSENGER:—Having just finished reading "The Messenger" for February through twice, I happened to think my time was out, so I send you one dollar to pay for another year. I have taken the good old "Messenger" so long it seems like I would hate to do without it. I like so much to read the writings of the editors and contributors. It is all the preaching I hear that sounds like sal-

vation by grace, the doctrine that I believe. I have not been to an old Baptist meeting for a number of years. There is not an old Baptist in ten miles of here, that I have any knowledge of. So I feel very lonely so far as any spiritual company is concerned. There is plenty of preaching here in this town of Princeton, such as it is, but it don't do this poor old sinner much good. I often feel that I am the very least of all saints, if one at all. O! that the good Lord of heaven and earth would put it in the hearts of His people to pray for poor old weak, unworthy me, who feels to be nothing, and even less than nothing. I do not know whether I ever had an experience of grace or not. I thought twenty-five or thirty years ago that I might have had, though I never could tell much about it, or say just when. My mind was led towards the Old Baptists, and I went to their meetings a good many times (a good distance from home, though), and I thought they were the loveliest people I had ever seen. I would go to their meetings, and, when they would call for joiners, I would sit and shudder and tremble and feel that every word said was to me, and finally go away feeling worse than when I went. O! I did feel so little, so mean, so unworthy; though I was finally given courage and I went forward and was received and baptized the same day—the 19th of June, 1881. I then went to meeting several times and enjoyed myself tolerably well for two or three years. Then our preacher died, and some of the members moved away (we only had about a dozen members), and this just about broke up the whole concern. So I have been hammering along through the world by myself ever since. O! I have made many a crooked step in that time. Poor old unworthy me—now 67 years old, and I have had the grip this winter and am a long way from being well. Poor old sinner, I don't know how much longer I will be here, nor when my time comes to depart what is to become of me? My *only dependence* and hope is in the *grace* of God; There is no good thing in me. Now may the grace of God be with His people everywhere, for Christ's sake.

ZACH ROGERS.

YEARLY MEETING OF NEW PROVIDENCE
CHURCH, ALA.

Troy, Ala., April 8, 1901.

DEAR BROTHER HASSELL:—Please publish in “The Gospel Messenger” that the church at New Providence, Crenshaw County, Ala., will hold their annual three days’ meeting, commencing on Friday before the fifth Sunday in June, and invite the brethren and sisters of all the sister churches around to meet with them at that time and place. The brethren in the ministry are requested to attend. It is hoped that the Lord will bless the contemplated meeting to the good of all who may attend, and that it may be the means of lasting benefit to the church at New Providence. This church has borne the test of time, and a peaceable, quiet, and loving band of brethren and sisters worship there, some of whose ancestors preceded them in worship at this place, and have gone to their rest beyond the river of death. Preachers, brethren and sisters, as many as can, come to the meeting, and may the Lord bless you all.

J. E. W. H.

Clermont, Fla., April 4, 1901.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN CHRIST:—Enclosed find \$1 for “The Messenger” another year. I had hoped to meet all the editors of “The Messenger” and longed to see Elder Mitchell. But, alas! I can never meet that dear man of God on earth, and I often fear I will not meet him “up yonder.” The way seems so dark. He is at rest; his pen is idle, but his example still lives with the faithful who knew him. May God’s rich blessings be bestowed upon the family and the Baptists abroad, I hope is my prayer. May you and Brother Henderson be strengthened day by day for the work that awaits you, and may “The Messenger” still come, “Speaking the truth in love.” It surely is a blessing to the poor and destitute.

May God’s blessing be multiplied to Israel. Pray for me and mine, and come to see us when you can.

Your poor brother in hope,

W. M. WHILDEN.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. } 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.

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.

YE CAN NOT SERVE GOD AND MAMMON.

Matt. vi. 24.

Modern professing Christendom is trying to do what the Lord Jesus Christ declares to be an impossibility—to serve both God and Mammon. By Mammon is meant wealth, property, especially money, including everything that money will buy, worldly goods of every kind—houses, lands, stocks, offices, honors, pleasures, the lust of the flesh, the lust of the eyes, and the pride of life. Mammonism is materialism, worldliness, selfishness, animalism, disregard of the claims of God and of the interests of others, an insane exaltation of the fleeting shadows of time above the enduring realities of eternity. It is living as though there were no God who created and preserves and blesses and sees us and who will call us to a strict and righteous account for our life on earth. True service has its source in the heart. If Mammon, another name for the flesh, the world, and the Devil, is enthroned in our hearts, we will certainly worship Mammon in our lives; and, in such a condition, no matter what may be our professions and pretensions, we do not and can not worship God. The Living and

True God commands us to have no other gods before Him, nor to worship them; He is a jealous God and a consuming fire, and will not tolerate idolatry even in His own people. Christ tells us that the first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and the second is like unto it, Thou shalt love thy neighbor as thyself." A divided, a half-hearted service is not acceptable to God. While man looks upon the outward appearance, God looks upon the heart; and, if the heart is not right, the pretended service is an abomination to Him. Mammonism, materialism, covetousness, selfishness, worldliness, was the besetting sin of the ancient, as it is of the modern Jews, and as it is of modern Christendom, both of the ministers and the members of the professing churches. The leading nations of the world are under the control of this ungodly and ruinous spirit; and I am deeply pained to see that it is gaining influence and ascendancy in some Primitive Baptist churches. The only two Greek nouns, in all the New Testament, whose numerical value is exactly 666 (the number of the Beast) are *Paradosis*, Tradition, the corrupter of doctrine, and *Euporia*, Wealth, the corrupter of practice; and wealth often accompanies tradition, and thus corrupts both doctrine and practice. It is an essential qualification of both the Elder and the Deacon, that he should not be covetous or greedy of filthy lucre.

If the officers of a church serve Mammon, how can it be expected for the members to do otherwise? It is repeatedly declared in the Scriptures that the covetous are idolaters, and can not enter the kingdom of heaven; and Christ says that it is "easier for a camel to go through the eye of a needle than for a rich man, who trusts in riches, to enter into the kingdom of God." James says, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith and heirs of the kingdom which He hath promised to them that love Him?" and that "the rust of their gold and silver will at last be a witness against the rich, and eat up their flesh as it were fire." And Paul says "godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry noth-

ing out; and having food and raiment, let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which draw men in destruction and perdition. For the love of money is the root of all evil (or a root of all kinds of evil), which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Christ says that the rich man is a fool who lays up earthly treasure for himself, and is not rich toward God—that is, rich in Christ, rich in the graces of the Holy Spirit, faith, hope, love, humility, patience, gentleness, kindness, self-denial, heavenly-mindedness, and obedience. And in the context of the passage, where He says "Ye can not serve God and Mammon," He says—"Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness! No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and Mammon." By God's grace we must be brought to experience that Christ is our Treasure and our Light, dwelling by His Spirit in our hearts; and that His unsearchable riches are infinitely more valuable than all the riches of the world; for, while worldly riches are,

when obtained or used in an ungodly manner, unsatisfying, degrading, corrupting, and perishing, heavenly riches, the riches of God's salvation, are satisfying, elevating, purifying, and abiding, assimilate us to the image of Christ, and prepare us to dwell forever in His holy and blissful presence. He takes wonderful care of the poorest of His creatures, feeding the wild birds of heaven, and adorning the flowers of the fields; how much more will not our Heavenly Father feed and clothe His own dear children, who, animated by higher motives than the grovelling heathen around them, seek first of all, as incomparably the chiefest object of their desires, the kingdom of God and His righteousness? May we earnestly and constantly seek these true and incorruptible riches, and inexpressibly prefer them to the sordid and dying riches of earth. May the eye of our soul have a steady, upward, illuminating, elevating gaze toward God and heaven, and not be dimmed and blurred by a low, debasing, covetous gaze upon worldly treasures. May we live, not merely for self and for time, but mainly for God, for others, and for eternity. May we let our light, the heavenly light that God has given us, so shine before men that they may see our good works, and glorify our Father in heaven. May we visit the fatherless and widows in their affliction, and keep ourselves unspotted from the world. May we love all the dear children of God, not merely in word and in tongue, but in deed and in truth, and delight to minister unto our precious Saviour in His poor and suffering people and in His tried and laboring servants, and prove ourselves to be the children of our Father in heaven, who makes His sun to rise on the evil and on the good, and sends His rain on the just and on the unjust, by loving even our enemies, blessing them that curse us, doing good to them that hate us, and praying for them who despitefully use and persecute us. Then we will not spend our short stay on earth in vain; we will glorify God and benefit man; and the pauper who has this spirit of life and light and love in him will be far more truly happy than the ungodly emperor and billionaire. Jesus Christ was the poorest man naturally and the richest man spiritually that ever lived on earth. He

despised the tinsel riches of the world, and perfectly loved and served God in all His holy life and in His self-sacrificing and agonizing death, not only as our Representative and Surety to secure our salvation, but also as our Example for us to follow every day of our brief pilgrimage upon earth.

S. H.

EXPERIENCE OF SISTER R. ANNA PHILLIPS.

In 1875 Sister R. Anna Phillips, now of Macon, Ga., published her Experience in pamphlet form, and the three thousand copies were sold in a few months. Since then she has had many requests for its republication; and now, through the liberality of Elder John Downey, of Wenona, Ill., and Brother Jacob F. Heard, of Macon, Ga., she has issued a second revised and enlarged edition in a well-bound volume of 305 pages, with a recent portrait of herself. The appropriate and significant title of the book is "Led by a Way I Knew Not." Sister Phillips is one of the most intelligent, exemplary, and devoted Primitive Baptists. She is well-versed in the Scriptures, and conservative, and thoroughly established in the great Bible doctrine of salvation by grace. She gives, in this volume, a very interesting account of her Christian experience, and her reasons for leaving the popular Missionary Baptists and uniting with the unpopular Primitive Baptists, and explains well the issues that divide the Old and the New School Baptists, and gives her views on other scriptural subjects. The book can be had, postpaid, by sending One Dollar to Mrs. R. Anna Phillips, Rural Mail Delivery No. 3, Macon, Ga.

S. H.

QUESTIONS AND ANSWERS.

1—Q. Can you give a brief history of the framing of the (Presbyterian) Westminster Confession of Faith and its relation to the Old London (Baptist) Confession? A. The Westminster Assembly (so called because it held its sessions in Westminster Abbey, London) was summoned by the English Long Parliament June 12th,

1643, to revise the Thirty-Nine Articles of the (Episcopal) Church of England. It was composed of 151 persons (121 ministers and 30 private members, of whom 10 were lords and 20 commoners), most of them Presbyterians but some of them Independents (or Congregationalists), nearly all of whom were graduates of the Universities of Oxford or Cambridge, and many of whom either had already or afterwards suffered great persecution for their religious principles. After working a while on a revision of the Thirty-Nine Episcopalian Articles, they were required by the Parliament to draw up a Confession of Faith for England, Scotland, and Wales. They were engaged upon the Confession from August 20, 1644, to December 4, 1646 (about two years and three months), and laboriously discussed every section and sometimes every word. The (Presbyterian) Westminster Confession, like the (Episcopalian) Thirty-Nine Articles, and like the Confession of all the Reformed (or Protestant) Churches in the world, embodied, as its chief substance, the two great Protestant or Non-Catholic principles—1st, that the *Old and New Testament Scriptures are the only standard of faith and practice* (the Catholics made tradition, and Infidels made reason, their chief standards); and 2d, that *the salvation of human beings from sin and hell is not of man but of the Lord, is not by human righteousness, (as Catholics and Infidels teach), but by the electing love of the Divine Father, the redeeming love of the Divine Son, and the renewing love of the Divine Spirit.* The English Independants (or Congregationalists), believing the same Divine truths, adopted the same Confession, in substance of doctrine, in the Savoy Hospital in London, September 29 to October 12, 1658. And the ministers and messengers of more than a hundred Baptist churches in England and Wales, that is, the representatives of about all the Particular or Predestinarian Baptists in those two countries, having the same belief in regard to the Scriptures and in regard to Salvation, adopted the same Confession, in substance of doctrine (though believing and affirming differently in regard to the subjects and form of baptism and in regard to church government) in their General Meeting in London Septem-

ber 3-11, 1689. In the Confession of 1689 they reaffirmed the principles of the former English Baptist Confessions of 1643, 1644, 1656, 1677, and 1688. And the same Confession was reaffirmed in the eighteenth century by all the oldest Predestinarian Baptist Associations and churches in the United States, including the Philadelphia Association (which embraced the Old School Baptist churches of Welsh Tract, Hopwell, Kingwood, Southampton, Warwick, Cow Marsh, London Tract, Bryn Zion, and Wilmington, Del.) and the Kehukee, the oldest Primitive Baptist Association (which, at its formation in 1765, embraced the churches of Kehukee, Toisnot now Wilson, Falls of Tar River, Fishing Creek, Sandy Creek, Sandy Run, and a church in Camden County). An abler and fuller statement, in so few words, of the teachings of the Scriptures, has never been made since the Scriptures were written. The Confession was not meant to be a cause of strife and division, but a bond of peace and union among the people of God. A shorter and simpler statement or digest, in twelve paragraphs, of the London Baptist Confession of Faith was made by myself and published in THE GOSPEL MESSENGER of July, 1896, under the head of "Principles of The Gospel Messenger." And the London Confession, with foot-notes explaining the obscure passages, and the Digest were adopted by the General Meeting at Fulton, Ky., November 14-18, 1900, the most widely representative assembly of Primitive Baptists ever held in the United States, the churches of the ministers present being in direct correspondence with more than 100,000 Primitive Baptists, or two-thirds of all the Primitive Baptists in this country—the Confession and Digest, I am satisfied, reflecting the sentiments of nine-tenths of all our people. Besides setting forth their faith clearly and fully, the London Assembly of Baptists in 1689 condemned covetousness and costly apparel, and earnestly recommended the daily searching of the Scriptures, and family worship, and the bringing up of children in the nurture and admonition of the Lord, and an humble and godly walk and conversation, and the encouragement and assistance of ministers in serving the churches and in preaching in places where the gospel had not been

preached. They intimated nothing whatever as to the organization of money-based religious societies or boards (uniting believers and unbelievers), or theological seminaries (hot-beds of infidelity) for the preparation and sending forth of ministers of the gospel, fully realizing that these were unscriptural institutions and Catholic inventions.

2—Q. Who was Cain's wife (Gen. iv. 16, 17)? A. A daughter of Adam, who lived 930 years, and who had sons and daughters (Gen. v. 4, 5). The very word *Adam* means *man* or *human being*, and is so rendered 362 times in the Old Testament. If there had been men before Adam, God would not have said, "Let us make man in our image" (Gen. i. 26); and it would not have been true that, before He made Adam, "there was not a man to till the ground" (Gen. ii. 5). Paul says that Adam was "the first man" (1 Cor. xv. 45, 47); and that in Adam all men sinned and died (Rom. v. 12-21). Even Abraham's wife Sarah was his half-sister, the daughter of his father though not of his mother (Gen. xx. 12). Afterwards, when the human race was more numerous, the marriage of near relations was forbidden by God (Lev. xviii.). Nothing is known of the land of Nod, where Cain settled, except that it was east of Eden; it may have been only a few miles from Eden.

3—Q. Will you please give your views on all the Parables? A. I have not the time nor the physical nor spiritual ability. The most instructive book on the subject that I have ever seen is Richard C. Trench's *Notes on the Parables and Miracles of our Lord*, which may be had in one large volume, postpaid, for \$1.60, from The Book Supply Company, 266 Watash Avenue, Chicago, Illinois. Of course no work of uninspired man is perfect; but there is more valuable and reliable information on these important subjects in this one volume than I have ever seen in all other books and all periodicals besides.

4—Q. Are repentance and faith the causes or the effects of our eternal salvation? A. As plainly set forth in the Scriptures, they are the effects, the fruits, and the evidences of our salvation (Jer. xxxi. 3-9, 31-37; Ezek. xxxvi. 22-38; Zach. xii. 10-14; xiii.; John i. 12,

13; iii. 3-16; v. 25; vi. 37-58; x. 14-30; xvii.; Acts v. 31; xi. 18; xiii. 48; Gal. v. 22, 23; Eph. i. 17-23; Philip. i. 29; 1 Thess. i. 1-7; 2 Thess. ii. 13-17; Heb. xii. 2; 1 Pet. i.).

5—Q. In Paul's language, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philip. iii. 14), what are "the mark," and "the prize," and "the high calling"? A. As shown by the preceding and following parts of this chapter, and by other Scriptures, the mark, or goal, or end of the Christian race is "the resurrection from the dead," "the resurrection of the just," "the better resurrection," "the resurrection of life" (Philip. iii. 11, 21; Acts iv. 2; Luke xiv. 14; Heb. xi. 35; John v. 29); and the prize, the gracious and glorious reward, which the chosen, redeemed, and regenerated people of God will receive, at their resurrection, will be perfect conformity, in both soul and body, to the image of Jesus, perfect holiness and perfect blessedness, called also the "crown of righteousness," "crown of life," an "incorruptible crown," a "crown of glory that fadeth not away" (Philip iii. 8-14, 20, 21; Rom. viii. 28-30; ix. 23, 24; 1 John iii. 2; 2 Tim. iv. 7, 8; Rev. ii. 10; 1 Cor. ix. 24, 25; 1 Pet. v. 4); and "the high calling" is from heaven to heaven, from God in Christ to God in Christ, who, with the almighty and irresistible authority of the King of kings and Lord of lords, says, by His providence and word and Spirit, to all His chosen people, "Come unto Me," and all of them, whether they die before birth or in infancy or in idiocy or insanity or in heathenism, will at last surely come to Him in His likeness and dwell with Him forever (Isa. xlv. 22-25; liii., liv., lv.; Matt. xi. 28-30; xxv. 31-46; John vi. 37-58; x. 14-30; xvii.; 1 Cor. i. 2-9; 1 Thess. ii. 12; 2 Thess. ii. 13, 14; Heb. iii. 1; 1 Pet. i. 1-9; v. 10; Rev. i. 5, 6; v. 9, 10; vii.; xxi. 1-7; xxii. 3-5, 17).

S. H.

"If I go to hell I will serve God there, and since I can not be an instance of his mercy in heaven, I will be a monument of his justice in hell; and if I shew forth His glory one way or the other I am content." So said Fletcher of Madeley before he had faith in his own faith. But a penitent sinner who felt that way could not be long without peace with God and joy in salvation.—*Selected.*

REMARKABLE PROVIDENCES.

“Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!” “Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.”—Psalm cvii. 8, 43.

THE WIDOW'S NEED.

A reliable lady says:—

“One cold, stormy evening, my children were in bed, and I had seated myself with my work, when my husband came from his study and said: ‘Mary, I want you to take a basket and fill it with food for Mrs. L——.’ ‘Why! I exclaimed, ‘I shouldn’t dare to; it would never do; they have just moved here. She seems so proud and inclined to keep aloof from the neighbors; she would feel insulted. What could have put such an idea in your head?’ My husband replied:—‘As I sat reading, the impression came to me so strongly that that woman was in need, *I must help them. I can not shake it off. I will go with you.*’ With many remonstrances and objections on my part, a basket was filled with bread, meat, tea, coffee, and such things as my pantry afforded. I had previously been repelled by her distant and haughty manner and I dreaded to go on this errand. We went to the woman’s door. In answering my knock, she led the way to the sitting room, and with much embarrassment I put down the basket and said a few kindly words. For a moment she stood still, white and trembling; then, bursting into tears, she told us her situation. With three little children, she was a widow with very scanty means, and this Saturday night she had put the last food she had on the table for supper. ‘Then,’ said she, ‘I went on my knees to the Lord and told Him all, and begged Him to help me in my desolation. My father was a good old minister, and I believed that his God would not forsake me. While I was yet pleading with Him in prayer, the God of the widow and the fatherless heard my petition, and mercifully sent you to relieve the needs of myself and my poor little children.’”

S. H.

DEATH AND RESURRECTION OF JESUS.

“Verily, verily, I say unto you, Except a corn of wheat fall in to the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.”—John xii. 24.

The above Scripture teaches the necessity of the death of our blessed Saviour in order to the redemption of His people from the law of sin and death, and of His resurrection to justify them to heaven and immortal glory. The fact, as expressed in the figure employed in the text, that the corn must be planted, or buried in the earth, in order to the development of the life germ, and the increase of the grain planted, is commonly understood; but the absolute necessity of a full and complete atonement for sin, and for the expiation of guilt, is a lesson which no man can know until he is taught it by the Holy Spirit of God. To read the true message of the angel, “Thou shalt call His name Jesus, for He shall save His people from their sins,” is easy enough; but to comprehend the nature and magnitude of the means God ordained to this glorious end is a matter beyond human conception.

To accomplish so great and gracious an object, no ordinary means could suffice, and the death of our Saviour, and His resurrection, when considered in all their bearings, is a theme which excites the wonder and admiration of the holy angels. (1 Pet. i. 12.) Jesus died for our sins, because sin had consigned us to death, and He destroyed for us the power of death by dying, or through death. (Heb. ii. 14, 15.) Such was the means which God ordained and employed to destroy the works of the Devil; and to deliver His people from the fear and bondage of sin and death. Jesus died for the unjust, for condemned sinners, that He might bring us to God; for it is evident that our sins would have otherwise forever separated between us and God. And why should He who knew no sin die for us? Because we were His in covenant before we sinned, and our sins were imputed to Him, and He was our Surety. The covenant relationship that Jesus bore to His people before the world began is the link in the chain of infinite grace that lowered Him down from heaven to earth, to die for us,

and by His death we are reconciled to God (Rom. v. 10), and being, by this means, reconciled, we shall be saved by His life. Now to stop at this point, we would leave Christ dead, and the law satisfied—requiring no more, and we would be also dead with Christ, were it not true that He lives again, and is alive forevermore. “Christ dieth no more, death hath no more dominion over Him,” and we shall be saved from death by His life in the resurrection from the dead; for He is “the resurrection and the life,” and therefore all that sleep the sleep of death in Christ will God bring with Him to the glory-world at last. This doctrine of the resurrection is so precious and comforting to the children of God that we delight in reading it as taught in the Holy Scriptures; for we all know that we must die, and if this were the end of our hope we would indeed be most miserable. It is pleasant to contemplate the precious truth, that our Saviour died for our sins, and put them away, and that He rose again and ascended up on high, where He lives and makes intercession for us according to the will of God; and that He will appear the second time, to all that look for Him, without sin—not to deal with sin as He once did—not to repeat His work, but to raise up the people of God from the bondage of corruption—into the glorious liberty of the children of God. What a mercy to be able to believe in Jesus and the resurrection of the dead! Our bodies are His, He bought them, and will assuredly raise them up and change them from natural or terrestrial to spiritual, celestial bodies; and then our salvation from sin and all evil will be complete.

When I think of these things, with the light and comfort of the Spirit of God, I feel for the time being satisfied and content to suffer on, and wait for the Lord’s good time to bid me lie down and sleep in Jesus until His mighty voice shall awake me to meet Him in the air, to be forever with Him in glory.

J. E. W. H.

The *Occident* is right in saying: “Theology is the very kernel of our religion. It presents the facts that make our faith and hope, our love, our prayer and praise. It has been held of great value in every generation of the church. It is counted as great treasure to-day.”—*Selected*.

EXTRACTS.

DUMAS, Texas, February 20, 1901.

Elder S. Hassell—

DEAR BROTHER IN CHRIST:—Please allow me to say through the MESSENGER, that *The Shepherd's Staff*, a sixty-page quarterly magazine, devoted to the cause of Bible Baptists, will, D. V., be issued under date of April 1, 1901, at Dallas, Texas, with Elder I. J. Taylor, proprietor, and myself manager. Its purpose is to promote the interest of the cause of Primitive or Bible Baptists. It is not intended to displace any other periodical, but to stand in its own place. We hope it will obtain favor with our people, as we trust its origin is of the Lord. The price will be \$1.00 a year; twenty-five cents for a single copy. Send subscription money to James T. Denton, publisher, by money order on the post-office at Dallas, Texas. Postage stamps will be taken for single copies. Address all communications intended for publication to me at Madisonville, Texas.

I came to Dumas, Moore County, Texas, (upper Panhandle country), last September for my health, which had become quite bad, but by the Lord's good will it is much improved. I expect to return to Madisonville in March.

Yours in hope,

J. C. DENTON.

Brantford, Canada, January 26, 1901.

Dear Elder Hassell—

You will be sorry to hear of the death of Elder Pollard, which occurred last Thursday in Lobo, where he had filled his appointment on Sunday, after which he was seized by la grippe and died in a friend's house, not being able to get to his own home. He was, as you know, a remarkable man in the Gospel, and was very much beloved by his large congregations everywhere. It is said that during his pastorate, of over thirty years, with this church, he never missed an appointment. His age was about seventy-six, I think.

Elder Carnell is expected for the funeral, which takes place to-day at Fairview Cemetery, near his late home.

Yours truly,

JNO A. LEITCH.

Dubberly, La., January 9, 1901.

Dear Brother Hassell—

Please find enclosed \$1.00 to pay my subscription for 1901. I enjoy reading the MESSENGER very much. I hope that I may be able to read it as long as I live. May God bless you.

Your unworthy sister,

(Mrs.) LOUISA LEWIS.

Viola, Oregon, October 7, 1900.

Elder Hassell—

DEAR BROTHER:—I do not want to miss the MESSENGER, for I love the truth it bears from so many able pens. I hear so many speak the truth in love to one another. "How sweet, how heavenly, is the sight, where those who love the Lord, in one another's peace delight, and thus fulfill His Word!"

Respectfully,

Mrs. M. M. LACROY.

OBITUARIES.

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

JOHN A. KERSEY.

It is our painful duty, at the request of the bereaved parents and wife, to chronicle the death of our much-beloved brother in Christ, John A. Kersey. He was born in Emanuel County, Georgia, October 26, 1870, and died June 13, 1900. He was baptized into the fellowship of the Primitive Baptist church at Mount Zion, Emanuel County, Georgia, June 2, 1895, by Elder W. J. Brown. I have been personally acquainted with Bro. Kersey, or Johnny, as we all called him, from childhood, and knew him to be one of the best men I ever saw. As a son, he was one of the most devoted to his parents I ever knew—always willing to make any kind of sacrifice, if necessary, for their satisfaction; as a neighbor, I fear his place will never be filled. I believe he came as near fulfilling the commandment in which we are told to love our neighbor as ourselves as any man I knew, always assisting them in any way that he could, even though at times physically unable to do so. As a husband and father, he was kind and devoted. A valuable citizen and an honest man in every sense of the word, he manifested a great love for the Church, and was well established in the faith of God our Saviour. I have spent many pleasant hours with him, and he was never happier than when talking of his dear Saviour and His good promises to His poor and afflicted people. But he is gone, and we feel sure that his spirit is to-day with Him he loved so well. Then, let me say to his sorrowing relatives and friends, Do not grieve, but fight the good fight of faith as Johnny has done, and rest assured that the good Lord will never forsake you. He leaves a wife and three children, one child having preceded him to the grave. He was buried in the family cemetery, there to await the resurrection, when, we hope, he will rise in the likeness of Jesus and join the redeemed throng in singing praises to God forever.

W. A. LAMB.

Pilgrim's Banner please copy.

T. N. PETTY.

My dear husband, T. N. Petty, of DeKalk County, Alabama, was born March 12, 1860, and departed this life February 7, 1901, aged 40 years, 10 months, and 26 days; was born and raised on same farm that he lived on at death. He was a son of W. D. and M. J. Petty. Two brothers and three sisters preceded him to the grave. He left a wife, one son, aged 16, and two daughters, aged 13 and 11, and father and mother, one brother and one sister to mourn his loss. He married Mary A. Turner, granddaughter of B. D. Turner, of Calhoun County, Alabama, September 27, 1882. Our wedded life were years of peace and happiness. It seems hard to give up the one most dear. We feel sad to know that he is gone, but we have the fullest evidence to believe he has gone to dwell with the redeemed of God in that house not made with hands eternal in the heavens. He and I joined the Primitive Baptist church at Rocky

Mount, on Saturday, June 23, 1894. It is consoling when I remember of hearing him relate the story about the dealings of God with him when he was made to mourn and seek the Lord, and how beautiful things appeared when he felt that his sins were pardoned, and when he was baptized he came up out of the water with signs of joy. He was a great Bible reader, and searched for the truth, and a true believer in salvation by grace. He was ever true to his convictions of right, kind and generous to all. He was buried at Collinsville Cemetery. A short service was held by Elder J. B. Appleton. Pray God and trust Him to give us strength and grace to press on and hope that one day, when this life is ended, we will meet him with all our loved ones that have gone on before in a world brighter than this.

Dear husband, thou hast left us,
And our loss we deeply feel;
Thou wilt no more join our number,
But the Lord can all our sorrows heal.

Again we hope to meet thee
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tears are shed.

HIS AFFECTIONATE WIFE.

Collinsville, Ala.

CYRUS EASTLAND.

"And I heard a voice from heaven saying unto me, write. Blessed are the dead which die in the Lord from henceforth. Yea, sayeth the Spirit, that they may rest from their labors and their works do follow them." Rev. 14:13.

We arrived home Sunday night near midnight and found a message awaiting me, to come to Salado Monday to attend the funeral of our precious and aged Bro. Eastland. With a heart full of sorrow we obeyed the summons, and in the lonely confines of the tomb, we placed his body to await the resurrection morn.

Bro. Eastland was born in South Carolina, September 15, 1815, being in his 86th year. He lived near Fayetteville, Tennessee, also in Mississippi, emigrating to Bell County, Texas, November, 1851, where he spent his useful and eventful life. In all the various relations of life he was a model man. As husband, father, neighbor, and citizen, he won by his sterling qualities the highest degree of respect and honor; loved and beloved by all who knew him, he stood without a peer as a nobleman.

In his relation to the Church, we can but say we never knew one more devoted and loyal to the cause of the Redeemer. He first joined the Missionary Baptists, but became dissatisfied, and came to the Primitive Baptist church, Pilgrim's Rest, soon after its constitution in 1877 (24 years ago), and from that date till he laid his armor by, last Sunday at 12:20, he was true to his profession. For a greater portion of this quarter of a century it was my portion to be his pastor, and walk with him to the house of God. The words of revelation at the beginning of this notice are fully applicable to him in the true sense of the term. He is now at rest from his labors, and his works follow after him—in the streams of light now gleaming across the way of life he came, they can be seen by all. His lonely wife now bent with years toward the land to which he is

gone, is left, for a few more years or days of sorrow. She, too, like him, will soon enter into the place where the wicked cease from troubling, and the weary are at rest. Many mourn, but our loss is his eternal gain.

Sweetly let him rest in silence,
 Among the host of sainted dead
 Till the body of death, inviolate,
 Are made incarnate, as the Head.

Pure and sweet as crystal fountain,
 Avoiding folly, as well as sin,
 Like the gems from distant mountain,
 So thy life has ever been.

Cease from labors and from toiling,
 And enter now thy given rest,
 Till the summons afresh from glory,
 Shall awake thy sleeping dust.

Love it is that now enthrones thee,
 In a city that's free from pain,
 'Tis there our Father's holy unction
 Will bring us all to meet again.

A. V. ATKINS.

MRS. M. E. B. MADDEN.

Mary E. Bartley Madden, our only daughter and first-born child, after a lingering pulmonary consumption of a year, at sunrise Monday, January 21, 1901, most peacefully fell asleep in Christ, like a weary child softly falls asleep, at her home in Olney, Illinois. Her father and step-mother, one brother, husband, four daughters, all grown to womanhood, one son, in his fifteenth year, one grandson and one granddaughter, remain to sorrow for their deep bereavement and great loss, besides many other relatives and a host of devoted neighbors and friends; for our good and pleasant Mary was lovely and beloved by all who came within her pure and sweet influence.

Mary was born June 15, 1853, in Crawford County, Illinois. She was joined in marriage with Louis W. Madden in 1872. Of their seven children two died in infancy. The other five are a crown of honor to their parents, and their ideal and precious mother was the light and joy and crown of her lovely children, who, with their father and her father, and all others who knew our Mary, will rise up and call her blessed. Of her all those will say, "Blessed are the dead, which die in the Lord."

Mary was quickened from her death in sin, and given faith in Christ her Saviour, in her seventeenth year, in whom believing, after deep sorrow and mourning for her sins, she happily rejoiced. Her faith and hope and trust in Jesus abided with her and supported her through all her many afflictions in her active, trying and self-sacrificing life, to its calm and peaceful close; for truly hers was a beautiful Christian life, filled with love and good deeds, and because Christ lived in her, she was sweet and lovely in her long sickness and death. In all my life I have never witnessed such perfect patience and sweet peace as were given her in her last long affliction, and this was observed by all who came in her presence.

As a more perfect insight into her blessed Christian graces, which so adorned her beautiful womanhood with loveliness, and made her so peaceful while passing through the valley of the shadow of death, permit me to copy some of her own dear words in her letters to me. In a letter of March 6, 1871, relating her experience, she said: "At last it seemed to me as if I was sinking down to endless woe. I felt as if my breath was going, when, blessed be God! I beheld Jesus on the tree, and I was then and there shown that His blood was spilt for me. I was made to see that through Him I might come to God, that my sins were washed away, that Jesus had made an ample atonement for me. For a minute or two I could not realize my great joy. I could hardly believe that God would be so good to such a poor, miserable outcast. I breathed a prayer to God to give me a little clearer evidence of my acceptance with Him, when it seemed as if I could almost dip my hands in the blood of Jesus, and I knew that His blood was freely given for the remission of my sins. Oh! I can't tell you anything about it. It seems to me that I have only given you a hint of what I passed through. But, 'I know that my Redeemer liveth.' I know that He has brought me from nature's darkness, into the marvelous light of God's dear children."

In a letter of January 21, 1880, she wrote:

"'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed.

"If I am saved, it will be through grace, and grace alone. I have never done anything to merit God's favor, nor could I do anything that would merit salvation. Every day I realize that; were it not that Jesus died for *sinners*, I should be lost. But I desire a stronger faith.

"Oh, for a faith that will not shrink,
Though pressed by many a foe,
That will not tremble on the brink
Of any earthly woe."

This prayer was granted, and God gave her just such a faith, and Jesus saved her to the uttermost, and His grace was sufficient for her.

In a letter of June 9, 1893, she said to me: "I try to leave all, big and little troubles, with the Lord, for certainly, He who notes the fall of the tiny sparrow, cares for His children. Once, I was going along the street at New Castle, in such sore trouble that I was almost desperate, and I was thinking, "does God care for me?" Just *then*, at my feet lay a little dead sparrow. I picked it up, and while smoothing its feathers, like a flash, came the thought, "Not a sparrow falls to the ground without the Father's notice; *ye* are of more value than many sparrows." I never was so humbled in my life. It really seems to me yet that it was a lesson directly from a loving Father. And in my hours of trial and discouragement, the memory of that hour is as oil on troubled waters."

It was in the hushed and balmy evening twilight of Wednesday when, at her request, we stood at the open grave in the Olney Cemetery and tenderly laid her lovely and peaceful sleeping form to rest, and the minister softly and with comfort sang, "Rock of Ages, Cleft for Me."

Never was a father honored and blessed with a more lovely

daughter, and sorrow fills my heart that I am bereft of her, but my desire is to be still, for it pleased the Lord to call His weary child home. She once told me that she wanted to be called first. Dear Elder True wrote us: "Your departed one is now with Jesus. She can not come back to you, but you can go to her." The words of Jesus are very much in my mind, and comfort me: "Weep not; she is not dead, but sleepeth."

In sorrowing faith and hope,

D. BARTLEY.

MAUD LORINE HINSON.

Death has again visited us and taken from our fond embrace our darling little child. Tongue can not express, neither pen describe, the anguish and deep sorrow that fills my heart in the bereavement of my loved one. Yet, I pray God to give me sustaining grace to bear my heavy stroke. She was the little daughter of P. N. and E. V. Hinson; was born April 25th, and died December 28, 1900, aged eight months and three days.

Sweet little Lorine has gone to rest,
To reign with God, forever blest;
Her little tongue will always praise
A Saviour's love redeeming grace.

Could we but hear her little tongue,
So sweetly sing the heavenly song!
Could we but see her smiling face,
Delighted with the happy place!

Farewell, dearest Lorine, farewell!
Thy beautiful spirit has flown,
And left us all desolate here,
In sorrow and sadness alone.

HER MOTHER.

MRS. PHOEBE PAULK.

Mrs. Phoebe Paulk, my second wife, daughter of Timothy Mathis and his wife, Miriam, whose maiden name was Coward, was born June 19, 1851; was married to me January 5, 1875; joined Brushy Creek Primitive Baptist church by experience of grace Saturday, August 24, 1889, and was baptized by Elder Jacob Young, then pastor of that church, and died September 14, 1900, aged 49 years, 2 months, and 26 days. She was the mother of eleven children, six of whom died in infancy, and five of whom (two married girls and three single boys) are still living. She was a true Christian woman; lived a consistent life, and bore her sufferings with patient submission, and seemed perfectly willing to die. She fought the good fight of faith and now wears the crown of righteousness given by the Lord to all who love Him. Her spirit dwells in that house not made with hands, eternal in the heavens. But, though she has passed from among us, her influence for good lives after her. May we be enabled by divine grace to emulate her virtues, and when we, too, are called away from earth, may we meet her in that better and heavenly country, where all is purity and peace and love and joy.

WILLIAM PAULK.

Ocilla, Irwin County, Georgia.

MRS. FANNIE CURTIS.

Mrs. Fannie Curtis, nee Kinney, was born August, 1842; married to I. C. Curtis February 7, 1860, and died February 19, 1901, leaving her husband, four sons, and one daughter to mourn her absence, yet not as those who have no hope, for she left abundant evidence that she had faith in Jesus as her Saviour. I am glad I can truthfully say that, in all the relations of this mortal life, she was a noble woman, doing her part well, passing through this sin-stained world without a blot on her upright life; a loving and devoted wife and help-mate to a confiding husband; an indulgent and loving mother, laboring earnestly for the happiness of her dear children, in whose life her own seemed entwined as an ever-green wreath—a wreath over the door where the children passed out from the home of their parents into this wide world to roam in the wilderness of sin. O, children, ever keep in memory your mother's dying admonition, and may the good Lord bless husband and children so we may all meet again.

For many hours with anxious eyes
We watched round dying Fannie's bed;
Not long and she must tread the skies,
Not long and Fannie would be dead.

Her last moments were painful ones,
And when her cheeks began to fade,
And she was told that death had come,
She said, "I'm tired; I'm not afraid."

JOHN C. CURTIS.

Mansfield, Ga.

MRS. JANE EDENFIELD.

Jane Edenfield was the daughter of George and Marguette Paulk, and consort of John H. Edenfield. She was born February 8, 1838, and was married January 25, 1857, in Irwin County, Georgia, and died May 21, 1899, and was the mother of eleven children, five boys and six girls, of whom one boy and two girls died while infants, the other eight living to be grown—now living, three boys and two girls. She never united with any church, but was a believer in the doctrine of salvation by grace. She seemed to have a love for the Old Baptists, and went to their meetings. The writer of this has reasons to believe she now rests in Jesus. Her husband, John H. Edenfield, was born July 23, 1821, and died September 5, 1889.

W. J. BROWN.

Canooshee, Ga.

MRS. LUCINDA MERRITT.

Mrs. Lucinda Merritt, daughter of John Paulk and his wife, Elizabeth, whose maiden name was Lott, was born April 5, 1845; married Thomas Merritt February 14, 1861; joined the Missionary Baptists in 1868; was a very zealous Foot-washer; lived an orderly and consistent life, without a blemish on her character, and she died September 14, 1900, and was buried the next day. She was the mother of seventeen children, eleven boys and six girls, two of whom—one boy and one girl—died before her, and two of her sons and two of her daughters are married.

WILLIAM PAULK.

Ocilla, Ga.

FUNERAL OF ELDER E. J. BODENHEIMER.

The funeral of Elder L. J. Bodenheimer is to be conducted by Elders P. D. Gold and P. W. Williard, at Saints' Delight church the second Sunday in May, 1901.

CHANGE OF RESIDENCE.

Brother Sam. N. Hurst has removed from Pulaski City, Va., to Luray, Page County, Virginia. He invites all travelling brethren to visit him and make his house their home.

LED BY A WAY I KNEW NOT.

A new, revised and enlarged edition (305 pages) of my Christian Experience, and reasons for leaving the Missionary Baptists and uniting with the Primitive Baptists, with an exposition of the issues dividing them, and other matters touching the Primitive faith and practice, and supplementary articles on Scriptural subjects. Sent postpaid by mail for one dollar. Address,

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S. H.

CLUB RATES.

THE GOSPEL MESSENGER and *The Baptist Watch Tower* will be sent to the same address for \$1.10 (one dollar and ten cents) per year. The money may be sent either to me or to Elder J. H. Fisher, Graham, Young County, Texas.

S. HASSELL,
Williamston, N. C.

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MARCELINE, MO.

AUTOBIOGRAPHY AND BOOK OF SERMONS.

I have written and have about ready for the press a book with the above title. It will contain my Christian experience, my call to the ministry, an account of my travels and labors in the ministry, and sermons on the following subjects: "The Holy Scriptures," "The Faith Which Was Once Delivered Unto the Saints," "The Gospel Rule," and "Discipline." If I am not mistaken I have felt the inspiration of the Holy Ghost in my heart while writing this work, and have already been benefitted myself spiritually in preparing it. This gives me an assurance that it will be beneficial to those who read it. I have felt an impression to write, and have been writing, for the religious press, from the very beginning of my public ministry, which I hope has been of the Lord. I have been preaching and writing for over thirty-three years. I have given my life to the cause of Christ, in my imperfect way. I feel now that the day of my life is far spent, but I have a hope through grace of obtaining as a gift an immortal crown by and by in heaven.

The book will be printed in large print so that old people can read it, on good book paper, and will be well bound. It will have between two hundred and three hundred pages. The price of it will be one dollar a copy, with the understanding that after the printing, binding, and postage are paid for, I accept the balance as a remuneration for my time and labor in preparing the work.

I am taking the names of brethren, sisters and friends, who desire the book. Those near me, and who know me as a minister of the gospel, are subscribing freely, and I feel encouraged. I desire to get subscribers enough to guarantee the sale of the book, and I now request all who may read this notice, who want a copy, to send me a postal card or letter, and I will record their names, and send them a copy when the book is published. The money need not be sent until the book is printed, but I want to get all the names I can. So, send on your names, and help me get the work out, and you will not only insure its publication, but you will have the satisfaction of being useful in the matter.

Address me at Kirkwood, DeKalb County, Ga.

Yours truly,

T. J. BAZEMORE.

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Vol. 23.

No. 6.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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JUNE, 1901.

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The Gospel Messenger.

JUNE, 1901.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 23

WILLIAMSTON, N. C., JUNE, 1901.

No. 6.

JERUSALEM ABOVE IS FREE.

I would not stay the years that bring,
How'er my lot be cast,
Nor say, O sun, look back, and bring
One day from out the past.
He ever will my portion be
Whose goodness I recall—
Jerusalem above is free,
And mother of us all.

Free are her happy gates to prayer,
And open night and day,
The holy lyres are tuneful there
When earthworn pilgrims pray;
There wakes the strain of jubilee
When helpless sinners call—
Jerusalem above is free,
And mother of us all.

Free are the bowers of fadeless rest,
And free their joys untold,
Free are the mansions of the blest,
And free the streets of gold.
Though hidden long the glories be,
Salvation is the wall.
Jerusalem above is free,
And mother of us all.

Home of my soul, I praise the Lord
That made thy comforts free,
And led me by His faithful word
To seek my rest in thee!
Though circumscribed my way may be,
I know whate'er befall.
Jerusalem above is free
And mother of us all.

—*Hezekiah Butterworth.*

Brantford, Canada, February 16, 1901.

Mr. S. B. Lockett—

MY DEAR SIR: In my office to-night, after some business, I have again read your loving letter in "The Messenger" for January as the vexed question or "the pre-

destination of all things," and while I agree with all you say it does appear to my finite understanding that in another sense the All-seeing eye must have seen and does control every minute detail in man's existence—the crucifixion of Christ and scores of other instances recorded being evidences of this fact.

The presence of sin in the world, as you truthfully state, "is an awful, unfathomable mystery," and is, it seems to me, too profound for the comprehension of finite mortals who should be satisfied to dwell more particularly on things that are revealed. Elder Chick puts it in the most satisfactory way possible, I think, and in conformity with Baptist views generally in by-gone days as well as now. It is man's duty to walk in the path of rectitude, and when he departs from this he can not charge his deviation to the will and purpose of God as an excuse for his iniquity.

It is quite possible to go to extremes in either view of the subject, but I am not a professor and have no right to express an opinion from my standpoint as a guide to go by. I take a number of Old Baptist papers—the poorest of which I believe being more on a line with truth and righteousness than the prevailing doctrines of this evil day, as expressed by the popular assemblies of this city at least, where it is said that thousands of souls for whom the dear Saviour shed His blood go daily down to the regions of darkness and despair!

Kindly excuse the liberty I have taken in writing you, and if you think it worth your while I would like to hear from you by letter. To-morrow is Sunday, with no place here to go where anything approaching the truth is to be heard. The Baptist church of this country is about seventy-five miles away. I attended a Yearly Meeting at one of the churches on 2d, 3d, and 4th instants, and heard Elders Carnell and Vail from your country—Elder Pollard, the pastor, having lately deceased.

Yours truly,

JOHN A. LEITCH.

Judge sometime ago had a most admirable cartoon representing "The Modern School of Crime." An editor had a class of children before him, and was pointing out the usual indecencies in some daily papers—details of vileness and crime which are so common.

Crawfordsville, Ind.

Mr. John A. Leitch—

MY DEAR FRIEND: I hope you will excuse the liberty I take in calling you by this pleasant title, which is to me a new-found pleasure. Your interesting letter was an agreeable surprise to me, that I appreciate and thank you for. It would seem to be almost pleasant to differ from one so tolerant, so kind and peaceable in spirit as yourself, but there is no room for disagreement. From the depths of my inner life I believe with you that the invisible Jehovah controls all worlds and all creatures to the minutest point. He is King of all the earth and Governor among the nations, and we can not be Old Baptists without recognizing His unquestioned sovereignty and infinite perfections every way. We believe that certainty attends all events and that the Lord is never taken by surprise. I love your words that, "He must have seen and does control every minute detail in man's existence." Yes, He must have seen; He did see! His knowledge antedates all other things. It comprehends all high things; it descends to that which is too minute for man to see. "Thou knowest my down-sitting, and mine uprising," said David, "and understandeth my thoughts afar off: for there is not a word in my tongue but Lo, O Lord, Thou knowest it altogether." The hairs of the head are numbered, and the tiny sparrow is not forgotten before God

His knowledge is revealed as without limit, as is everything that contributes to His greatness and goodness, His majesty and glory. From the top of Sinai the Lord proclaimed Himself, "The Lord, the Lord God, merciful and gracious, long-suffering, 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 this epitome of His glorious character, including His hatred of sin, is echoed through all the Bible. Moses sang of Him in His imperishable song as, "A God of truth and without iniquity, just and right is He." And the sweet singer in Israel sang in unison, "He is my Rock and there is no unrighteousness with Him." No truth in all the Bible stands out more prominently and pleasantly than the

purity, holiness, and righteousness of the great Author of our being. Every divine writer hastens to speak of those qualities—of His abhorrence of sin, His hatred of iniquity, and His judgment against evildoers. He passed sentence for sin against the first created pair, against an ungodly world by bringing in a destroying flood, and will banish the unredeemed at the judgment of the great day.

I know these things are revealed, and I feel the force of your expression that our finite minds should be satisfied with that which is revealed. Revealed things are for us and for our children, while secret things belong alone to God. As with the voice of many waters, the Scriptures attest that God is holy and righteous in all His ways. I find myself unprepared and unwilling to accept the expression, "predestinated sin," or that men's sinful acts ever seem good in God's sight. If any Scripture seems to indicate that God is pleased with sin, I feel sure we have not discovered the true meaning of it. I must say with David, "Such knowledge is too wonderful for me; it is high, I can not attain unto it." If David would say this because the Lord knew his thoughts afar off and his words before they were uttered, I am sure that I, a weak atom of humanity, should say it in reference to the mystery of iniquity. I have found nothing in the Bible that leads me to the conclusion that my sins or the sins of others were predestinated of God, and were thus certain of fulfillment. From such bewildering thoughts I leap with bounding heart to your words that man "can not charge his sin to the will and purpose of God as an excuse for his iniquity." And to their honor it may be said they do not do so. In fifty years of church membership I have never heard a returning sinner charge his sins to God's predestination, though it would seem that in Jeremiah's day men guilty of the most horrible sins came and stood in God's house, the house called by His name, and said they were delivered to do all these abominations. The sin of charging their sins to God's decree exceeded all the others, and so He cast them out of His sight and declared that no cry nor prayer nor intercession should be lifted up for them, for He would not hear.

These ancient Jews took an extreme view of God's decree in ascribing their sins to it; and you speak of the opposite extreme as exemplified by the popular "churches" of your city, and in which you may include the popular religious bodies of all lands. How we must distrust our poor fellow-mortals upon every hand, and ourselves as well, until we are forced to say, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." As the Lord judged His people for declaring they were delivered to commit abomination, so does His whole Word condemn the heresy that His arm is shortened that He can not save!

I sympathize with you in your isolation from the preached Word since your letter gives conclusive evidence that you consider it as one of the richest blessings known to our earthly state. You never made a greater mistake than in thinking me a minister of the Word, but permit me to preach to you as a "door-keeper" in the Lord's house. You tell me you are not a professor, and I am curious to know why you are not? I ask, because it is said "by their fruits ye shall know them." Men do not gather grapes of thorns, nor figs of thistles! The crumbs of the rich man's table are not gathered up except by a hungry man. Men do not spend days of time and make long journeys to hear the truth unless they love the joyful sound. They do not take an interest in the footsteps of God's little flock in the past nor manifest regard for those who declare the riches of His grace unless their hearts have been touched by the finger of Almighty Love. No one turns from the false doctrines of the day unless the whisperings of grace have shown him a better way. The Lord called Samuel, but the old prophet knew it before Samuel did, and so it may be yet. The kingdom of heaven seems to this day like unto a man that is a householder, who went out early in the morning and at the third and sixth and ninth and eleventh hours, and each time finding men hesitating and indifferent as to going into the vineyard. Oh that all who love the Lord would follow on to know Him in the answer of a good conscience at the baptismal waters, in the breaking of bread within His sanc-

tuary; that they might sit under His shadow with great delight, be brought to His banqueting house and have over them the banner of His love! Though you may have some of the distant outflashing of His love, He keeps His royal presence and the kisses of His mouth for the obedient. Dear friend, our days are swifter than the weaver's shuttle; our life is soon cut off and we fly away. The wise man said, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Asking a place in your memory and affection, and commending you to Him who doeth all things well, I remain,

Most sincerely yours,

S. B. LUCKETT.

Remarks.—As I held in the Church History, and have maintained by tongue and pen ever since, and as the ablest predestinarians have always held, I think that the Scriptures clearly teach that God predestinated, *not to cause, but to suffer* sin, and to overrule it for His own glory.

S. H.

Magnolia, Arkansas, March 29, 1901.

J. H. Hurst, Social Circle, Ga.—

DEAR BROTHER: Your letter received, and appreciated. I now reply, though feeling sad and broken down; meditating upon the dissatisfaction and even *strife* that is abroad in the land, and even among our people. I hope I love the peace of Zion. I sometimes feel—O, that I had wings and could fly away and be at rest, in peace! But here I am and must stay until God in His kindness and according to His purpose bids or calls me hence. O! that I could be content to dwell and continue here all mine appointed days, for our days are as the days of an hireling. Then I would, if God enable me, adopt the language of Job, and say "All mine appointed time will I wait till my change come." Blessed thought! Wait and see the salvation of the Lord. O! that I may have grace and fortitude to be still and patiently bear my portion of suffering and trials and adorn the profession I have made by an orderly walk and godly conversation.

What is this world? It is but a mere trifle, a speck when compared to eternity. If it be God's good pleasure for me to pass my time here in want or even suffering great and excruciating pain, should I not yet love, adore, and serve Him with all my soul, mind, and strength? But, O! what can I do? How can I love the Lord and serve Him?

I must confess that I, to night, am as powerless and helpless as the Son of God was when He said, "I, of Myself, can do nothing"; and I am as stout as Paul was when he said, "I can do all things through Christ Jesus, who strentheneth me." But O! it seems I am so weak, poor, and sinful that I am not fit to be noticed. That I would I do not; that I would not that I do. Oh! sin! sin!! sin!!! thou child of the Devil, the arch-enemy of all righteousness.

Thou hast made me like a crane or a swallow, so do I chatter. I do mourn as a dove; mine eyes fail with looking upward. O, Lord, I am oppressed, undertake for me! Yes, this world, this life is full of hardships, sad and bitter disappointments, and cruel afflictions; but oh, our hope and confidence is that the Lord has undertaken for us and will bring us out more than conquerors through Christ our Lord in the last day. And now may it please Him that there shall abide within us—faith, hope, and charity, that we be not altogether barren as professed followers of the meek and lowly Jesus.

If in this life only we have hope in Christ Jesus we of all men are most miserable. But our hope is that these afflictions and sufferings in this world are an unmistakable evidence, bearing testimony that the King, the Lord of heaven and earth, hath called us and we shall eat at the King's table here, and in the world to come have everlasting life, and be like Jesus. For His people are not of this world even as He is not of this world; and if the world, flesh, and the Devil received Him not, but fought, maltreated, and persecuted Him who is the Head, holy and separate from sinners, what may we, His children, expect or look for? Shall we expect to go free from these things? Jesus said, "My Kingdom is not of this world; if so, then My servants would fight,

but now is My Kingdom not from hence." If His subjects were forbid to fight then, shall they fight now? Our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." Let us be quiet and manifest love and brotherly kindness, knowing that we shall receive of the Lord's hand double for all our sins, and knowing also that whatsoever good thing any man doeth the same shall he receive of the Lord, whether be he bond or free. Finally, my brethren, let us by the grace given us be strong in the Lord and in the power of His might. Let us put on the whole armour of God, that we may be able to stand against the wiles of the Devil, for God is able to make us stand.

Your unworthy brother,

J. H. DANIELL.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 J. E. W. HENDERSON, Troy, Ala. } EDITORS.
 J. H. FISHER, Graham, Tex. }

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 who prefer to do so, can hand or send remittances to Elder Henderson or Elder Fisher.

"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.

A GOOD REPORT OF THEM WHICH ARE WITHOUT.

I Tim. iii. 7.

It is one of the essential marks of a called and qualified minister of the Lord Jesus Christ, not only that he should have a good moral *character*, but also that he should have a good *reputation* for such a character, not

only with the members of the church, but also with the outside world, who, while they can not see a man's heart, can see his life, and who have no confidence in the religious profession of any person that does not live right. The bishop or elder, says the Apostle Paul, "must have a good report of them which are without," must, "in all things, show himself a pattern of good works" (1 Tim. iii. 7; Titus ii. 7); must "take heed, first, to himself, and then to the doctrine"—first "to himself, and then to all the flock over which the Holy Ghost has made him overseer" (1 Tim. iv. 16; Acts xx. 28). The minister must preach first with his life and then with his tongue; example is far more powerful than precept. The most learned and eloquent and even the most wholesome words, coming from the lips of a professed preacher, in whose heart and life the love of God and man does not shine, are "as sounding brass or a tinkling cymbol" (1 Cor. xiii.)—hollow, empty, and even worse than worthless, for his life belies his words, and proves, as far as it can, that there is no reality in the Christian religion. The true children of God do not wish to hear such a pretended preacher—do not wish to transform the church of God into a theatre with its glittering and lying vanities.

The Primitive Baptists never had a minister who had, in a higher degree, the essential apostolical qualification of "a good report from them which are without" than our late beloved and venerated Associate Editor, Elder W. M. Mitchell. Even a casual visit to his residence and his church would clearly reveal that fact. "Father Mitchell," as he was respectfully and tenderly called, was revered by all who knew him. A proof of this statement is given in the two following telegrams sent to the Atlanta Journal:

"Opelika, Ala., February 26. Rev. William M. Mitchell, the oldest active Primitive Baptist minister in the South, is lying at death's door at his home here. Mr. Mitchell has been pastor of one church for nearly fifty years. He is a man of unusual learning and lofty Christian character. He is one of the editors of the official organ of the Primitive Baptists, and his writings have attracted much attention. He is looked upon

in the community as a stainless patriarch, and there are many prayers for his recovery."

"Opelika, Ala., February 27. Rev. William M. Mitchell, one of the best known men in the South, died last night of grip, aged 84 years. He was the leading minister of the Primitive Baptist faith in this country, and was actively engaged in preaching up to the time of his illness, having been pastor of Mount Olive church, near here, for 56 years. He was one of the editors of 'The Gospel Messenger,' the organ of his church, and was a man of brilliant learning and deep religious nature. He was loved by the public as few men ever are. He lost one son in the war, the only child he has lost, and six sons and four daughters survive him. They are all prominent and have blessed him in his old age. He died with the harness on in full fear of God, after sixty years of unremitting labor for Him."

This is the language of a person who was evidently not a Primitive Baptist—the good report of one who was without, speaking for the entire community in which Elder Mitchell lived. The Spirit, the life of Christ was in our dear brother, and was manifested in his conduct and conversation, so that even the world took knowledge of him that he had been with Jesus, and was truly a called and qualified servant of the Divine Redeemer.

S. H.

ELDER J. H. FISHER.

A short time before Elder W. M. Mitchell died, he wrote me that he thought it desirable for me to endeavor to secure the services of Elder John H. Fisher, of Graham, Texas, as an Associate Editor of THE GOSPEL MESSENGER. I had myself already thought of asking Brother Fisher to accept such a position. I met him in Texas seven years ago, and I have corresponded with him occasionally since that time, and I have carefully noticed his course and his published writings, and it has seemed to me that the Lord has endowed him with many excellent and lovely graces and gifts of His Spirit which have been and are likely to be still more widely blessed to the edification of the body of Christ in love.

He thoroughly believes in the truths of the Scriptures as set forth in *The Principles of THE GOSPEL MESSENGER*, and earnestly labors, by both tongue and pen, to advocate those principles in that humble and gentle manner which tends, not to divide and weaken, but to unite and strengthen the dear people of God. Since the death of our beloved Brother Mitchell, I have proposed to Elder Fisher to become an Associate Editor of THE GOSPEL MESSENGER, and he has accepted my proposition in the following letter. I feel that this whole matter is of the Lord, and I would implore Him to bless this action to the good of His people and the glory of His name.

SYLVESTER HASSELL.

ACCEPTANCE OF POSITION AS AN ASSOCIATE
EDITOR OF THE GOSPEL MESSENGER.

Graham, Texas, April 15, 1901.

Elder Sylvester Hassell—

VERY DEAR BROTHER: Your letter informing me of Elder Mitchell's death has been received. I had also just heard of it through the papers.

Also I note that you say that dear Elder Mitchell had suggested to you before he died that you request me to become an Associate Editor of "The Gospel Messenger," and that you had already thought of making such a proposition to me. I note further your kind remarks to me.

I will say that some days before I received your letter I became greatly concerned about my duty in relation to periodicals and papers. It has been on my mind for some time to give up and quit the personal work of managing papers. The thought came to me that if I gave up my own paper business and yet desired to write and work some for a good paper, which paper would be my preference in the United States? And immediately "The Gospel Messenger" came into my mind.

So now, while I feel a tender love and care for the good and well being of all our dear editors and papers, yet I have been more and more drawn towards you and yours as the days have passed on. There has been a

constant prayer from time to time upon my mind before and since I received your request to become an Associate Editor of "The Messenger," that God would kindly guide me in this matter. I do love and appreciate your tenderness, love, and doctrinal soundness, as well as your earnest labors for peace among us. If we could all manifest that intelligent gospel labor and gentle forbearance that you and your many contributors have shown, we could certainly do more good.

It is my intention to close out my personal management of the Baptist Watch Tower by the end of this year.

Following out my constant impressions, I have decided to say that you may place my name on your editorial staff.

It is impressed upon my mind to mention a matter which I once spoke to Elder Mitchell about in a correspondence between him and me. Brother Mitchell was one of the most lovely men to me on earth. There was a depth of earnestness, truthfulness, and honesty about his writings and doings, that was wondrously "clear," "fair," and "terrible." He seemed to be careless of all other interests but the glory of God and the righteous upbuilding of the church on earth. Some years back he wrote a series of articles, at my request, on the text, "Neglect not the gift that is in thee, which was given thee by prophecy," etc. (1 Tim. iv. 14). He wrote also on the verses just before and after.

His life so continued to impress me that at last I considered him as being greatly endued by the Lord's Spirit to see and properly understand spiritual things. So, in my last letter to him (I think it was the last) I told him that there was only one thing that I greatly desired above all things, and that was that "a double portion of his spirit might be given to me." I dare not now claim, in my ignorance, weakness, and unworthiness, that it is so, but I still greatly crave and desire that it might be so.

I feel to sweetly rejoice, even to this moment, that God put it into my heart, as I hope, to do him a little kindness in carnal things before he went to receive his everlasting reward. But now he is gone. His voice

will be heard no more in this poor life. His work is finished; he kept the faith. His godly life and humble example and faithful writings remain, and are worth more than gold and silver to the struggling ministers and dear saints that are left behind. He was nothing but a man, but his hoary hairs were a crown of glory, because they were found in the way of righteousness. His writings were among the first I ever read.

The "Gospel Messenger" was the first Old Baptist paper I ever took. It was then owned by the beloved and lamented Elder John R. Respass. It has come to me constantly from the first subscription, which I sent from Kentucky before I moved back to Texas. And now, at last, it has turned around that I am to be connected with it. Dear Lord, what does it all mean?

It is my impression and great desire to spend the remaining days of my life in the active duties of the ministry. My health is good, the fields are white unto harvest, we are all fast growing old, opportunities and duties are coming and passing quick and fast, like the fleeting clouds, and the eternal, unchangeable God of Abraham, Isaac, and Jacob has promised to ever be with and bless His dutiful children, and with these awful realizations, and greatly desiring to "endure as seeing Him who is invisible," I would press on, not only telling and proclaiming the riches of God's grace, but writing such things as may give comfort, hope, and encouragement to the little inquiring lambs of Christ.

J. H. FISHER.

THE BEGINNING AND THE END.

"In the beginning God created the heaven and the earth." Thus the history of the creation begins, and the order thereof follows. In the end, "The world and all things therein shall be burned up." Dreadful end! We presume that, in the beginning, when the Lord God beheld the finished work of His hands and "saw that it was good," there was a scene at once beautiful and glorious to behold Earth was second in glory to heaven. The terrestrial Eden, the eastward Garden of which was the primeval abode of father Adam and

mother Eve, abounding with fragrant flowers and luscious fruits, shone in excellent beauty and loveliness for the pleasure and happiness of the good and upright twain, at the time they received the simple, plain, and well defined command of the Creator, saying, "Of all the trees of the garden thou mayst freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." So the death penalty was annexed to the holy law of God, whose sovereign prerogative it was to command His creature; and it was certainly the duty of the noble creature to obey. But he transgressed, and thereby sank beneath the curse of the law, and made all his posterity sinners, and children of Divine wrath. In vain was the plea, that the woman gave to him, and he did eat, and that of the woman, that the serpent beguiled her, and she did eat; none of these transactions, by which the influence of one party over another was presented as an excuse for their disobedience, could change their attitude to the power of offended justice. Adam had sinned, and was therefore fallen from his innocent state. He was therefore driven forth out of the Garden of Eden, and completely barred from any approach to the tree of life; for his life depended upon his obedience, and the power to obey was lost as soon as he ate the forbidden fruit.

Now, as Job has said, How shall man be just with God? We know from the history of the case how the transgression began, and what its awful consequences, and now let us learn, if possible, how both the cause and effect shall end. Remember, sin is the immediate cause of death, and sin is not a thing, but an act, the overt act of man. We read of angels sinning; but we are now trying to consider the case of man, and, relatively, all mankind. How are we to be just with God? and how is the end of transgression accomplished? For it is plain that we can not be just so long as the law holds us as transgressors; nor would our suffering the punishment of sin make us less guilty before God; neither the forgiveness of our sins; nothing but an end of sin, or the removing of our transgressions from us, can render us just in the sight of God.

And is it true that infinite wisdom, power, goodness, love, and justice unite in so great and gracious a work as that which renders the guilty sinner innocent in the eye of infinite justice? Yes, "Christ hath appeared once in the end of the world to put away sin by the sacrifice of Himself"; and that He effected this gracious purpose is evident, from the fact that "He by one offering perfected forever them that are sanctified"—"sanctified by God the Father, preserved in Jesus Christ, and called." Called with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." "For whom He did foreknow, them He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren; moreover, whom He did predestinate, them He also called, and whom He called, He also justified, and whom He justified, He also glorified." Thus, you see, we find the great chain of five links, connected with the eternal foreknowledge of God, and it is just the right length to reach from the heights of heaven down to the depths of hell and rescue the elect people of God from the pit of sin and death, and bring them up to the state of infinite glory and honor, and joint-heirship with Him who is "appointed heir of all things."

While in themselves the people of God are justly condemned, yet in Christ they are holy and without blame before God in love. "The purpose of God, according to election," will stand forever to His glory and the salvation and glorification of the elect. But what of the non-elect? some one will ask, What becomes of them? We answer by asking, what would have become of all the guilty race of Adam had there been no election in Christ before the world began? Are not all mankind justly condemned? We agree that they are. Well, if all had been left equally and alike in a state of condemnation, would they not have been justly condemned? This is also generally admitted, that all were justly condemned in the beginning, and that had none been redeemed and saved, the condemnation would have remained just and right. Now, this being the case, does the salvation of God's elect people, whom "Christ re-

deemed by His blood out of every nation, kindred, tongue, and people," render the condemnation of the rest unjust? No, in nowise. They are justly condemned in the beginning, and if left to perish in their sins, it will be just and right in the end. We say, their sins, because they are theirs; and there is no way of shunning the consequence.

But as to God's chosen people, we have already shown that their sins are put away by the offering of Jesus Christ once for all and forever. And as a proof and manifestation of this glorious gospel truth, they are called by the grace of God, effectually, or made actual "partakers of the heavenly calling," regenerated and "born of God," or from above; and receive the forgiveness of sins through the merits of the atoning blood of Jesus Christ, in whom they were chosen before the world began. They receive "the gift of righteousness," by the which they are justified, and hence the end, "even the salvation of their souls." Beginning with the foreknowledge of God, the wonderful and gracious plan of salvation embraces the elect people of God, and ends with their eternal happiness in the presence and glory of God.

As to the beginning of this mortal life, as the depraved children of the apostate Adam, we are taught by the Scriptures, by experience and by observation, that, when we are born of the flesh we enter into a state of trouble, sorrow, and affliction, which will terminate only in mortal death, which is the only end to which we may safely look, so far as the flesh is concerned. And this is, perhaps, what Solomon referred to, saying, "Better is the end of a thing than the beginning thereof, and the day of death than the day of birth." The birth begins, and death ends the sad inheritance of earthly woe and misery. "But the righteous hath hope in his death" of an everlasting inheritance of bliss beyond the grave.

J. E. W. H.

RECENT TOUR.

I have just returned from an extended tour through Johnson, Grayson, Cooke, Montague, Knox, King, Cottle, and Wilbarger counties. I met Elders Clark, Griggs, D. B. Koen, Clark of Bowie, Lewis, Burns, Elliott, Morris, Jones, Currington and Lancaster. I spoke in the way of public preaching thirty-seven times. At invitations which I extended, seven joined the church, one of whom I baptized. On just a few of the occasions I enjoyed unusual liberty in speaking.

I found that Bethel church, in Cottle County, had been fully recognized by the churches and ministers abroad. Also that the settlement of the difference between Little Flock and Shiloh churches, in Stephens County, was accepted by the ministers of Salem Association, and that Neinda church, in Jones County, Texas, was generally considered and accepted as orderly also. This is a state of affairs in Western Texas that I have persistently labored for during the last two years, or ever since I began coming to these parts, and especially since I have moved here to live.

The new Mount Zion church here at home is to hold a three-days' Union, or Associational meeting, embracing the third Sunday in July, 1901. We invite the Old Baptists everywhere to come.

Elder W. G. Green and Elder W. B. Sikes are expected to be with me at the regular meeting at Fort Worth the third Sunday in April.

J. H. F.

THE ADVOCATE OF TRUTH.

The above is the title of an eight-page monthly paper started April 1, 1901, at Tidwell, Texas, by Elders J. C. Sikes and J. R. Hardy. Its Abstract of Principles is sound and in accordance with the faith of the Primitive Baptists, and it proclaims its desire to labor for peace upon the basis of those principles. The subscription price is One Dollar a year.

S. H.

QUESTIONS AND ANSWERS.

1—Q. How can God vindicate His justice in pardoning and redeeming some of the sinful race of Adam from the law, and in punishing others of the same sinful race by the law? A. Foolish and sinful man must not arraign a wise and holy God, his Creator, Preserver, and Benefactor, before his poor, little, erring tribunal. The Scriptures clearly teach that God is righteous in all His ways and holy in all His works, the Eternal and Infinite Sovereign of the universe, who can not do wrong, who is accountable to none of His creatures, while all of them are accountable to Him; and that the whole race of Adam are sinful and guilty and condemned by His righteous law; and that the sinless and incarnate Son of God, in accordance with the stipulations of His eternal covenant with His Father, lived on earth and died and rose again for His chosen people, as their Head and Surety, doing all the law required them to do, and suffering all the law required them to suffer, bearing all the wrath of God and all the curse of the law for them, magnifying the law and making it honorable, dying for and making an end of their sins and reconciliation for their iniquities, and rising for their justification, bringing in for them an everlasting righteousness, so that God can be just and yet justify the ungodly who believe in Jesus; and that those sinners of the race of Adam for whose sins Jesus did not atone, who are not quickened by the Holy Spirit, who do not repent towards God and believe in Christ, will have their sins and the wrath of God for their sins forever abiding upon them, and will at last be righteously consigned by a Most Holy God, who never even tempted much less compelled them to sin, but always forbade them to sin and threatened them with death for sinning, to everlasting fire prepared for the Devil and his angels, the first transgressors of God's holy law. The justice of God shines, in the case of the elect, in His punishment of their Surety, His holy Son for their sins; and, in the case of the non-elect, in His everlasting punishment of themselves for their wilful and inexcusable sins; while His mercy shines in the everlasting salvation of the elect. Why

God chose to save some from their sins, and to leave others to perish in their sins, the Scriptures do not reveal. The clearest expression on the subject is the reverent exclamation of the holy and wise and humble Son of God—"Even so, Father, for so it seemed good in Thy sight" (Matt. xi. 25,26; Luke x. 21). But the Scriptures do repeatedly and emphatically declare that God chose His people not because of their holiness or their works of righteousness (for none of the race of Adam are holy or righteous by nature), but that they should be holy—elected them, not because of their obedience, but unto obedience (Eph. i. 4; ii. 1-10; 1 Pet. i. 1-5). The greatest of all wonders to the true people of God is why He should have loved *them*, chosen *them*, redeemed *them*, renewed *them*, and prepared a bright and everlasting home in heaven for *them*; and when they are at last taken to heaven, they will unanimously and joyfully and thankfully ascribe every particle of the glory of their salvation to the Divine Father, Son, and Spirit.

2—Q. What is the meaning of Eccles. iv. 8—"There is one alone, and there is not a second; yea, he hath neither child nor brother; yet is there no end of all his labor, neither is his eye satisfied with riches, neither saith he, For whom do I labor, and bereave my soul of good? This is also vanity, yea, it is a sore travail?" A. Solomon here in a few words shows the utter stupidity and wickedness of a selfish, worldly, covetous life—of the miser (a word which means a miserable man), who lives by himself and only for himself, who works himself almost to death day and night, and denies himself almost every comfort, stints and pinches himself, scrapes and hoards every cent he can get, cares nothing for God or any of his fellow-creatures, cares nothing for eternity, and finally dies and leaves every bit of his idolized money behind him to relatives or heirs who will not even thank him for it, because they well know he would never have given them anything if he could have helped it, but would have kept all of it for himself.

3—Q. Was Judas Iscariot a true Apostle? What good did his repentance do him? A. Judas was a true or real Apostle in the sense that he was chosen and called

by Christ to the apostleship (Matt. x. 4; Mark iii. 19; Luke vi. 16); but he was always a thief and a devil (John xii. 6; vi. 70, 71), was utterly carnal, worldly, selfish, and covetous, like Balaam (Num. xxii.; 2 Pet. ii. 15), was a son of perdition (John xvii. 12), and contemptuously betrayed his Divine Master to the equally covetous Pharisees for thirty pieces of silver, thirty shekels of the sanctuary, about eighteen dollars, the legal price of a slave that had been gored by an ox (Exod. xxi. 32), as it had five hundred years before been predicted that he would (Zech. xi. 12, 13; Matt. xxvi. 15; Philip. ii. 7; Psalm xl. 9; John xiii. 18). When Judas saw that Christ was condemned, he repented himself or had a natural remorse of conscience for his fatal treachery to his innocent Master, a worldly sorrow that worketh death (Matt. xxvii. 3-10; 2 Cor. vii. 10), which did not do him any good, and he returned the money to the murderers of Christ, and went and hanged himself, and went by yielding to the instigation of Satan and by transgression to his own place (John xiii. 27; Acts i. 16-20, 25), and Christ said that "it would have been good for that man if he had not been born" (Matt. xxvi. 24). No doubt Judas Iscariot was called by Christ to the apostleship for the very purpose of, not compelling, but suffering him to do what the Lord foreknew Satan would tempt him to do—to betray his Master for money into the hands of His enemies to be by them wickedly crucified and slain, for this was a part of the eternal purpose of God in accomplishing the salvation of His people from their sins (Gen. iii. 15; Psalm xxii. 16; Isa. liii.; Zech. xii. 10; xiii. 7; Luke xxi. 22; Acts ii. 23; iv. 27, 28).

4—Q. Are the Pool of Bethesda and the troubling of its waters by an angel veritable scriptural facts (John v. 1-9)? A. I think so. The last clause of the third verse—"waiting for the moving of the water," and the whole of the fourth verse—"for an angel went down at a certain season into the pool and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had," are, to be sure, not found in the most of the ancient manuscripts and in some of the ancient versions

(or translations), and are rejected, by most of modern critics, as later additions by some copyist to John's narrative, and they are put only in the margin of the Revised Version of 1885 and of the latest Baptist Version of Hovey, Broadus, and Weston. But these words are found in all the very oldest versions of the New Testament (which are two hundred years older than the oldest existing manuscripts), and in some of the oldest manuscripts, and they seem indispensable to the explanation of the presence of a great multitude of diseased people at the pool, and to the language of the impotent or sick man to Jesus, "Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming, another steppeth down before me," and to the fact that Christ did not reply to him that it was all a fiction and delusion about the troubling of the water and its healing virtue to the first one who stepped into it after it was troubled. There are still warm, intermittent, healing springs near Jerusalem, as there are in other parts of the world, and the virtues imparted to them by the Creator do more good in some cases of disease than all the medicines prescribed by physicians. But there must have been *supernatural* virtue, at certain times, in the water of the Pool of Bethesda, as it seems to have *instantly* healed *any* form of disease in the person who *first* stepped into it after the water was troubled or stirred, and to have healed no other person; and a merciful God may have sent one of His holy and good angels, who are friends of human beings, to stir the water and impart this special virtue to it. The narrative does not say that the angel was seen by any man when he went down and troubled the water.

5—Q. In 1 Cor. xiv. 26, the Apostle Paul says—"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." In this language does he speak of the Corinthian brethren approvingly or as being divided and factional? A. The Apostle does not herein condemn the possession of the different gifts of the Spirit, nor the exercise of those gifts in the public assemblies of the church; but he cautions the Corin.

thian brethren, who were naturally proud and contentious and factional, not to exercise their gifts in the public meetings of the church in a disorderly manner, all at the same time, and for purposes of ostentation, but in an orderly manner, one at a time, and for purposes of edification. Some of them, perhaps, were more carnally desirous of being heard and admired than spiritually desirous of hearing and being edified. Both speaking and hearing should be done decently and in order, and for the purpose, not of ostentation, but of edification (1 Cor. xiv. 26-33, 40).

6—Q. How long was the body of Jesus in the tomb?
 A. The Jews, on all occasions, in computing and speaking of the time of their feasts and fasts and circumcision and purifications, called a part of a day a whole day (see 1 Kings xx. 29; Esther iv. 16; v. 1; Levit. xii. 3; Luke ii. 21); so that the expression of Christ that “the Son of man shall be three days and three nights in the heart of the earth” (Matt. xii. 40) means, as understood by the Jews (Matt. xxvii. 63, 64), and, as interpreted by the recorded facts of the case, a part of three natural days, amounting, I think, to about thirty-seven hours. It is certain that the Jewish Sabbath was the seventh day of the week, our Saturday (Exod. xx. 10); and that Christ was crucified on the day before the Sabbath, our Friday (Matt. xxvii. 62; Mark xv. 42; Luke xxiii. 54; John xix. 14, 31, 42); and that He rose from the dead on the first day of the week, our Sunday, called on that account the Lord’s Day (Matt. xxviii. 1-6; Mark xvi. 1-6; Luke xxiv. 1-6; John xx. 1-19; Rev. i. 10). According to Matthew, Mark, and Luke Christ died on the cross about the ninth hour, or 3 p. m. (nine hours after sunrise). The Jewish day (evening and morning, Gen. i., or night-day, as the Greeks called it) began and ended at sunset, or about 6 p. m. Therefore the body of Christ lay in the grave about three hours of Friday, twenty-four hours of Saturday (resting there the whole Jewish Sabbath), and about ten hours of Sunday (from Saturday 6 p. m. to Sunday about 4 p. m., just before dawn), making about thirty-seven hours in all. According to all the Jewish methods of speech, this period would be called three days and nights or three natural days.

7—Q. What is the exact translation of 2 Thess. ii. 8-12? A. "And then will be revealed the lawless one, whom the Lord [*Jesus* is added here in some of the oldest manuscripts] will consume [*slay* is found in some of the best manuscripts] with the breath of His mouth, and will render powerless by the manifestation of His coming; [him] whose coming is according to the working of Satan in all power and signs and lying wonders and in all deceit of unrighteousness in the perishing, because they received not the love of the truth that they might be saved. And on account of this God will send them a working of error that they should believe the lie, that they all might be condemned who believe not the truth but delighted in unrighteousness." This prediction refers to the future personal manifestation of Anti-christ, the man of sin, the son of perdition, in all the power and deceitfulness of Satan, and his destruction by the Lord Jesus Christ at His second personal coming to the world, and the condemnation of all the ungodly who are deceived by him and who delight in unrighteousness.

8—Q. Is lying or slander a private or a public offense? A. It is not merely a private or personal offense or trespass against some other person, but it is also a public or moral offense, a transgression of God's moral law (Exod. xx. 16; Rom. xiii. 9; Eph. iv. 25), like idolatry, profanity, murder, licentiousness, and theft; and the offender should, for his own good and the purity of the church and the honor of God, be at once excluded; and, when he proves that the Lord has forgiven him by sincere repentance and forsaking and confession of the sin to the church, he should be restored (1 Cor. v. ; 2 Thess. iii. 6; 2 Cor. ii. 7).

9—Q. Ought there to be communion when fellowship does not exist? A. Certainly not (1 Cor. v. 11; x. 16, 17; 2 Cor. vi. 14-18). S. H.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm cvii. 8, 43.

THE POOR MINISTER PROVIDED FOR.

Mr. C. H. Spurgeon says:—

"My grandfather was a very poor minister, and kept a cow, which was a very great help in the support of his children—he had ten of them; and the cow took the 'staggers' and died. 'What will you do now?' said my grandmother. 'I can not tell what *we* shall do now,' said he, 'but I know what God will do; God will provide for us. We must have milk for the children.' The next morning there came twenty pounds (about one hundred dollars) to him. He had never made application to the fund for the relief of ministers, but on that day there were five pounds left when they had divided the money, and one said, 'There is poor Mr. Spurgeon down in Essex; suppose we send it to him.' The chairman said, 'We had better make it ten pounds, and I'll give five pounds. Another five pounds was offered by another member, if a like amount could be raised, to make it up to twenty pounds, which was done. They knew nothing about my grandfather's cow, but God did, you see; and there was the new cow for him. And those gentlemen in London were not aware of the importance of the service which they had rendered.'"

S. H.

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. NANCY ELIZABETH HURST

Was consort of J. T. Hurst, a native of Newton County, Georgia, and daughter of W. T. Carter. She was born in Giles county, Tennessee, September, 1854; united with the Christian Church in 1871; married in 1877, and died January 23d, 1901, aged 46 years and 4 months. She was the mother of nine children, eight living, six of

them daughters, and many relatives and friends are left to mourn their loss. She was true to every relation in life, especially so in her spiritual relations. For six months before her death she expressed willingness to go and be at rest with Jesus, only hating to leave her small children. She died of consumption. She died happy, calling on the name of "Jesus, sweet Jesus!" She said to her husband: "I feel so good; I thank God deep down in my heart. Can't you thank Him too, He is so good?" A few moments before she died she said: "It is nearly over, I want to rest," and clasping her hands, she seemed to be in sweet communion with the spirit of an unseen friend. We miss her, but would let her rest. She is safe in that "land of pure delight, where saints immortal reign." She was laid to rest by the side of her parents in the Carter family cemetery in Giles County, there to await till the resurrection morn, when she will rise with those over whom the second death hath no power, and so ever be with the Lord. May God bless and sustain the bereaved ones for Jesus' sake, is our prayer. JOHN H. HURST.

MRS. L. F. MCGEE.

By the request of my dear sister Flewdie, made to me during her last illness, I will write this brief sketch as a memorial of her:

Her maiden name was Lenora Flewellen Bazemore. She was born February 5, 1851, in Bibb County, Georgia; joined the Primitive Baptists at Shiloh Church, Bibb County, November 8, 1873, and was baptized by that noble man of God, Elder D. W. Simmons; was married to Mr. Wm. J McGee July 27, 1879; died January 10, 1901. She was afflicted with a terrible cancer on her breast, which caused her death. Her sufferings were very great for some months before her death.

She was a devoted Christian; loved the saints, and delighted in their company. She was punctual in her attendance at her church, Salem, Crawford County, Georgia, which she joined after her marriage to Brother McGee, he being a member of that church. She made preparations for company at her meeting times, and had many of the brethren and sisters to go to her humble home and enjoy her hospitality and heavenly conversation. She delighted in hearing good preaching, which I regard as one of the best evidences of Christiananity. I visited her during her last illness, and will here refer to a beautiful application of an Old Testament Scripture that she made, and testified that it was given to her for her comfort. She said that she had been lamenting her worthlessness, and was very doubtful, when she was reminded of the fact that the land of Canaan was not given to the Israelites because of their having toiled for it, but because of the purpose and goodness of God. This she used to set forth the doctrine of grace. It was a sweet morsel to her, and I was confirmed myself in my humble hope in considering this beautiful figure.

Sister Flewdie never had but one child of her own, which died in infancy. But she had four step-daughters and one step-son, having married a widower with five children. She was a model step-mother, taking the oversight of the little step-children with a becoming diligence, and proving a great blessing to them. All the girls had married before her death. The step-son, who is now a worthy young man, loved her devotedly. Her husband was very much devoted to her, and feels his loss intensely. She leaves four brothers and three sisters surviving her. Surely we sorrow not as those who have no hope. She was very domestic and frugal, and

had laid by money for her burial expenses. She was buried at Old Salem church, where she loved to go. She expressed her doubts, but timidly and humbly claimed a hope in Jesus. This caused her to be very dear to me in my fellowship for her, for this is the way I felt in regard to my own case.

But all fears and doubts have been dispelled for her, she having entered into the realization of what she hoped for. We have a cheering hope of meeting this dear sister by and by in heaven, where there will be no sickness, nor death, nor sorrow of any kind.

T. J. BAZEMORE.

Kirkwood, Ga., March 5, 1901.

DEATH AND CHARACTER OF ELDER W. C. BRYAN.

ELDER D. M. MATHEWS:—Since receiving your letter informing me of the memorial service to be held at West Atlanta church, and having been associated with Elder W. C. Bryan, the church's former pastor, on several occasions, I, therefore, wish to say some things for my consolation to you:—

1. That in the death of Elder W. C. Bryan the church and the State and county of his residence have lost one of the ablest, purest, and most patriotic of her citizens, who, as the pastor of West Atlanta church, and as a former Representative in the State's Councils, both in church and state, exhibited a comprehensive grasp of intellect, an intuitive quickness of perception, and practical directness of thought which have enrolled his name among the eminent ministers and statesmen of Georgia, and who, by a long career of useful and self-devoted service in church and state, has already enshrined his precious memory in the hearts of the members of the churches and the people of Georgia.

2. That in this afflicting dispensation of a kind Providence, we mourn the loss of this good man, who was endowed with a rare capacity as a minister to preach the gospel of the kingdom of Jesus Christ, and the truthful, noble, and expansive sympathies of whose nature, as a companion and friend, and the vivacious play of whose intellect could not fail to endear him to all who knew him well, and made him the radiating centre of the social circle.

And I mournfully tender to his beloved wife and family, especially the membership of West Atlanta church, my sincerest sympathy and profoundest condolence in their sad and heart-rending bereavement.

In conclusion, dear Brother Mathews, I desire to further say, Elder W. C. Bryan was a grand hero of numerous hard-fought conflicts in this sin-cursed world, but in every conflict he was stern and true to God, the church, and country, a valiant hero of the cross of Christ, ever vigilant in duty and doctrine. But ah! his last battle in life has been fought, and he had power given by the grace of God whereby, in death, he completely won the last victory. Now the lamented servant of God is carried above to be joined to the redeemed army gone on before him; and victorious Paul, Peter, James, and John, and many others of cherished memory, who were valiant soldiers of the cross in many hard-fought and won conflicts, now greet him, since the war is over.

Now W. C. Bryan and they are resting from their ardent labors in the work of the ministry or otherwise, and are now wearing their glorious and never-fading crowns, prepared for all the valiant heroes of the army of Jesus Christ. Amen.

"All flesh shall perish together, and man shall turn again into

dust." Job xxxiv. 15. "Then shall the earth return unto the dust as it was; and the Spirit shall return unto God who gave it." Eccles. xii. 7 "Let me die the death of the righteous, and let my end be like his." Num. xxxiii. 10. "Precious in the sight of the Lord is the death of His saints" Psalm cxvi. 15. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. xv. 55-57. A. J. WEBB.*

Webbville, Ga., March 26, 1901.

ELDER R. W. DURDEN.

The church at Antioch, Emanuel County, Ga., at the September meeting, 1900, appointed the following-named brethren, together with her pastor, Elder H. Temples, to write a suitable obituary of the late Elder R. W. Durden.

The subject of this notice was born in Emanuel County, Ga., January 8, 1827, and died August 11, 1900. Too much can not be said for him by way of commendation. He was an honorable, high-toned gentleman in every sense of the word, a most excellent citizen, a faithful, kind husband and father in his family. He represented his county in the Georgia Legislature one term with credit to himself and to the gratification of his constituents. He was married to Miss Lydia Burnett December 21, 1852, who now survives him. To this union were born ten children, all of whom survive their dear father. He was favored to have six of them in the church with him several years previous to his death. Elder Durden joined the church at Antioch in May, 1857—some time after which he commenced exercising in public, and was ordained to the ministry February 17, 1877, by Elders D. J. Lamb and Moses Daniel. He beautifully adorned his profession by a holy walk, setting such examples before his family and the people generally as are worthy of imitation. As a minister he was faithful to warn the unruly and ungodly against ungodliness, to comfort the saints and feed the flock of God which He purchased with His own blood. In his last days in the ministry his mind seemed to be very much exercised upon the great subject of the resurrection of the dead, of which he often spake and set forth vividly with tears in his eyes, joyfully looking forward to the time of his release from this body of death, when the wicked cease from troubling and the weary are at rest. He was confined to his room several months prior to his death, suffering with heart trouble; but he bore his afflictions with as much patience, seemingly, as any one could. In his afflictions he would speak of the mercy and goodness of God, and it was apparent that he was praising the Lord for the same. His dear wife and loving children, together with kind friends, daily and hourly administered to him in every way possible to his comfort, and when the sad change came he peacefully fell asleep in Jesus without a struggle.

Though the loss to the dear family is irreparable, his services in the community so greatly missed, and his wise counsel and services as a minister in the church so greatly missed, and his death so deeply regretted, yet we must bow in submission to the will of our Heavenly Father and say, "Thy will be done in earth as in Heaven," feeling assured that our loss is his eternal gain. May the Lord help and sustain his bereaved widow, our sister, and the sorrowing children, and comfort them with the comfort wherewith their dear head, our brother, was comforted.

Oh! Lord, thy servant's work is done—
 The battles fought, the victory won.
 Thou hast taken him to rest,
 To be forever with the blest.
 Thy righteousness was all his trust
 In God the gracious, wise and just.
 His body sleeps beneath the ground,
 Waiting for the trumpet's sound
 To wake it up from sleeping dust
 To join the millions of the just.

A. B. TURNER,
 A. L. TURNER,
 JOE A. DURDEN,
 H. TEMPLES,
Committee.

W. C. DANIEL

Compie Daniel was born December 12, 1867, and departed this life January 26, 1901, aged 33 years, 1 month, and 13 days. He was exercised by the Divine Spirit very early in life, but did not realize it at the time. About four years ago the eyes of his understanding were opened, and he was enabled to rejoice in Christ Jesus as his Saviour, and became exercised toward the church. He offered himself to the church at Harris' Springs, Newton County, Ga., and was received and baptized by Elder J. T. Jordan. His business relations were such that he could not be at his meetings all the time. He was always there when it was possible for him to be. He enjoyed the love and fellowship of his brethren and sisters as much as any one I ever met. He was always ready to talk on the Scriptures, and was deeply exercised by them, and, I believe, would have been a great gift to the church had he lived. He was as deep in the doctrine, experience, and practice as anyone I ever met. I feel that I can say, truly a good man has gone. He was of great comfort to the unworthy writer. I knew him for about five years; the more I was with him the better I loved him. I feel that I have lost one of my best friends. He was a true man, true to his family, true to his country, and true to his God. He always and at all times stood for the right. He earnestly contended for the faith that was once delivered to the saints.

He leaves a wife, four small children, father and mother, five brothers, and one sister to mourn his departure. I wish I could here say something that would be of some comfort to them. All I can say is, Dear loved ones, do not mourn for him as one who had no hope. He had a hope and that hope was in Christ. I have heard him tell his experience several times, and I am thoroughly satisfied he is a child of God, and that his spirit has gone to rest in the arms of Jesus, there to await the resurrection morn, when the mighty Son of God will come again without sin unto salvation, when this mortal shall put on immortality. Then will be brought to pass the Scripture which says, "O death, where is thy sting? O grave, where is thy victory?" The man Christ Jesus, in whom our dear brother trusted, has abolished death and brought life and immortality to light through the gospel.

Dear father and mother, wife and children, brothers and sister, may the God of the whole earth ever keep you and sustain you by His grace, that you may look through your sad bereavement and

see Jesus as your sufficiency in every trouble and trial that you may have to pass through, is my prayer for His name's sake.

R. L. COOK.

Covington, Ga., March 28, 1901.

(Signs of the Times and Zion's Landmark please copy.)

MRS. J. T. NORMAN.

"And Jacob set a pillar upon her grave, that is the pillar of Rachel's grave unto this day." Gen. xxxv. 20.

To live in the service of God, and to do good all the years of one's life, has ever brought a crown, in the end of the pilgrim's race. In chronicling the death of our dear Sister Norman, we might gather many precious stones (good deeds) to place at her grave as a pillar to her memory, for her life was made up of such acts as to leave a monument whiter than marble, on the threshold of every heart who knew her. Pure and gentle as the soft summer breeze, over the landscape, she spent her noble life to God's praise, and in sweet communion with the faithful of the land.

She was born December 3, 1826, in Upson County, Ga., was married April 20, 1843, to J. T. Norman, her now aged husband who is left to mourn, but not without hope. She joined the church in 1845, and died at his home in Bell County, Texas, February 8, 1901. She was the mother of 16 children, grandmother of 101, great-grandchildren, 40. Total, 157. Among this number there is not a drunkard, or one given to profanity. The most of them are members of the church, of those that are grown, and several of the grandchildren. Elder W. Y. Norman, one of the sons, has been for many years in the service of churches in this State. She was laid to rest in the church-yard cemetery, at Clear Creek church, six miles west of Killeen, Texas, after a discourse by the writer from Luke ii. 29, 30, surrounded by a large circle of relatives and friends. Thus has passed away one who was dear to us, and who ever gave us cheer and comfort in our labors and pilgrimage here below. To her memory we raise a pillar of crystal deeds more glittering than precious stones, or marble, as clear as the crystal sea, with the inscription, "Well done, our sister and mother."

A. V. ATKINS.

MRS. SUSAN E. W. MASSEE.

I again, by request and your permission, appear in the faithful "Messenger" for the purpose of saying a few things in memory of a deceased mother of Israel.

Sister Susan Massee, of Marshalville, Ga., who departed this life March 20, 1901, leaving an aged husband, 7 children, 23 grandchildren, and 4 great-grandchildren, together with many friends to mourn her great loss. She died a member of my home church, where she was honored and loved by its every member. This love was not misplaced; for, as an humble and meek follower of the Holy Child Jesus, she combined and wore as an ornament the Christian virtues of patience, gentleness, kindness, devotion, and charity to a degree unsurpassed by any one. The dear sister was a faithful and dutiful wife, a loving and tender mother, who was ever ready by example and precept to impress upon her sons and daughters all the ennobling principles of true manhood and womanhood; and as these children have grown up and gone out in the battle of life, they are

proving the impress of parental love by their godly and noble lives—one of whom is a brilliant and distinguished Baptist preacher at Mausfield, Ohio; another a worthy deacon at Marshalville, Ga., the remaining five members of the household of faith.

She was in the righteous sense of the word a good neighbor and a proven friend and long will her memory be cherished by the many who knew her best. Such a life can not go out at the grave; such faith in the Lord as she possessed—a faith born of conviction and made beautiful by her exemplary walk, is not only admonitory, but lends a hopeful cheer to those of us who are left behind.

In the latter portion of her life I became her humble pastor, and I freely say that when with her, whether at church or the fireside, I ever felt I was in the presence of one upon whom the seal of the Lord was written. Of such a life much could be said if space admitted.

For three years prior to her death she had been a great bodily sufferer, but none ever bore their suffering with more Christian resignation than she, and at last, as death came as a relief, her noble life ebbed away without a murmur and without a struggle. I attended her funeral, and spoke from the appropriate text, "I have fought a good fight, I have kept the faith," to a large congregation, after which she was laid to rest in the beautiful cemetery at Marshalville, there to await resurrection's morn.

Sister Susan E. W. Masee was the eldest daughter of Nathan and Mary Bryant. She was born in Monroe County, Ga., August 8, 1828, and removed to Macon County in 1832, and married to Deacon D. W. Masee May 27, 1846. She was the mother of thirteen children, three infants and three grown daughters preceding her to the tomb. She joined the Primitive Baptist church at Mount Vernon, July 7, 1850, and was baptized by Elder John Bassett. After the dissolution of her church she and husband joined Mount Carmel church.

WILDE C. CLEVELAND.

Culloden, Ga.

(Signs of the Times and Pilgrim's Banner please copy.)

MRS. SUSIE A. SPENCE.

Mrs. Susie A. Spence, daughter of Matthew P. and Mary M. Lane, was born in Newton County, Ga., September 8, 1864, and died February 2, 1901, aged 37 years and 5 months. She united with the Primitive Baptist church at Jack's Creek, Walters County, Ga., about 1884; was baptized by Elder Isaac Almond, and found that rest that is found only in obedience. She afterwards united with the church at Rutledge, Ga., of which she was a member at her death. On May 12, 1898, she was united in marriage to Hiram P. Spence. They truly lived happy together till she was called hence. She adorned the profession she had made, complying with the church obligations. She was sick but one week, suffered much, but bore it with Christian fortitude. Funeral services were held on the 4th, conducted by her pastor, Elder S. H. Whatley, much to the comfort of the bereaved, after which she was interred at Social Circle, Ga., and her infant babe was interred in the same grave, there to remain until the Lord shall come with the heavenly hosts, and she, as we confidently believe, will rise and meet the Lord in the air and so ever be with the Lord. She leaves an aged mother, an untiring and devoted husband, with a host of friends, to mourn her absence, but we sorrow not as those that have so hope. May God by His

grace support and comfort us all by reconciling us to His will, and especially is it our desire and prayer in behalf of the dear husband, and we believe they will meet again beyond the shores of time.

JOHN N. HURST.

CHANGE OF RESIDENCE.

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

Elder J. N. Wallack has removed from Tumbling, Tenn., to Dawson's Spring, Hopkins County, Ky.

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S. H.

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AUTOBIOGRAPHY AND BOOK OF SERMONS.

I have written and have about ready for the press a book with the above title. It will contain my Christian experience, my call to the ministry, an account of my travels and labors in the ministry, and sermons on the following subjects: "The Holy Scriptures," "The Faith Which Was Once Delivered Unto the Saints," "The Gospel Rule," and "Discipline." If I am not mistaken I have felt the inspiration of the Holy Ghost in my heart while writing this work, and have already been benefitted myself spiritually in preparing it. This gives me an assurance that it will be beneficial to those who read it. I have felt an impression to write, and have been writing, for the religious press, from the very beginning of my public ministry, which I hope has been of the Lord. I have been preaching and writing for over thirty-three years. I have given my life to the cause of Christ, in my imperfect way. I feel now that the day of my life is far spent, but I have a hope through grace of obtaining as a gift an immortal crown by and by in heaven.

The book will be printed in large print so that old people can read it, on good book paper, and will be well bound. It will have between two hundred and three hundred pages. The price of it will be one dollar a copy, with the understanding that after the printing, binding, and postage are paid for, I accept the balance as a remuneration for my time and labor in preparing the work.

I am taking the names of brethren, sisters and friends, who desire the book. Those near me, and who know me as a minister of the gospel, are subscribing freely, and I feel encouraged. I desire to get subscribers enough to guarantee the sale of the book, and I now request all who may read this notice, who want a copy, to send me a postal card or letter, and I will record their names, and send them a copy when the book is published. The money need not be sent until the book is printed, but I want to get all the names I can. So, send on your names, and help me get the work out, and you will not only insure its publication, but you will have the satisfaction of being useful in the matter.

Address me at Kirkwood, DeKalb County, Ga.

Yours truly,

T. J. BAZEMORE.

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Williamston, North Carolina.



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JULY, 1901.



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The Gospel Messenger.

JULY, 1901.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 23.

WILLIAMSTON, N. C., JULY, 1901.

No. 7.

THE BATTLE FOUGHT AND WON.

Come, Lord, and fight the battle,
My hands are tired and faint;
I have no strength to struggle—
"Consider my complaint."
One of Thy weakest soldiers
Is weary in the field,
Yet Thine is all the victory,
Thy love is all my shield.

'Tis not that I am weary
Of service done for Thee—
'Tis not that I would alter
Thy loving will for me.
Sweet is the vineyard labor,
Through all the toil and heat;
And sweet the lonely night-watch,
Safe resting at Thy feet.

Yet, Lord, there is a warfare,
No eye but Thine may see;
Oh, hear my cry for succor!
Come Thou and fight for me.
The self I can not conquer,
The will that still is mine;
Oh, take them both, Lord Jesus,
And make them one with Thine!

Take them, I can not yield them,
I am not what I seemed;
I have no power, Lord Jesus,
To do what once I dreamed.
The yearning of the earth-life
Is stronger than my strength;
When may the spell be broken,
And freedom come at length?

Like dew on drooping blossoms,
Like breath from holy place,
Laden with health and healing,
Come Thy deep words of grace:
"Thy strength is all in leaning,
On one who fights for Thee;
Thine is the helpless clinging,
And mine the victory."

—HETTY BOWMAN.

MOUNT OLIVE CHURCH MEMORIAL OF ELDER
W. M. MITCHELL.

The Church of Christ at Mount Olive, Lee County, Ala., of the Primitive Baptist faith and order, in conference April 28, 1901, adopted the following:

WHEREAS, It has been in the providence of God to remove from our midst and from earth and its trials, to a rest in glory, our aged brother and esteemed and efficient pastor, Elder W. M. Mitchell; be it, therefore,

Resolved 1st. That we keenly feel our great loss in his death, and truly realize our bereavement of one of the ablest, gentlest, humblest, and most devoted pastors and ministers of the day; and that we are most thoroughly convinced by many proofs that he was a "chief man among us." He was specially qualified, preserved, and fitted for our service, being raised up among us, and even when in the years past, when he thought it would be best to remove from us, he was still kept with us and for us. He was gentle among us, even as a nurse cherisheth her children, and we are witnesses how holily and justly and unblamably he behaved himself among us; how he exhorted and comforted and charged every one of us as a father doth his children.

Resolved 2d. That we do thank God for the great benefit he has been to many brethren, sisters and friends throughout the broad land as acknowledged by them; but, above all, we do thank God that he was with us, of us, and for us.

Resolved 3d. That though he has been taken from us, we in humble submission to the All-Wise, say, "Thy will be done and not ours," believing that for him it is far better. And we humbly pray the God of all grace that, though he is taken from us, his words and deeds may still live in the memories of those who knew him.

Resolved 4th. To his bereaved companion, our sister, and to his family, we tender our heartfelt sympathies, and point them to his unblemished life and to Jesus, the One he has trusted in and praised for life and salvation.

Resolved 5th. That space be preserved in our Church Record sacred to his memory, embracing this sketch;

and that the Clerk be instructed to copy with pen and ink in our record the article of Elder Sylvester Hassell in April "Gospel Messenger" of 1901 under the caption—"Lessons from the Life of Elder W. M. Mitchell"; also that the Clerk preserve and keep within the record a copy of the April "Messenger," it being a memorial number of the deceased Elder.

Resolved 6th. That a copy of this sketch be sent to "The Gospel Messenger" for publication.

Read and adopted in conference, the above day and date.

J. T. SATTERWHITE, *Moderator.*

C. P. D. TAYLOR, *Clerk.*

P. S.—This sketch would have appeared sooner, but the church was providentially hindered from their regular meeting.

Columbus, Ga., May 8, 1901.

Elder S. Hassell—

DEAR BROTHER IN CHRIST: Our dear aged father, W. M. Mitchell, is gone to his long home, and is at rest, I hope and believe, where he will receive that crown of glory that is prepared for the true ministers and laborers in the gospel of our Lord and Saviour Jesus Christ. O! how I do miss him. I did not see him often after I left his home in Opelika, but could write him for information, and always be comforted and instructed in his answer, for he was a precious old Father in Israel. We may have ten thousand instructors, but not many fathers like he was.

May the richest blessings of the Holy Spirit rest and abide with you forevermore.

Your sister in the love of the Truth,

Mrs. E. F. WORTHY.

Graham, Tex., May 15, 1901.

DEAR BROTHER HASSELL:—It is my purpose to start, D. V., to New Mexico on the 17th day of June. From there I will probably go to California and Washington. If I am favored to follow out the lines of my trip, I will

probably be gone a month. It is my intention to get back to our associational meeting that convenes here at my home church (Mount Zion) on the third Sunday in July and two days before.

My mind has been impressed for years to make a trip to Georgia, Alabama, and North Carolina, which I am arranging for and will try to follow out next fall if the good Lord seems to prosper me to that end.

Several little troubles in this country have lately been settled, peace seems to reign, and we hope that God's people will try to avoid with prudence and care such things in the future. I hope "The Messenger" will get a good circulation here, for such principles as it advocates are very much needed all over Texas, not only to bring peace where it is needed, but to preserve it even where we are in peace. But Jesus at last is our only real spiritual Peace.

May King Jesus help us to look away from all earthly things and help us to carefully seek Him and trust Him. How poor and needy we are, and dependent on Him for help! Lord Jesus, help us.

J. H. FISHER.

"YE ARE NOT UNDER THE LAW BUT UNDER GRACE."

Rom. vi. 14.

Crawfordsville, Ind.

The people of God are not under the law as a covenant to depend on their obedience to it for their salvation. "For Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. Also Tit. ii. 14: "Who gave Himself for us that He might redeem us from all iniquity." We are redeemed from the law and its curse, and "from all iniquity," so that all the curse and fury of the law has been taken away, and it (the law) is powerless to harm us. We are not only redeemed from "all iniquity" and from the curse of the law, but the gospel reveals a righteousness, a positive righteousness, imputed to us. The general notion is that the gospel requires and commands a right-

eousness, but the great glory of the gospel is that it reveals a perfect righteousness as ours, and as imputed to us: not only does it tell us of our redemption by Christ "from all iniquity," but it proclaims the righteousness of Christ as ours. Rom. xi. 17: "For therein is the righteousness of God revealed," etc. The law not only requires that our sins be put away, but it requires us to have a positive righteousness; it not only requires that we be free from positive sin, but it requires that we do somewhat good, and in these two respects the Saviour answers in behalf of His people by suffering in their stead and also by investing them with a perfect righteousness equal to the law's utmost claim.

Paul's mission as a minister was not to offer salvation on the condition of obedience, but "To declare, I say at this time, His righteousness, that He might be just and the justifier of him that believeth." Rom. iii. 26. Upon this Paul exclaims, "Where is boasting then? it is excluded." The proud nature of man will insist that the gospel requires righteousness of us as essential to our justification; but instead of this, it "reveals" only, and the faithful ministers declare His righteousness is ours; and when we by faith are enabled to see all this, it brings peace of conscience, "peace with God." Rom v. 1.

"The law is spiritual"; that is, it is perfect, and requires perfection of us; not only perfection in the sense that we are free from positive sin, but perfection in the sense that we have a positive righteousness. And Paul preached the gospel so as to present Christ not only as redeeming us from all iniquity, but as also furnishing us with a perfect righteousnesses, so that every feature of the law is met by Him for us, and that so as to exclude all boasting on our part.

Paul closes out this third chapter of Romans by mentioning an objection urged by Arminians: "Do we then make void the law through faith? God forbid; yea, we establish the law." The Arminian urges that it nullifies the law, and makes it void, to insist that all its claims are met by Christ and then imputed to us, and revealed to us, as ours. They urge that the whole scheme is at war with the law, and so makes it void; but Paul

answers, "We establish the law." Rom. iii. 31. The theory that our obedience satisfies the law is the one that dishonors the law and makes it void, because it offers to the perfect law an imperfect obedience and puts off the law with a righteousness that is imperfect, and so offers imperfection where perfection is required. Instead, then, of our doctrine making the law void, it is the opposite doctrine that does so. Our's establishes the law and honors it infinitely, in that we present Christ as laying down His life in our stead, redeeming us from the curse of the law; and also we present the righteousness of Christ as our only plea to the law, and as Christ and His redemption and righteousness are all infinitely perfect, we present to the law nothing but perfection, and so we honor and establish the law.

This presents a solid rock on which the Christian's hope is fixed; and it assigns to the minister of the gospel the duty of "Declaring His righteousness" as the hope of those poor ones who "do hunger and thirst after righteousness."

Paul, in Gal. 4, uses Agar as a type of the law, and Sarah as a type of the new covenant. Agar was a bond maid and her son could not be heir with Isaac. No obedience of his could make him an heir; his birth was a natural fleshly birth, while Isaac was born against nature and by promise; and so all the children of God were born according to promise and in a manner wholly supernatural. The bond woman was to be cast out and her son, but we are children of the free, and so we are free not by works, but by birth, born free, and so heirs; while all who are of the works of the law are under the curse. Gal. iii. 10.

In this allegory we are not under the law, nor are we the children of Agar, but we are under grace, and the children of Sarah; so "ye are not under the law but under grace." Agar is not our mistress, but Sarah.

This leads me to consider another question: What is it to be under grace? Are we so under grace as that our obedience is produced, in a manner, as wholly independent of our wills, or are we so under grace as that God yet exercises some kind of government over us, one in which obedience is required and sin forbidden, and

one in which we are voluntary in our conduct? Should there be any distinction made between the words "under grace" here and grace as it reigns in our regeneration, and our resurrection; and if so, what is the distinction?

Christ is the law-giver of His people. Are we not therefore under law to Christ? (1 Cor. ix. 21), under His natural government? There were no weapons of death in Sarah's house. The most severe weapon in her house was the rod, and this was necessary to enforce her parental authority, which was necessary and for the good of Isaac. A family where no discipline is maintained is an unfortunate one.

The matter of Isaac's sonship and heirship was immutably fixed by his birth, and in a manner wholly independent of his will, and no obedience nor disobedience of his could affect that matter; yet he was under the government of Sarah. The people of God are sons and heirs by birth, and these matters are fixed and immovable, and touching this matter we are not under law; but are we under any kind of government or discipline?

Christ is the lawgiver of His people. His discipline is for the good of His people; every chastisement is for the good of His people, and to bring them to obedience.

I will close by repeating that while the children of God are not under the law, yet they are under the command of God, under His government and discipline. While, it is true, eternal death is not threatened upon disobedience, yet something is threatened; and while eternal life is not promised to any one upon obedience, yet something is promised to His children upon their obedience. They are under some kind of government. They are not in danger of the curse of the law nor of the penalty of the law, yet they are in danger of something. They are in a state where vice and virtue have a place.

I will not try to consider the nature of the government that God's people are under here. I will not mention the various texts that hold out encouragements to them to stimulate them to obedience, nor the threats that seem designed to deter them from disobedience. I will not consider what motives would be worthy ones,

from which to act in obedience, whether it would be sinful to obey from a desire to have an easy conscience or to enjoy rest or peace, or whether it would be sinful to obey from any dread of the chastening of the Lord. I wish Elder Hassell would discuss this for us, define the nature of God's government of His people here in the world. Are there any dangers to be avoided? and are there any joys before us to be attained in any way? or is our course in life unalterably fixed in a manner wholly independent of our wills? Is every step of obedience brought about by the same process that effected our regeneration, "not of the will of the flesh nor of the will of man"? Is it proper that we should labor and war against sin, or should we consider all as fixed as immutably as the movements of the planets?

Is God's government of His people a moral government? Is regeneration resultant from moral government? What is moral government? Wherein does it differ from physical government? I would be glad to have an article from Elder Hassell on this subject.

Affectionately submitted,

J. H. OLIPHANT.

(See Editorial on The Divine Government.)

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 J. E. W. HENDERSON, Troy, Ala. } EDITORS.
 J. H. FISHER, Graham Tex. }

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 who prefer to do so, can hand or send remittances to Elder Henderson or Elder Fisher.

"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 DIVINE GOVERNMENT.

Before saying a few things on this most interesting and most important subject, I wish to emphasize the

fact that no human statements or conclusions but only the Holy Scriptures are the infallible standard of faith and practice. Aurelius Augustine (353-430 A. D.) earnestly warns us against identifying the uninspired utterances of men with the inspired utterances of the Written Word of God. Francis Bacon (1561-1626 A. D.) declares that seeking philosophy in the Scriptures is seeking the dead among the living; and that seeking religion in philosophy is seeking the living among the dead. And Taylor Lewis (1802-1877 A. D.) says most truthfully that without revelation science is a valley of dry bones, and philosophy a land of darkness. Other men, even the greatest in intellect and information, may and do often err; but those men who spake as they were moved by the Holy Ghost do not err, and what they have left on record is the supreme and final standard of eternal truth. Human philosophers are inconsistent and changeable, and often mystify and almost drown the truth in a sea of words; but the inspired writers are consistent and unchangeable, and, though neither could they nor can we reach to the infinite depths and the infinite heights of the truths which they announce, yet wayfaring men though fools, though most simple and most ignorant, need not and do not err in the plain, straight highway of holiness and salvation by Christ set forth by these writers and taught the wayfarers in their hearts by the Spirit of God. And, while the most able and excellent of those who are truly taught of the Lord may differ in their expressions in regard to scriptural and spiritual truths, it is easy for others similarly taught *who are not in the heat and dust of the conflict* to see that the difference between these contending brethren are far more in appearance than in reality, far more in expression than in doctrine.

On the subject of the Divine government I desire to write, not in a one-sided, controversial, fleshly way to stir up strife among brethren and to confuse, divide, and embitter them against each other, but in an all-sided, candid, spiritual manner, that may tend to glorify God and to unite and build up the body of Christ in love. I hope that I earnestly desire never to speak or write one word on spiritual subjects with any less

worthy motive. The *entire* scriptural truth about any matter unites, comforts, and edifies the children of God; while a contention for a *part* of the truth for the *whole* truth divides, distresses, and overthrows them. Truth is spherical; we must look at it on all sides to understand it aright. Extremes are dangerous; let us avoid them as we would the verge of a fatal precipice. "Let our moderation be known unto all men—the Lord is at hand" (Philip. iv. 5).

God in infinite wisdom, power, holiness, and goodness, created out of nothing and upholds and governs the universe of matter and of mind; and from the first to the last book of His Written Word He recognizes the essential difference that He has made between matter and mind, and every rational creature knows and recognizes that difference. God first made the heavens and the earth, the sun, moon, and stars, light, water, and land, the mineral kingdom; then a higher order of existence—the vegetable kingdom, having a kind of life; then a still higher order of existence—the animal kingdom, having not only a kind of life but also a kind of mind; and finally the highest order of visible beings on earth—man, in the image of his Maker, endowed with a mind which qualifies him to rule over all other creatures on earth, and composed both of a material body which was made from dust and returns to dust but will be raised again at the personal return of Christ to the world, and of an immaterial soul or spirit, which came directly from God and returns at death to God, and which will finally reenter and reanimate the resurrected body.

God governs animals by their instincts which He has implanted in them; the Scriptures are no more addressed to animals than they are to minerals or vegetables; and therefore I shall not consider, in this article, His government of animals. Just as God has made a *difference* between *matter* and *mind*, so He governs each in a *different* manner. He governs matter by the laws of forces or qualities that He has impressed upon it; and these laws are everywhere and always the same, perfectly invariable, unless He interposes to suspend them by the working of a miracle. The laws of gravi-

tation, light, heat, chemical affinity, electricity, and magnetism are unchangeable except by the God who made them; matter never of itself can or does deviate by a hair's breadth from the laws impressed upon it by its Maker. The earth, the sun, the moon, and the stars move precisely in their appointed orbits; the seasons succeed each other; seeds germinate and grow and bear fruit, each after its own kind. God does not command or prohibit, encourage or threaten these material creatures; they have no faculties adapting them to such addresses; nor do they ever, in the least degree, depart from the paths marked out for them by their Creator. Matter is nowhere in the Scriptures said to do right or to do wrong, to be obedient or disobedient, to be holy or sinful, to be rewarded or to be punished. God's government of *matter* is a *physical government*.

But His government of *mind* is represented in the Scriptures to be *entirely different*, just as He has made *mind* entirely different from *matter*. God is a Spirit; and He can not be seen or heard or tasted or smelt or touched by our material senses. And man, who was made in the likeness of God, has a mind or spirit which also can not be perceived by the material senses. And from the beginning to the end of the Scriptures the mind of man is commanded or prohibited, encouraged or threatened by his Divine Creator. He has faculties qualifying him for such addresses, and he has always needed such addresses; for ever since his creation (totally different from matter, which is invariably subject to the laws impressed upon it) man has always been liable to do wrong as well as to do right, to be disobedient as well as obedient to his Maker, to be sinful as well as to be holy; and since the fall of Adam and Eve, they and all their posterity have been, by nature, entirely inclined to wrong, disobedience, and sin. God's government of mind, whether in angels or in men, is a *moral government*, that is, the government of a creature who has a moral nature, who may do right or who may do wrong, who may be obedient or disobedient to his Creator, who may be commanded or prohibited, who may be rewarded for obedience or punished for disobedience. The non-elect angels who sinned and kept not their first

estate are reserved in chains and darkness for the judgment of the great day; while the elect angels are preserved by Divine grace in their original holiness and happiness. And so non-elect men are suffered by God to go on in their sins, and will at last be justly consigned by Him to everlasting fire prepared for the Devil and his angels; while elect men, redeemed by the blood of Christ and purified by His Spirit, will at last be graciously welcomed to their heavenly and eternal inheritance.

God has never abdicated His government over any of His creatures, whether angels or men, regenerate or unregenerate, and never will, according to the Scriptures. The whole unregenerate world, both Jewish and Gentile, says the Apostle Paul in his letter to the Romans, is under the law of God, and is guilty before Him, even the Gentiles who have not the Scriptures, the Mosaic law, having the light of nature and reason and conscience, and being inexcusable in their voluntary idolatry and corruption. And, while the children of God are not under the law (Rom. vi. 14) as a covenant of works to be eternally justified by their obedience or eternally condemned for their disobedience, still they are under the law to Christ (1 Cor. ix. 21), under His government and discipline; and they are assured both by the Scriptures and by their own experience, that if they disobey His holy law of love, the blessed precepts of His gospel, written by His Holy Spirit in their hearts, they will receive His fatherly chastisement and correction for their spiritual good; while, if they obey that law, they will receive comfort and joy (Levit. xxvi.; Deut. xxviii.; Ezek. xviii.; Psalm li.; lxxxix. 30-33; Isa. i. 19, 20; John xiii. 17; Rom. viii. 13; Heb. ii. 3; xii. 5 29; 1 John i. 7). Regeneration and resurrection are altogether independent of the human will (John i. 12, 13; iii. 3-8; v. 25-29; Eph. ii. 1-7; Tit. iii. 4-7); but the will of the child of God is active in every instance of the acceptable worship of God (Exod. xxxv. 5, 21, 22, 29; 1 Chron. xxviii. 9; Isa. i. 19; 2 Cor. viii. 12; 1 Cor. ix. 17; 1 Pet. v. 2; Rev. xxii. 17); and yet the very will to obey the Lord is the product of the Spirit and grace of God in the heart, so that God de-

serves and His child will delight to give Him all the glory for it (Psalm cx. 3; Philip. ii. 12, 13; 1 Cor. xv. 10; Rom. viii. 2; John viii. 36; Gal. v. 1; Heb. xiii. 29, 30; Rev. i. 5, 6). God is the only independent and absolute Being in the universe; not for one instant does any other being cease to be, both naturally and spiritually, dependent upon Him. All our sins come from ourselves alone, and with confusion of face we must take all the shame for them, and not charge them in any way upon our most holy Creator—upon His foreknowledge, or predestination, or the partial withdrawal of His Spirit of grace, for well do we know that such a blasphemous imputation would be the grossest of sins; while all our salvation from sin comes from God who deserves and will receive every particle of the glory of it.

Many and sore afflictions are brought by the Lord upon His people. Some are to correct them for past or present sins, to make them more spiritual, humble, watchful, and prayerful (2 Sam. xii. 10; Psalm li.; Job. xiii. 26, Jer. xxxi. 19; Heb. xii. 5-12); some are to keep them from future sins (Ezra ix. 13, 14; Job xxxiii. 17-30; Matt. xxvii. 19; John v. 14); some are to prepare them for the special service of God on earth (Mal. iii. 2-4; 2 Cor. iv. 7-12; vi. 1-10; xi. 23-30; Her. xi. 24-40); and all of their afflictions are to prepare them for the full enjoyment of the perfect and everlasting glory of heaven (Matt. v. 12; 2 Cor. iv. 17, 18; James i. 12; Rev. vii. 14).

In the Scriptures that I have cited, the fear of punishment and the hope of reward are recognized and addressed as not altogether improper motives to human action; it is better, even from these motives, to be obedient than to be disobedient to the commandments of God; but pure, self-denying LOVE is set forth, in the Scriptures, as the highest and strongest motive that can actuate any being—the motive which assimilates us most to the character of the Three-One God, who is Love, and who saves His people because of His infinite and eternal love of them. Without this divine motive in our hearts our services can not be acceptable to God, the very essence of whose law is love; and without this

divine principle, we can never enter that "heaven above, where all is love," or, if we could enter the home of perfect and eternal love, we could not enjoy its holy delights.

S. H.

VANITY.

"Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity." Eccl. i. 2.

The title of this Book, we learn, is derived from the Hebrew word *Koheleth*, and meant originally gatherer, or summoner together; and means here one, who personifying wisdom, gathers men together to hear her verdict, which is rendered in the words of the text: "All is vanity." "The object of the writer seems to be to expose the vanity of every source of satisfaction that is not founded on the fear, and has not respect to, the commandments of God." "Moses, recognizing the essentially spiritual nature of man, resolved religion into loyalty to God's law, into doing and continuing to do God's will." And the Jewish nation plunged headlong into the vanities of which we are warned in this book when they forsook the commandments of God, and said, "It is vain to serve God." Mal. iii. 14.

But the writer of this book (Eccl.) did not resort to the testimony of Moses for support of the facts herein set forth, but to a long chain of personal experiences, which rendered him a well-qualified witness to the vanities of all human transactions that are not founded upon this great principle of loyalty to the Divine Government.

It is evident from the Bible history of the world that no act of man which has been in strict conformity to the Divine rule has been vain; but all that is averse to this rule is included in the text, and denounced as vanity of vanities. The goodly heritage of the Israelites was divinely guaranteed to them upon the single condition of their constant adherence to the law of God, and was withheld from them only on the ground of their departure from the rule given; and, therefore, all their active operations were vain, notwithstanding their frequent

victories in warfare and their temporal successes in the accumulation of wealth, it all proved in vain at last and they were subdued and dispersed. The gathering of gold and silver, and the building of great cities and temples all came to naught; so that it is not at all strange that wisdom has proclaimed it all vanity, and why? Because they did all those things without due regard to the commandments of God, and their pride and covetousness were developed into greater proportions as they increased in wealth and number. All their labor was in vain; for their wealth and their great city fell at last into the hands of a people who were unworthy of it, and had no right to it; and it all proved a curse to those who successively got it in possession.

And now, behold the workings of the world; how the people are plunging along in the same mad course, striving to build up their fortunes, and to gratify their lusts and pleasure, and that without much, if any, regard to the law of God. The verdict has gone before, and is fully expressed in the text, "Vanity of vanities, vanity of vanities, all is vanity." Oh! that the people would hear and heed the solemn warning, and suffer themselves to be called back, as were the Jews from time to time, and listen to the teachings of Divine wisdom. And let us remember that human wisdom and human folly fare alike in the end; for God hath made foolish the wisdom of the world. (1 Cor. 1st chap.). Divine wisdom alone hath builded a house that will stand and endure for endless ages; for she builds in harmony with the Divine will. Her house is built upon an everlasting foundation, the pillars hewn out by Almighty Power. Her guests are chosen to partake of her royal banquet, where every needful preparation has been completed to entertain the blessed family in love, joy, and peace forever.

Now, in summing up the whole matter, the writer of the book from which the text is taken says: "Let us hear the conclusion of the whole matter; fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Eccles. xii 13, 14). Thus "the Author reaches

the grand conclusion, that the only life worth living is one of devotion to God and obedience to His holy commandments, for no earthly reward, but in view of a future judgment." A life of this sort would not be a vain life.

May the Lord enable us all to consider this subject, and give us an understanding of its importance, and lead us practically into the obedience of faith, to the praise and honor of His glorious name, for Jesus' sake. Amen.

J. E. W. H.

JOSEPH.

(Concluded.)

"So Joseph's ten brethren went down to buy corn in Egypt." Gen. xlii. 3.

"And Israel dwelt in the land of Egypt, the country of Goshen; and they had possessions therein and grew and multiplied exceedingly." Gen. xlvii. 27.

It would not be proper to try to make every little incident in the life and history of Joseph a type or figure. But even yet where there are beautiful similarities to things in the Gospel, it is well to gather up the lessons thus suggested. So I desire to be understood as moving on this line.

It certainly is true that Joseph's brethren coming to him to buy corn, sets forth something of how the quickened sinner comes to Jesus for help. The convicted sinner finds himself in a famine—no rest, no peace. He finds within himself a longing and hungering for something that he seems to be destitute of, and begins to work about for relief. It is my view, that regeneration or quickening is instantaneous, and this hungering character has received that blessing; but regeneration does not at first bestow peace, rest, and deliverance. This quickening does not at first make us feel good, but ill. It causes hunger, which is a preparation to eat. It causes thirst, which is a preparation to drink. It causes a poverty of feeling, that we may afterward receive the true riches. It causes a mourning, that we may afterwards be comforted.

So Joseph's brethren go down into Egypt to see if they can get relief. They are ignorant about the party that rules there, but they know that they need food. So when God causes us to detest our sins, we know that we desire relief.

As Joseph granted them sustenance while as yet they did not know who he was, so God spiritually sustains the regenerated sinner until he comes more fully to know about who it is that is feeding him.

Joseph charged his brethren with being spies; so when we first see ourselves sinners and begin to read the Bible, it seems to charge us with all kinds of meanness, and we feel a sense of guilt about it. The law gives us no relief.

Joseph's brethren made out on the food they received upon their first visit for a time, but it finally gave out; so the poor inquiring and quickened soul often goes on for years getting on the

best he can till it seems that he reaches a point he can not be satisfied further.

Joseph's brethren finally get Benjamin, after some urging of Jacob, to let him go, and start back down into Egypt to buy corn.

It is a fact that God's people do "buy" food and raiment from the Lord, but here is an object lesson to the effect that it never was bought with money and price.

Isaiah says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come buy wine and milk without money and without price." Is. lv. 1. So we are led to believe that there is a sense in which we buy spiritual food. But not by what we produce within ourselves. There are no considerations or price in us that will purchase it. But we should beware of an unnecessary extreme here. The child of God does do something in finding spiritual food. Joseph's brethren went down into Egypt to where the corn was. So God's inquiring people come to him, as Cornelius and his household did, by prayer, and He feeds them, though they may not know yet to call on Him in the name of Jesus, who is our Joseph in this land of Egypt.

The second time that Joseph's brethren came to him, Joseph was made known to them. This is the way it was done: They were first allowed to start back home. But Joseph sends an officer who overtakes them and makes it appear that they have stolen the King's silver cup, and by their own agreement Benjamin is to be Joseph's bondman. This so moved Judah, who was under a most special pledge to Jacob, their father, to bring Benjamin back, that he comes back with all the others, and in much grief and anguish he relates in Joseph's presence what he had promised his father, and pleads that in the place of Benjamin he himself be allowed to remain as the bondman, and let the lad return, lest he see the gloom and deep anguish that would befall his father when they tell him that Benjamin is a bondsman. Then Joseph commands that every Egyptian get out of the house. Joseph is moved with deep emotion. In that sad presence, where they all stand like condemned wretches, Joseph steps forward and says, "I am Joseph, doth my father yet live?"

How the sad scene is changed in a moment to joy unspeakable! Notice, too, now, Joseph says, "Come near to me." So Jesus says to his laboring, seeking people, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." As the dark gloom of Joseph's brethren was at once turned into joy, so when Jesus makes himself known to an heir of promise, his troubles are all turned into gladness.

Joseph's revealing himself to his brethren did not make him their brother, but reveals to them what already was true. So Jesus does not reveal Himself to any but those who have previously been regenerated or quickened. He reveals to them that He is their Elder Brother, and therefore their Friend in a time of need.

Now after this Joseph tells them to come into the land of Goshen, to live and find bountiful sustenance there, for it was the best pasture land in all Egypt. So it is when Jesus comes to us and gives us a good hope. We are then instructed in the Gospel to come to Jesus, and obey Him in all His ordinances, and thus live near Him all our days.

Thus in a miniature way the land of Goshen represents the Gospel field or church where we receive comfort, food, water, milk, honey and all that God's people need in this life. And this they find by leaving the old famine world and coming to live with our Jesus, who is next to the Great King who owns and controls the land of Goshen. So Joseph's brethren came down to live with Joseph. Jacob came also and was blessed to see his precious son Joseph.

We must remember that while the history of Israel is a long figure of God's spiritual Israel, yet there are also many short figures that are immediately complete within themselves. As often as we find a figure of Christ, we ought also to find a figure of the church and people of God. When a figure serves its purpose, it immediately loses its figurative meaning. Abraham was a figure of Christ, and so Sarah was a figure of the church. Both of them soon cease as a figure, and Isaac is now a figure of Christ and Rebekah of the church. Jacob after a while becomes a figure, and Rachel is probably for a time a figure of the church.

Then Joseph becomes a lively figure of Jesus. He figurates as a Brother, Friend, Ruler, Provider, and Mediator. As he provides for all Israel and saves much people alive he is a beautiful figure of Jesus, who provides for His people and upholds all things by the word of His power. As Joseph's brethren are kept alive by these provisions, they are a figure of God's people in all ages who are saved by the rich provisions in Jesus our King and Ruler.

Joseph's bretheren went in unto Pharaoh in the name of Joseph, and were granted at their request the land of Goshen; so God's people are to come to Him in the name of Jesus, and find that, for Jesus' sake, they need not fear, "for it is their Father's good pleasure to give them the kingdom."

"And Israel dwelt in the land of Egypt in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly."

So it was in the gospel day as God's people came into the gospel Goshen, on the day of Pentecost there were added to them about three thousand souls. And again the number of believers were about five thousand; and again it is said, they burned their books and counted the price thereof, and "found it fifty thousand pieces of silver"—"So mightily grew the word of God and prevailed." Acts xix. 20.

Joseph seems to be so full as a figure. He tells them after his death to carry his bones up to the land of Canaan. This may represent that Christ's body was raised from the dead, which is a vital and fundamental doctrine of the Gospel. It is said of Jesus that not a bone of Him was broken; so I conclude that all of them were raised. As all of Joseph's bones were carried up finally, and so every member of the tribe of Israel, without leaving a member behind, went up; and as all of the bones of Jesus unbroken were raised from the dead; so all the members of Christ's mystical body must finally rise, without the loss of a single member, to embrace that eternal "inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time." 1 Pet. i. 4, 5. After Jacob died, Joseph's brethren feared that Joseph would hate them and evil entreat them, and they told him that Jacob had asked him to forgive their trespass.

"Joseph said unto them, fear not; for am I in the place of God? I will nourish you, and your little ones. And he comforted them and spake kindly unto them."

As Joseph forgave those who evil entreated him, so when Jesus was dying, He prayed for those who crucified Him, and said, "Father, forgive them, for they know not what they do." And Peter preached to them afterward and said, "Brethren, I wot that through ignorance ye did it, as did also your rulers." But those things which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." "Repent ye, therefore, and be converted, that your sins may be blotted out," etc.

Joseph's noble and humble life of suffering and forgiveness is a good example for any of us to imitate. How good and kind he was to those who had injured him! When we are pursued by hateful enemies and can possess the spirit of Joseph; we may be sure that sooner or later our enemies' folly will be fully exposed, and our motives and life vindicated.

Sometimes we must go down for a few years into the pit of sorrow, but by the life and power of an Allwise Ruler, we shall come again to the light and be exalted to that honor that awaits all those who truly humble themselves. Joseph and Jesus went down in deep humility into the dungeon of grief and trouble, but were afterward exalted to next the highest in the kingdom. As Joseph had control and ruled over all Egypt; so Jesus now rules over all and is exalted to give repentance and remission of sins, and has all power in heaven and in earth. There He shall reign till all His enemies are made His footstool. Let us exalt Him in our hearts and lives, and receive that spiritual food from Him till this long famine of sin shall have ended.

J. H. F.

NEWS NOTES.

On last Sunday, fourth in April, I was with Elder D. B. Koen, of Bonita, Texas, at Mountain Creek church. The dear Lord gave us sweet evidences, so we thought, that He had not forsaken the little vine at that place.

On Sunday morning, I baptized a very meek and humble sister, that claims to have seen me in a dream five years ago. Also at the same time, I baptized Dr. Duren, a very worthy physician, and a noble man of God.

On the same trip, and before this, I preached two days and three nights with Liberty church on Red River, where we had good congregations and splendid interest.

Brother W. T. Flowers, who wrote the pamphlet, "Who are the Primitive Baptists?" and whose address is Willis, I. T., is a member here, and attended all the services. Bro. Flowers' book is a good work.

J. H. F.

QUESTIONS AND ANSWERS.

1—Q. In Deut. xxv. 5-10 did God require a man, among the ancient Jews, to marry his brother's widow after his brother's death? A. Among some nations and tribes in Asia and Africa it was anciently and is now the custom, in order to preserve families from extinction and to keep inheritances in families, for a neighboring unmarried brother to marry his dead brother's childless widow, and for the first child of the marriage to be the heir of the deceased brother; and sometimes it was customary for the nearest male kinsman, who was willing, to discharge this obligation (Gen. xxxviii. 8; Ruth ii., iii., iv.; Matt. xxii. 23-30). God, by Moses, modified this custom, and excused the husband's brother from marrying the widow if he did not wish to do so, but subjected him to the public disgrace of having the widow loose his shoe from off his foot (as being unworthy to stand in his brother's place) and of having her spit (not in his face, but, as the Jewish and latest Christian scholars translate it) in his presence, or before him on the ground. The object of the Mosaic law was to keep the genealogies distinct until the coming of Christ, that it might be clearly known from what family and tribe He was descended. Levirate marriage, the marriage of a brother's widow, is forbidden in Great Britain, but is permitted in the United States.

2—Q. What is meant by the words, "I gave Egypt for thy ransom, Ethiopia and Seba for thee" (Isa. xliii. 3)? A. "I gave" should rather be "I have given"; and the Lord means by this loving language to Israel—"In My counsels, I have already assigned to the Persians, for letting thee go free, the rich and powerful countries of Egypt, Ethiopia, and Seba." Cyrus (Isa. xlv. 28; xlv. 1) was to conquer Babylon which had conquered and carried off the Jews into captivity, and was to send the Jews back into their own land, and, as a compensation, his son and successor, Cambyses, was to conquer and annex Egypt, Ethiopia, and Seba, to the Persian empire, which he did B. C. 527 and 526, about 186 years after Isaiah thus predicted the event. Ethiopia and Seba were countries south of Egypt.

3—Q. Who were the Epicureans and Stoics mentioned in Acts xvii. 18? A. They were the most popular and numerous sects of philosophers at Athens in Greece when the Apostle Paul preached there, and their doctrines, while opposed to each other, were also utterly opposed to Christianity. The Epicureans (so called from Epicurus, their founder, who was born 337 and died 270 B. C.) were superficial, atheistic, sensualistic materialists, who taught that everything took place by chance or evolution; that, if there were any gods, they were far away from men and had no concern about them and nothing to do with them; that human existence ends at death; that there is no future state of rewards and punishments; and that present happiness is the chief good of man; they were like the Sadducees among the Jews (Acts xxiii. 8), and they indulged in "the lust of the flesh and the lust of the eyes" (1 John ii. 16). The Stoics (so called from the stoa or Painted Porch in Athens where Zeno, their founder, born 350, died 258 B. C., taught) were pantheistic, self-righteous fatalists, who taught that all things came from and will return to a primeval fire; that both gods and men are controlled by fate; and that virtue or rather apathy, indifference to pleasure or to pain, is the chief good of man; they indulged in "the pride of life" (1 John ii. 16), and in this respect were like the Pharisees among the Jews (Luke xviii. 9-12). Paul preached the bold, simple, pure, and uncompromising truth to these conceited philosophers, charging them with ignorance of the true and living God, declaring His sole eternity, spirituality, and oneness, His creation and government of the universe, His omnipresence, omniscience, and omnipotence, His condemnation of idolatry and sin, and His appointment of a day in which He would raise all men from the dead and righteously and eternally judge them by His Son, the Lord Jesus Christ, of which He has given assurance unto all men in that He hath raised Him from the dead. The systems of the philosophers were based upon vain imaginations; while the system of Christianity is based upon everlasting facts.

4—Q. What is meant by "the savor of death unto death" and "the savor of life unto life" (2 Cor. ii. 14-

16)? A. Paul here says:—"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place. For we are unto God a sweet savor of Christ in them that are saved and in them that perish: to the one we are the savor of death unto death: and to the other the savor of life unto life." In this connection, as shown especially by the two following chapters, the Apostle Paul is speaking of the Christian ministry. And, for himself and the other ministers of Christ, he gives thanks to God for always causing them to triumph in Christ over falsehood and unrighteousness, and for manifesting by them, in their preaching of His truth, the pleasant and wholesome effect of the knowledge of God in every place where they labored. For, he says, we, the true ministers of Christ, are unto God, by the graces and gifts of His Spirit in us, a sweet-smelling savor of Christ, that is a well-pleasing and acceptable offering of Christ unto God, showing forth the glory of God's mercy in believers who are saved, and the glory of His justice in unbelievers who perish, the preaching of the truth being a manifestation to unbelievers of their present spiritual death leading unto eternal death, and a manifestation to believers of their present spiritual life leading unto eternal life. The Apostle's figure is taken from what took place in the triumphal procession of a victorious general in ancient Rome. An incense of sweet perfumes was burned in swinging censors, and the odor was wafted to all the multitudes around. The odor was a sign to the captive chiefs that they were to be put to death in the prison at the foot of the Capitoline Hill; and it was a sign to the other captives that they were to live. God gives us the victory over sin and Satan, death and hell, by triumphing over our evil natures by His almighty grace.

S. H.

The question is asked in a contemporary as to the "most generally accepted explanation of the creation of Adam and Eve." What is the most generally accepted is a matter of no consequence whatever. The true one is Moses' account in Genesis, and it happens that is the most generally accepted.—*Selected.*

REMARKABLE PROVIDENCES.

“Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!” “Whoso is wise and will observe these things, even they shall understand the lovingkindness of he Lord.” Psalm cvii. 8, 43.

SAVED FROM DEATH BY LIGHTNING.

General Albert Sidney Johnston (born 1803, died 1862) was paymaster for the United States Army in the South-West from 1849 to 1855. He visited the garrisons in Texas regularly every three months to pay the troops. During each quarterly trip between Fort Croghan and Fort Worth, he had invariably camped about one hour before sunset under a certain post-oak tree near a fine spring at the end of his first day's journey from Fort Croghan. He had pitched his tent under the tree, and used the body of the tree as a support for the tent, one end of which was fastened to it. In order to reach this camping-place in proper time, he was in the habit of starting punctually at eight o'clock in the morning, and during four years never deviated from that hour five minutes, *except on one occasion*. He says:—“The ambulance and escort of troops were all ready, willing and waiting for the order to march. But I sat conversing with the officers and ladies of the post one hour later than usual. I remember thinking several times that I had better be off; but I felt an aversion to starting, for which I could give no good reason. At length I found that I had idled an entire hour, and gave the orders to move. One hour later than usual, travelling four miles an hour, I was at a distance of four miles from the camping-place, when I met a furious storm from the North-West. The wind, rain, and hail, accompanied with tremendous thunder and incessant lightning, beat full in our faces with such violence that I was compelled to halt in the prairie, turn the front of the ambulance and the heads of the mules from the storm, and remain where we were until it was over. It continued until late in the night; and we remained upon the spot in a very uncomfortable situation until the next morning. As soon as it was light, I ordered a move to our usual

camping-place, where there was plenty of wood and water, and where I intended to breakfast. In an hour we reached it. *But the post-oak was gone!* A flash of lightning had shivered it in fragments, and torn many of its roots out of the ground; and from the effects of the terrible stroke I am confident that I and all with me would have been killed, if we had reached it at the usual time, and if the tent had been pitched where it had been once in three months for four years. I felt truly thankful for our escape. I can account for it only in this way; I suppose that, unconsciously to myself, the great and omnipresent Spirit influenced my own spirit, and kept me employed in conversation at Fort Croghan. A Divine Providence interrupted the regularity of my movements, and saved the lives of myself and my companions." S. H.

OBITUARIES.

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

ELDER W. C. BRYAN.

It is with sadness that we chronicle the death of our beloved pastor, Elder W. C. Bryan. He was born in Barber County, Ala., on August 4, 1838, and he fell asleep in Jesus on February 28, 1901. His first marriage was to Miss Obedience Spurlock, November, 1858. She departed this life December 6, 1896. There were ten children who blessed their union; eight are still living. He afterwards married Sister Lou McDowell, who survives him. She was very kind and ever ready to wait on him in his afflictions. He moved to Floyd County, Ga., in 1868, and bought a farm five miles west of Rome, Ga., where he lived for several years. He served as Justice of the Peace in that district, I don't know how long. He sold his farm there, and bought another on the Armuchee, in the same county; then he sold again, and bought a farm in Polk County, Ga., where he died. Elder W. J. Cooper preached his funeral sermon from the text, "If a man die, shall he live again?" Then Elder M. A. Wimpy followed in the service in the presence of a large congregation. He was then laid to rest in the Beach Creek Cemetery, five miles west of Rome, Ga. He received a hope in Jesus when he was young, but from a feeling of unworthiness he did not join the church until June 27, 1873, when he and his companion both were received into the fellowship of the Primitive Baptist church at Pleasant Hill, Floyd County, Ga., and were baptized by Elder L. C. D. Payne. Elder Bryan was

ordained deacon November 21, 1874, and we have frequently heard brethren say he was a deacon in deed and in truth. The presbytery that officiated was Elders L. C. D. Payne and Elijah Pinson. On August 5, 1882, he was licensed to exercise his gift that the Lord had blessed him with, and in November, 1884, Emmaus church called for his ordination to the full work of the ministry, and asked for his service, which was granted; and on December 6, 1884, he was ordained by the following presbytery: Elders L. C. D. Payne, A. Johnson, F. M. Casey and A. Maples. Since that time he has served from three to five churches, and we can say that we never knew a more prompt or faithful minister. He seemed to have the cause at heart, and his duty to the church always came first. The following are the churches he has served: Emmaus and Melville, Chattanooga County, Ga.; Pleasant Hill, Midway, and Rockdale, of Floyd County, Ga.; Rocky Creek and Mt. Horeb, Gordon County, Ga.; Providence, Cherokee County, Ala., and West Atlanta Church. He served as clerk of the Euharlie Association from 1884 up to his death. He was also elected twice to the Legislature in Floyd County, Ga. The positions he has so faithfully filled show that he was a very useful citizen. He was highly esteemed and will be greatly missed in the Euharlie Association, and especially so by the church at Pleasant Hill, where his membership was, and he had served us as pastor so long, for he was a good counsellor and an able defender of the Lord's Gospel. We deeply mourn our loss, but we have good evidence that our loss is his eternal gain. His companion has lost a good husband, the children a good father, the neighbors a true friend, and the county a good citizen. He was in poor health about a year. His afflictions were indigestion and chronic diarrhea, which terminated his life.

W. A. LONG,

J. F. TURNER,

Committee.

Adopted by the church in conference, and ask that it be published in the GOSPEL MESSENGER, and other Primitive Baptist papers please copy.

May 4, 1901.

MRS. NANNIE K. E. KEE

Was born November 14, 1871, married Posey Kee January 7, 1892, and died of heart dropsy October 27, 1900. She was the mother of two children, who survive her. She was the daughter of our highly esteemed brother-in-law, G. W. Smith and Luincie Jane Smith, his wife, a member of the Primitive Baptist church at Providence. Nannie was lovely, cheerful, and obedient in childhood and in youth, and was an affectionate and faithful wife to her husband, with whom she lived a quiet and happy life until separated by death.

Nannie was identified with the Missionary Baptists, but her parents inform me that her real sympathies were with the Primitive Baptists. She was sadly afflicted for years before her death. Her home was in the city of Tuskalooosa, but she died at the home of her parents, having been there some weeks in the hope of getting better, but she was taken away suddenly on the date mentioned, and was buried at Providence Cemetery in the presence of a considerable concourse of people, composed of a weeping husband, sorrowing relatives, and sympathizing friends. She is gone, and we

can see her no more here, but in sad remembrance we will often review her lovely character and beautiful life, and hope through the tender mercies of our heavenly Father to meet her where parting is no more. Let us feel reconciled to God.

G. W. STEWART.

JOHN WARREN.

John Warren was born near Conetoe, Edgecombe County, N. C., November 3, 1823, and, after an affection of about ten years with an enlargement of the prostate gland, died of that disease at his home in Conetoe March 25, 1901, aged 77 years, 4 months, and 22 days. He married Miss Jeannette Hopkins in 1846, and she died in 1887. They had thirteen children, of whom ten are still living—five sons, William, Rufus, John, Calvin, and Jesse; and five daughters, Aekie, Cyndie, Hannah, Harriet, and Lula. Fourteen grandchildren are living. Mr. Warren was a truthful, honest, sober, moral, peaceful, intelligent, and industrious man, highly respected by all who knew him. His example and labors were of great value to his community, and he was of great service to the Primitive Baptist church at Little Creek, near his home, most kindly and generously entertaining the ministers, members, and friends who attended the meetings. He loved the Primitive Baptists, and attended no other religious meetings himself, and we felt that he must have had a hope in Christ, and we wondered that he did not apply for membership in the church. His sufferings with dropsy for seven months and with his old complaint were very great, but he was given great patience to endure them. He was confined to his bed the last seven weeks, and said that, for one who had a hope of a better world, it would be better to die than to live in so much suffering. He was partially conscious to almost the very last. His remains were interred March 27 in the family burial ground in the field near his residence. A goodly number of relatives and friends were present. At the request of the family the writer conducted a service of ten minutes at the open grave—reading the hymn, "Religion is the chief concern. Of mortals here below," making a few remarks upon the life and character of the deceased, reading 1 Cor. xv. 34-58, and then offering a prayer.

SILVESTER HASSELL.

JOHN F. MORRIS.

John Morris departed this life February 15, 1901, of pneumonia, aged 52 years. He was born and reared in Cobb County, Ga., and was married about the year 1868 to Miss Emily F. Goodson, whom he leaves, with eleven children, to mourn this irreparable loss.

Our acquaintance with him from youth, together with a long and intimate relation with him in the discharge of his duties as a member and deacon of our church, makes it eminently befitting that we dedicate this space to his memory.

As a man he possessed an unblemished character; he was plain and unassuming, rather reserved in his social relations.

He and his wife united with the church at New Harmony, Paulding County, Ga., June 5, 1887, and were baptized by Elder I. N. Moon. His life as a Christian was characteristic of that faith which counts all things but loss for the excellency of Christ.

We were with him during his short but fatal illness. He frequently assured us of his implicit confidence and abiding faith in Him whose grace is sufficient for our every trial, saying that he "would take the doctor's medicine but the result is with the Lord, for He is a stronghold in the day of trouble, and knoweth them that put their trust in Him. The Lord has promised to be with us in the sixth trouble, and forsake us not in the seventh. If this be the seventh, I am ready to go." Then he seemed to be absorbed in the contemplation of heaven and divine things, sinking into a sweet repose, which was soon broken by that feeble voice, attuned in the furnace of affliction to the praise due His holy name for the tranquil hour of death, saying, "I want to hear Brother Walden pray one more time." To this we assented, but, after singing a hymn, we thought it prudent to desist.

He told his heartstricken companion to put her trust in God, and advised his children to be moral, honest, and upright, committing them into the hands of Him who is a husband to the widow, a father to the orphan, and a friend that sticketh closer than a brother, expressing a hope that they would, one day, meet in that glorious beyond, where an endless praise would be their sweet employ.

While looking upon the pale and placid brow which bespake a sweet converse with the guardian angels, the solemnity of the great truth that we too must die forced the inquiry, "If a man die shall he live again?" Yes, we fondly cherish the hope that the sleeping dust of the once loved but now faded flower will spring up again and bloom to immortality. For "this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" How transcendently great is He whose royal-presence dispels the fears of death, and gives dying grace and Christian fortitude to boldly meet the imperious mandates of death with unfeigned faith in Him who giveth us the victory through our Lord Jesus Christ.

His remains were carried to New Harmony church, where Elders I. N. Moon and W. T. Walden preached, much to the comfort of the disconsolate, to a large and attentive congregation. Then he was interred in the church graveyard, to awake with the slumbering tenants of the ground in that sweet morn of morns, when Christ, who is our Life, our Hope, and our King, will appear in majesty and glory to gather His scattered saints unto Himself, ever to be with the Lord. This is the hope, comfort, and strength of timorous mortals. We would say to the bereaved, to look to the God of all comfort for solace in this trying ordeal, hoping that the children will strive to obey the pious precepts of their departed father; and may it be the pleasure of the Lord to give them a like precious faith, that they may show the same diligence to the full assurance of hope unto the end.

Believing that this demise will be overruled for our every good, we bow in humble submission to the will of Him who doeth all things well. And trusting Him to pilot us through this thorny maze, and give us grace to withstand the perils of the journey, we look beyond this vale of tears to that happy and unbroken union, where the saints of all ages, kindred, and tongues, will enter upon the full fruition of that inheritance that is reserved, incorruptible and undefiled and that fadeth not away.

ELDER W. T. WALDEN,
W. A. HARRIS.

MRS. JULIA ANNA HENDERSON.

Julia A., wife of D. J. Henderson, and daughter of Elder Isaac R. Teat, deceased, was born in Cobb County, Ga., August 29, 1857; married to D. J. Henderson, December 8, 1881. She joined the Primitive Baptist church at Hephzibah, Randolph County, Ga., and was baptized by Elder Blackshier, deceased, of Cuthbert, Ga. Deceased was the mother of three children, two of whom died in infancy. She is survived by her husband and one daughter. She had been greatly afflicted for several years, and suffered terribly at intervals. But she is now at rest from all human ills, and we have satisfactory evidences that she sleeps in Jesus. She quietly sank into the embrace of death on the 21st of April, 1901, at the home of the family in Troy, Ala.

Julia, as we were wont to call her, was an affectionate wife and mother, and a devoted Christian, ever manifesting a fervent desire to learn more and more about the Saviour, and the teachings of the Holy Scripture. We will greatly miss her as a precious link severed from the chain of our family connection. But, "the Lord gave, and the Lord hath taken away," and we should say, "Blessed be the name of the Lord."

J. E. W. HENDERSON.

MRS. ELIZABETH MIDDLEBROOKS.

The subject of this notice was born September 2, 1824, and departed this life March 12, 1901, aged seventy-six years, five months, and eighteen days. She was married to Williamson P. Middlebrooks (now deceased) December 12, 1844, and unto them were born twelve children, nine of whom survive, six sons and three daughters. We feel that too much could not be said of this noble and good woman. Surely another mother in Israel has been numbered with the dead. As a wife, she was devoted to her husband; as a mother, affectionate to her children, being as tender and soft in expression as the distilling dews from above; as a sister, she was loving and kind; as a neighbor, none surpassed her, ever being ready to contribute to the necessities of the needy. She was in her nature very tender-hearted and sympathetic, and the distressed, either in body or mind, the sorrowful and saddened in heart, could but feel comforted and lifted up by consoling expressions of sympathy from her. Such were some of the many virtues and noble traits of character of this lovely woman. She united with the Primitive Baptists at County Line, Jones County, Ga., September 7, 1879, with whom she lived a consistent and faithful member until death. We remember in relating her experience to the church, she said if she had ever known Jesus in the pardon of her sins and was made to love God's dear people, it was when she was quite young. She had felt an impression for years to offer herself to the church, but had put it off from time to time, trusting that her dear husband might be enabled by grace to take up the cross and follow Christ in the example of baptism, until she could put it off no longer. Hence, in the day of God's power she was brought into the visible fold of the kingdom, following her Saviour in the liquid grave, and entered into that rest which none of God's children can realize only in walking in obedience to His commandments. Just here we state, for years before she united with the church, she and her husband were as regular in attendance on

conference days as the church met, and ever contributed as liberally to relieve the burdens of the church as any member in the church. Permit us, in this connection, to say her husband never united with the church, but from the abundance of evidence in his walk was a subject of God's everlasting love. Aunt Lizzie was adorned with those Christian graces that so beautifully characterize an humble child of God. She delighted in the service of the Lord, and was never too weary to sit patiently and listen to the proclamation of the King's bounty. She died firm in the triumphs of a living faith. Hence, as she fell before the sickle of death, she fell as a shock of corn fully ripe for the harvest. After appropriate services by Elder J. T. Glover, her body was interred in the family cemetery in the presence of her children, grandchildren, and a host of friends, there to remain until the resurrection morn, when she will come forth in a glorious body fashioned like unto that of her Saviour. Then, we would say, may God by His grace enable the bereaved to be resigned and reconciled to the stroke of His afflicting hand, for He doeth all things well. We mourn not as those who mourn without hope. While her voice is hushed in death and her seat in the family circle and in the church is vacant, yet we feel our earthly loss is her heavenly and eternal gain. Then endeavor, with the ability God may give, to emulate those noble virtues, looking forward to the coming day—

When we've been gathered up above
 With all the ransomed throng,
 We will sing redeeming love
 In strains of endless song.

J. A. ADAMS.

Cornucopia, Ga., March 30, 1901.

MRS. NANCY ANN MADDOX.

"Blessed are they who die in the Lord." Our beloved and affectionate mother, whose maiden name was Pritchard, departed this life at her son's, Edward F. Maddox, of Horne, Ga., February 2, 1901.

She was born March 12, 1829; was married to Jordan B. Maddox February 10, 1848, to which union were three children born, two boys and one girl. She was left a widow November 28, 1862. On February 11, 1865, she was married to S. B. Maddox, to which union were two children given, a boy and a girl. She lived to see all grown and married; all still survive her. She joined the church (Baptist) of the Primitive faith and order at Sharon, Monroe County, Ga., on June 6, 1869; was baptized by Elder W. D. Simons. She lived a member of Sharon until 1896. She then moved her membership to Ramah church, of the same faith and order, near Horne, Ga., it being much nearer, to where she lived. She lived a consistent and orderly member for thirty-two years, always attending her meetings when Providence would permit her. It was a feast to her at all times to meet the saints to sing and pray with them. She had been very badly afflicted for four years prior to her death, but she bore it with patience and meekness, never murmuring at God's dealings with her.

She died with pneumonia, confined to her bed only one week, saying the day before she passed away, "If the Lord wills for me

to go, Fannie, don't grieve after me." She is sweetly sleeping in Jesus. She was a good and kind wife and neighbor, always ready to help the distressed and needy, in any way she could. A more devoted mother to her children and grandchildren never lived. She leaves behind her five children, nineteen grand and six great-grandchildren. Oh, how we all loved her and do mourn her departure! But not as those that have no hope. May the Lord comfort us in our sad bereavement. She has lived the most of her life in Monroe County, near where she died. I feel she has gone to glory after living a most useful life to the world and to the church, therefore, we feel to bow in humble submission to the will of God, for He doeth all things well. Elder W. W. Childs preached words of comfort to a large congregation of sorrowing relatives and friends, after which her remains were interred in the cemetery at Old Ramah church house, there to await the resurrection of the dead, when we hope to meet her again. She has fought a good fight and finished her course, and has received the unfading crown of glory, we believe. Oh, glorious thought for us, who have loved ones gone on before, that they will meet us at the gate and land us safe on Caanan's shore!

Her daughter,
Horne, Ga.

FANNIE CAEDLE.

DEAN WHITWORTH.

Died, in Loganville, Ga., Dean Whitworth, son of Hines and Mattie Whitworth, on March 12, 1901. He was born December 16, 1895. He complained, but not very sick but few days. He was a remarkable child. For six months he would often stand up in chairs and talk about God and heaven and call it preaching; would sing little songs and use his own make of words about heaven. Ten days before his death he was singing about God. His father told him his mind must be on heavenly things while preaching, as he called it. He said, "I'se goin' to be a God-man, papa." His death was not expected the day he died. About one hour before death he said, "Mama, is it de Lord is my shepherd, I shall not want?" "Yes, my child." "I tought so," said he, and then said, "Mama, I do believe I'se dying," and lived but a few seconds and passed through the valley and shadow of death, fearing no evil because of the presence of Jesus with him.

In September, 1893, these parents lost a child not quite one year old, named Ray. We would say, Glory to God for the riches of His grace through the merits of Jesus Christ! May the bereaved and sad parents and friends have grace given to be reconciled to God's dealings, and may this sad dispensation of His providence be sanctified to the good of the living, if God's will, is our prayer, for Jesus' sake.

Oh, happy day! Oh, joyful hour!
When freed from earth my soul shall tower."

JOHN H. HURST.

ROBERT THOMAS ROSS.

Our dear little grandson, Robert Thomas Ross, was born October 23, 1897. He was thirteen months and two days old at the time of

his mother's death. From his birth to that time, and even later, he was never well; and we had but little hope that he would live to mature age; but he afterwards begun to thrive and grow very rapidly, and at the time of his sudden and fatal illness, which began last Sunday night, he was as well developed as any child of his age that I ever saw. We had begun to look forward to his further development of body and mind, and contemplate his probabilities and possibilities for the stage of manhood. But alas! the end has come almost with the beginning of our fond hopes. At about 11 o'clock last night, April 15th, his terrible sufferings from congestion of the brain and lungs ended in death, and our consolation now is, that he will suffer no more; that his next change will be from the corruption of mortal death to that of incorruptible and immortal life. May the Lord help us to feel thankful for this blessed hope of eternal life, through Jesus Christ our Lord.

J. E. W. HENDERSON.

ADDIE RUTH BLANKS.

Little Addie Ruth Blanks, daughter of R. O. and Annie Blanks, was born October 12, 1900, and died May 2, 1901, aged six months and twenty days. For two days and nights she suffered so much, and bore her sufferings with so much patience. Oh, I have often said if there was anybody that had the patience of Job, it certainly was our little darling! I have often looked at her with tears in my eyes, wondering if we would ever raise her. She never smiled a natural smile. She was so good, too good, to stay in this sin-smiten world. But fever came and she was too delicate to stand it, and her spirit took its flight and is now with the angels. Elder Willie Green spoke comforting words to the bereaved. Lord help us to bear our troubles, if it is Thy will!

Little Addie has gone to rest,
To reign with God forever blest;
Her little tongue will always praise
A Saviour's love, redeeming grace.

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

MOTHER.

Slocumb, Ga.

I have a few copies of the following books on hand yet :

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S. HASSELL,
Williamston, N. C.

Alfred G. Griffin Feb 2
Box #7 So. Kadon Lilly

Vol. 23.

No. 8.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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AUGUST, 1901.



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The Gospel Messenger.

AUGUST, 1901.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 23. WILLIAMSTON, N. C., AUGUST, 1901. No. 8.

MY CROSS.

It is not heavy, agonizing woe,
Bearing me down with hopeless, crushing weight;
No ray of comfort in the gathering gloom,
A heart bereaved, a household desolate.

It is not sickness with her withering hand,
Keeping me low upon a couch of pain,
Longing each morning for the weary night,
At night for weary day to come again.

It is not poverty with chilling blast,
The sunken eye, the hunger-wasted form;
The dear ones perishing for lack of bread,
With no safe shelter from the winter's storm.

It is not slander with her evil tongue,
'Tis not "presumptuous sins" against my God;
Not reputation lost, nor friends betrayed;
That such is not my cross, I thank my God.

Mine is a daily cross of petty cares,
Of little duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward troubles overcome in part.

My feet are weary in their daily rounds,
My heart is weary of its daily care,
My sinful nature often doth rebel—
I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine!
It is not heavy, but 'tis everywhere;
By day and night this weary cross is mine,
I dare not lay it down—Thou keepest it there.

I dare not lay it down—I only ask
That taking up my daily task I may
Follow my Master, humbly, step by step,
Through clouds and darkness unto perfect day.

Fix your affections on things above, and then you will be less and less troubled by the cares, the temptations, the troubles of things on earth.
—Stanly.

ETERNAL VITAL UNIONISM.

Crawfordsville, Indiana.

Elder L. H. Hardy—

DEAR AND ESTEEMED BROTHER: I trust there are many readers of THE GOSPEL MESSENGER that, like myself, admire the spirit of your article in the April number. Could all correspondents write in the same kind, peace-loving manner, I can readily see how little differences of opinion amongst God's children would always be little things and not become as mountains and rivers to separate them from each other. It is even a pleasure to lay bare our hearts to such brethren when we fail to understand some things in the light in which they are presented. Your worthy design is to bring our brethren together, that they may speak the same things if possible; and to inculcate a spirit of love and toleration under all circumstances.

Feeling, therefore, that our fellowship will not be in the least endangered, let me say that the term "Eternal Vital Union" is not clear to me as presented in your good letter; and it may be that a comparison of our thoughts on the subject may bring us and others closer together. I have heard this expression for many years applied to the Lord and His people as being eternally one. It is maintained that the church is as old as Jehovah and that He was the dwelling place of His people before the worlds were made; but all these things are as startling and mysterious, and as foreign to my comprehension now as they were forty years ago. I have not in my reading of the Bible found a "thus saith the Lord" for them, and you know how hard it is, without this evidence, to be satisfied with the opinion of our dearest and most trusted friend.

The only eternal vital union I have found is that of the Father, the Son, and the Holy Spirit; and so transcendent does the being and attributes of the Three-One God appear, that I dare not think of uniting in any form with the Godhead men or angels, principalities or powers, thrones or dominions; for they are one and all but the product of His creative power. You say, dear brother, that "no one has ever seen Christ and His bride

separated, for we can not see one without the other." But who, my precious brother, is prepared to test except by the Bible the correctness of this statement? Our poor knowledge relates only to this world, and embraces but a glimpse of that, while if we understood all the globe, it would be but as a grain of sand compared to eternal things. Job was a great man, but the Lord exposed his ignorance, even in natural things. "Who is this," the Lord asked from the whirlwind, "that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee and answer thou Me." Job was soon made to cry out, "I have uttered that I understood not; things too wonderful for me, which I knew not." The Bible is our only sure guide. Does it not plainly show that the Lord's people were chosen from the race of man, and that their first existence was here in time. They were men and women born of the flesh and afterwards born of the Spirit. "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." This declaration stands as the Cherubim and flaming sword to keep us from going a step beyond Adam's creation, to find anything spiritual, except Him who inhabiteth eternity. Had the church been in that blest estate it would have needed no new birth. To say it fell, is to spoil the Baptist doctrine of perseverance.

In saying that Christ and His people were never separated, do we not, dear brother, at one unguarded sweep, cast away the gospel, whose grand design and glory was to gather together in one, all things in Christ? We put the end at the beginning, and there would no longer be any use for the gospel of salvation—no reason why the Redeemer should leave His Father's glory and take on a body like our own in search of His scattered flock! The Lord said ages before the gospel was preached, "Behold I, even I, will both search My sheep and seek them out." For this purpose Jesus came to seek and to save His lost church that He might present it to Himself a glorious church. Every step was according to God's purpose; even their names were written in His book, when as yet there was none of them.

His people were not with Him in His tragic sufferings and death, for He said by the prophet, "I have trodden the winepress alone, and of the people there was none with Me. * * * I looked and there was none to help, and I wondered there was none to uphold, therefore Mine own arm brought salvation unto Me." They were not with Him even when He had made an end of sin. He had no form or beauty that they should desire Him; and though redeemed, they hid as it were their faces from Him, and not one came unto Him in heart until taught and drawn of the Father. And they were still not with Him when His "grace had won their affections and held their hearts fast." He entered into heaven by Himself, there to appear as an Advocate for them, while they remained as pilgrims and strangers in this weary land. Have you not felt to say in your tried moments, like David, "As the hart panteth for the water brooks, so panteth my soul after Thee, O God! When shall I come and appear before God?" But you must wait as Job did till your change cometh. And it will come, for Jesus prayed, "Father, I will that they also whom Thou hast given Me, be with Me where I am that they may behold My glory." Paul, inspired by this prayer, exclaimed, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." O truth most wonderful and glorious! Every nation, kindred, and tongue will be represented there, for God has said, "I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up, and to the south, keep not back; bring My sons from far and My daughters from the ends of the earth." "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." The apostle, enraptured with this coming glory, declared, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God!" Day of wonders! day of gladness for His saints! day, for which all other days were made! the dead shall rise first, and the living 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!

How can we say, my dear unknown brother, that Christ and His bride were ever together before this final, long-wished-for day, when they shall have been gathered together from the four winds and caught up together to meet the Lord and ever be with Him? They could not have been together here upon earth. The most of them died hundreds and thousands of years apart and lived and died thousands of miles from each other. The first-born perished from the earth before another one had come into it. They died in Egypt, in the wilderness, in Canaan, in the islands of the sea, in every land and in every generation. Is it not "too wonderful," something "which we know not," to contemplate the thought of Christ and His bride or people being seen together here in time, and above all, before the worlds were made! What does the Bible, or, what does Jehovah say on this subject? "Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." And what would they see? They were, by nature, children of wrath even as others, and were hewn from the stony quarry of total depravity and enmity to God. All the rock was not taken, but they were hewn from it. They were in vital unity with this rock, but there are no such rocks in heaven. Neither are there any pits in heaven and yet we are told to look unto the hole of the pit from whence ye are digged; and what a pit it was! "the hole of every foul spirit, the cage of every unclean and hateful bird." David told us something of this pit when he said of the Lord, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock and established my goings, and He hath put a new song in my mouth, even praise unto our God." O what a marvelous work! what amazing grace! that Christ, our Redeemer, should give Himself for this polluted church, and wash and cleanse and sanctify it, and present it to Himself a glorious church having neither spot nor wrinkle nor any such thing! At one glance we see this church as black as the tents of Kedar, at the next she is as fair as the curtains of Solomon. Come near, says one, and I will tell you what He hath done for my soul.

The Lord found His spiritual Jacob in "a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye." And the prophet's exhortation is made more than once, "Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest and every tree therein; for the Lord hath redeemed Jacob, and glorified Himself in Israel."

That God's dear children are but simply and truly men and women of one common race, fallen by disobedience, and then redeemed and born again, that is given eternal life, and thus saved according to God's purpose and grace, is so fully, clearly and positively taught in God's Word that I know not how any grace-taught and Bible-taught child can think of denying it. Oftentimes things that were not, are spoken of as though they were; and it is our happy belief that God's children were all known in the everlasting covenant of grace and that the blood of that covenant was shed for them, yet to say they had an actual existence in eternity seems to me a wild dream of the imagination. God's children are so weak and so prone in this imperfect state to be lifted up with pride that they should fear everything that looks like exaltation, for the Lord hateth a proud look, and it is to the man that is lowly and trembleth at His word He has respect.

Let us, dear readers of THE GOSPEL MESSENGER, run from everything that savors of pride as a hated monster, lest we fall in the condemnation of the wicked one. If Jesus has bidden us to His gospel feast, let us go and sit down in the lowest room. Possibly the Lord may say, Friend, go up higher; but when we are down we need fear no fall. Was it not Lucifer, son of the morning, that spoke of being above the clouds and the stars of God; saying he would be like the Most High? Let others build their towers to make them a name that will reach unto heaven, while we will pray for and seek that humbleness of mind so greatly commended in the Bible. The sacrifices of a broken and a contrite spirit the Lord will not despise. Dear Brother Hardy, how I would love to see you before we go hence, as well as

other dear brethren of the distant South. And this calls the mind to others, known only in name or by their testimony in honor of the Redeemer, and still others, evangelists, apostles, prophets, martyrs and saints of all ages. The world was not worthy of them, so they have been taken home by the Lord, of whom the whole family in heaven and earth is named. I think of this loving band as sifted through all the earth, or already gathered with their risen Lord in Paradise, and I long to see them. As the weary traveler sits at the station waiting conveyance to his distant home, so do I wait the Lord's coming, or the coming of His angel, with the word, Depart! and to "Bear me away on His snowy wings to my immortal home." Bear with me, dear brother, for thinking the meeting of Christ and His redeemed people is yet to come. That meeting will be somewhere beyond the dark stream of death. This world like a veil intercepts our vision now, but then we shall see face to face. The world will then be fit for burning, and we shall enter our Father's house—the house not made with hands eternal in the heavens.

Your brother, in fellowship and love,

S. B. LUCKETT.

YOUTH'S GUARDIAN FRIEND.

Parents and friends, I trust you will be interested in having your children and others read this article. I desire that it may be beneficial to them, and if they have been taught, or have themselves thought that Primitive Baptists are not interested in them, may they be assured that it is a mistake. We want them to know that they have no better or more interested friends. We love them, and wish to give them good counsel, and we will help them with pleasure in the good way.

My head is silvered with gray hairs. Fifty-seven winters have visited the earth with storm and snow since I was first cradled in my mother's precious embrace. And my experience and observation of dangers to which children are subjected has warmed my heart with interest for their protection. We may protect them from many corrupting influences, from character-thieves, and from ruinous vices, if we properly inform them of those deceptive influences which lead to disgrace and ruin; and we can instill into their minds and hearts the true principles of virtue and nobility of character.

I am impressed with the importance of putting into their hands a friendly visitor—a guardian friend—a kind instructor, beaming with the sunlight of beautiful, buoyant life. I will title it *Youth's Guardian Friend*, as I purpose that it shall be largely devoted to their interests, and a happy medium of pleasure and delight to them. I intend that it shall be a true exponent of pure morals, of unsullied

principles, bright with happy thoughts, current events and beautiful poems; readable for children, for parents, for guardians, for young men and young ladies; containing valuable information, important suggestions, interesting interrogatives, timely warnings, persuasive exhortations, etc., of interest and importance to all.

If I receive warm-hearted, liberal encouragement, that will justify the responsible undertaking, I intend to commence the publication of this magazine soon. I have decided that it will be the part of wisdom to commence with a thirty-two page monthly magazine, at 50 cents a year, with a view to issue it semi-monthly or weekly, as soon as our subscription list will justify, and to enlarge according to demand.

I appeal to children, parents, guardians and friends of children to inform me at your earliest convenience if you will send me one or more orders for the magazine at 50 cents for one year. Please do not delay or neglect to give me this information. I most sincerely believe that I would receive 3,000 orders very soon if those who are interested in the welfare of children could realize what the future of the *Youth's Guardian Friend* will be, and of the valuable benefit it will be to children, parents and others who read it, and especially to those who are in the responsible and difficult work of training children in the way they should go. As there are many schools of vice, and many deceptive influences which allure and lead the unsuspecting youth from pleasant homes and parental government, into the corrupting paths of false amusements, immorality, vice and ruin, it is of paramount importance to counteract the dangerous lessons and deceptive influences with elevating literature.

I will make the liberal offer to send the *Youth's Guardian Friend* free for one year to any person who will send in five orders at 50 cents each, \$2.50. And to those who have been blessed with abundance, that desire to aid in this worthy effort to guard, protect, elevate, interest, instruct, encourage, cheer and make happy, children, that life may be brighter, homes more pleasant, and old age more peaceful, I will say, that I will send the *Youth's Guardian Friend*, to poor children that you or others may name, at the rates given. Be sure that you send no money until you receive notice to send in the subscriptions, as my object is to ascertain first whether I will receive support that will enable me to publish the magazine.

In conclusion, will you kindly give my requests and offers immediate attention?

Yours truly,
Greenfield, Ind., Box 329.

J. M. THOMPSON.

True love is unselfish. Love that craves, rather than that desires to give or do, is not love; it is covetousness rather than love. It is true love, unselfish love, that is the fulfilling of the law, and that includes every claim that can rightly be made on another. Love in the best sense is greater than hope or than faith. Love is a grace that we can aspire to, and that we can seek to manifest constantly in our daily life. Love goes out toward God and toward all whom God loves. Being loving, in the best sense, is being God-like, for "God is love," and one who is in the likeness of God must show love at all times, as God is showing it.—*Selected*.

EDITORIAL.

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Parties desiring to communicate with either of the Editors of the MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER, should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so can hand or send remittances to Elder Henderson or Elder Fisher.

"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 LONDON BAPTIST CONFESSION OF FAITH WITH THE FULTON FOOT-NOTES.

This very important work, clearly printed in a well-bound volume of 105 pages, has now been issued by Elders J. V. and R. S. Kirkland, Fulton, Fulton County, Kentucky; and is sent by them, postpaid, for 35 cents for single copy; \$3.90 per dozen; \$15 for fifty copies; or \$27.50 for a hundred copies. The Confession contains 32 chapters, or 159 sections; and the General Meeting of Primitive Baptists held November 14-18, 1900, at Fulton, Ky., unanimously added 29 Foot-Notes, mostly very short, in explanation of some obscure passages in the Confession. The proof-texts of all the points of doctrine are cited. A Preface and a General Address by the Fulton Meeting are given; and, in an Appendix, is given a commendatory and explanatory Address by about a hundred Primitive Baptist churches in Indiana and Illinois at Oakland City, Indiana, September 27, 1900, unanimously approved by the Fulton Meeting.

The object of the London Confession and of the Oakland City and the Fulton Meetings was, not to set up any form of words as a substitute for the Old and New Testament Scriptures, but to declare those Scriptures the only infallible standard of faith and practice, and to state clearly, in as few words as possible, the great points of doctrine which they understand to be taught

in the Scriptures, and thus to promote the fellowship, union, peace, and prosperity of all true Bible Baptists.

All men have some idea or belief on the subject of religion, and every time they speak or write on the subject they give expression to such idea or belief; it is, therefore, entirely proper and honest, for the information of both friends and foes, for any man or set of men to make and publish a concise and comprehensive statement of their religious belief. In the 17th century the Particular or Predestinarian Baptists of England and Wales declared, in the London Confession of 1689, what they believed the Scriptures taught in regard to God and man, predestination and election, creation and providence, the fall of man, the covenant of grace, the mediation of Christ, regeneration, justification, adoption, sanctification, repentance and faith, good works, the final perseverance of the saints, the law and the gospel, Christian liberty and liberty of conscience, religious worship, the civil magistrate, marriage, the church, the communion of saints, baptism and the Lord's Supper, the state of man after death, the resurrection of the dead, and the last judgment. In the 18th century the Particular or Predestinarian Baptists of the United States re-affirmed and adopted these same Articles of Faith. In the 19th century all the Primitive Baptist churches of the United States either already had or adopted, substantially, though in a shorter form, these same Articles of Faith; and in the closing year of that century, 1900, the General Meetings of Primitive Baptists at Oakland City, Ind., and Fulton, Ky., unanimously re-affirmed and re-adopted the old London Baptist Confession of Faith. In 1850 Elder Burwell Temple, editor of *The Primitive Baptist*, the oldest Southern Primitive Baptist periodical, republished at Raleigh, N. C., in pamphlet form, bound in sheep-skin, the London Baptist Confession of Faith. My father, Elder C. B. Hassell, who began the Church History, collected the very oldest editions of the London Confession that he could obtain, and incorporated the full original text, with all the Scripture citations, in our Church History. Thus the London Baptist Confession of Faith is the most fully and widely authorized statement of what Primitive

Baptists believe the Scriptures to teach in regard to spiritual and eternal truths. Our fathers were neither fools nor hypocrites; and spiritually we are neither wiser nor better than they were; indeed past and present facts prove that we are their inferiors in spiritual matters.

In the Strait of Messina between Italy and Sicily, it was said to be very difficult in ancient times, to navigate between the rock Scylla and the whirlpool Charybdis—in avoiding the one there was great danger of running against or into the other. And so, both in philosophy and theology, it has been found difficult for thousands of years for the human mind to steer clear of both Arminianism and Fatalism—in seeking to avoid the one extreme many persons run into the other. A thorough examination of the London Baptist Confession of Faith shows that the authors of that grandest production of the uninspired human mind took the middle ground of truth between these erroneous and fatal extremes; and it is equally apparent that the authors of the Fulton Foot-Notes to their edition of the London Confession pursued the same safe middle ground. There are occasional expressions in the London Confession and also in the Fulton Foot-Notes that are not acceptable to all Primitive Baptists; but the general substance of doctrine in both the Confession and the Foot-Notes is the faith of the great body of the Primitive Baptists of the United States, as it was the faith of their fathers in this country and in England, the faith of God's elect, the faith once for all delivered, in the Holy Scriptures, unto the saints—the faith as eternal and unchangeable as God Himself, its Author, and that will stand when the heavens and the earth shall have passed away.

Every Primitive Baptist family ought to have and keep and read the London Baptist Confession of Faith, and, asking the guidance of the Holy Spirit, to search the Scriptures reverently and diligently to ascertain whether the doctrinal statements of the Confession are true or not, and having learned that these statements are scriptural and eternal truths, they should never, for any earthly consideration, deny or compromise them, nor be moved from them, in the least degree, by any

member or minister or editor or author, whether Arminian or Predestinarian. God is our Creator, Preserver, Benefactor, Saviour, and Judge; to Him more than to all others are we accountable; and His approval, incomparably above that of all others, should we seek, as we will certainly feel the need of it most in death, in judgment, and in eternity. His Word and its momentous truths will endure forever; and for more than two hundred years the great body of the people of God on earth have been assured that those truths are set forth in the London Confession of Faith.

In this amazingly weak, unbelieving, and degenerate age it is the fashion to depreciate and ridicule Creeds or Confessions of Faith, just as though there are no certain and definite truths set forth in the Scriptures, and just as though it does not matter whether we believe truth or falsehood! There are certain and definite truths taught by the Divine Spirit in the Scriptures and in our hearts; and those who believe them should neither be ashamed nor afraid to declare them plainly, as did Christ and the Prophets and Apostles, both for the instruction and edification of all others of like precious faith, and for the condemnation of unbelievers. In the gross spiritual darkness that envelopes this world, the Church of the Lord Jesus Christ should, both in its doctrine and its practice, be a clear, steady beacon-light, shining and radiant with the glory of God.

In THE GOSPEL MESSENGER of November, 1889, I gave, under the title of "THE OLD PATHS," a brief history and condensation of the London Confession of Faith; and in THE GOSPEL MESSENGER of July, 1896, I gave, in twelve articles, under the title of THE PRINCIPLES OF THE GOSPEL MESSENGER, as short and clear a statement as I could of the great doctrinal truths of the London Confession. This statement was unanimously adopted by the General Meetings of Primitive Baptists at Oakland City, Ind., and Fulton, Ky., in 1900. In this statement I have endeavored to avoid all obscure, controverted, and objectionable expressions; but the substance of doctrine is precisely that which is set forth in the London Confession. This article I now republish from THE GOSPEL MESSENGER of July,

1896; and I also publish a large number of "THE PRINCIPLES" in pamphlet for gratuitous distribution among all persons who desire one or more copies. Let us spread the light of clear and momentous scriptural truth as widely as the Lord will enable us.

S. H.

THE PRINCIPLES OF THE GOSPEL MESSENGER.

NOTE.

[These principles are the great truths taught by the prophets, Christ, and His apostles in the Holy Scriptures, affirmed, in regard to eternal salvation, by the early European reformers and martyrs of the 14th and 15th centuries, similarly reaffirmed by the Protestant reformers, including the Episcopalians, of the 16th century, embodied, in substance of doctrine with reference to final salvation, in the Articles of Faith of the Presbyterians, Independents or Congregationalists, and Predestinarian Baptists of the 17th century, fully set forth in the London Baptist Confession of Faith of 1689, adopted as an expression of their belief by all the Predestinarian Baptists of the United States in the 18th century, maintained by nearly every Primitive Baptist church of the 19th century; and these principles, exactly as here published, were unanimously approved by the general meetings of Primitive Baptists at Oakland City, Ind., September 27, 1900, and at Fulton, Ky., November 14-18, 1900, representing two-thirds of the Primitive Baptists of the United States; and, I believe, that they are the sentiments of nine-tenths of all the Primitive Baptists now living.]

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

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

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

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

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

6. Good works are such only as God hath commanded in His Holy Word, and are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of adversaries, and glorify God; and their ability to do good works is wholly from the Spirit of Christ, who dwells in them; and the best saints do less than God requires of them; and the best works, being mixed with imperfection, can never merit pardon of sin or eternal life. Works done by the unregenerate, though useful in this life, to themselves and others, yet, not proceeding from faith in God, nor meant for the glory of God, are sinful and can not please God, nor entitle the doer to salvation, and yet their neglect is more sinful and displeasing to God.

7. While the ceremonial law of types and figures was fulfilled and abrogated by Christ, and the judicial and civil law given the Jews was of limited national use, the moral law of the Ten Commandments, written in substance in the heart or conscience of Adam while he was upright and in the image of God, and delivered by God on Mount Sinai, and written in two tables, the first four containing our duty to God and the last six our duty to man, is of universal and perpetual obligation for all persons, both regenerate and unregenerate, Christ in the gospel in no way dissolving, but much strengthening this obligation, and, while true believers are not under the law as a covenant of works, to be thereby justified or condemned, yet

it is of great use to them, as well as others, as a rule of life, and to show them their sinfulness and their need of Christ and the perfection of His obedience, and to restrain their corruptions, and teach them what their sins deserve; and these uses of the law are not contrary to the grace of the gospel, but sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in His law, requireth to be done, true Christian liberty not being a liberty to sin, but a freedom from guilt and all the consequences of sin, and from the doctrines and commandments of men, that we may all our lives yield obedience to God, not out of a slavish fear, but with a child-like love and willing mind.

8. The Triune God alone is to be worshipped, and in spirit and in truth, and only through the mediation of Christ, by prayer, reading the Scriptures, preaching, hearing the Word of God, singing spiritual songs, baptism, the Lord's Supper, fasting, and thanksgiving; and one day in seven—which from the creation of the world to the resurrection of Christ was the last day of the week, but since the resurrection of Christ has been the first day of the week, and is called the Lord's Day—should be kept free from worldly employments and recreations, and devoted to the public and private worship of God, and to the duties of necessity and charity.

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

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

11. While after death the bodies of men return to dust and corruption, their souls return at once to God who gave them—the souls of the righteous being made perfect in holiness and received into Paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies; and

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

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

NON-RESURRECTIONISM SHOULD BE NON-FELLOWSHIPED.

Proud heathen philosophy both in and outside of the professing church, not knowing the Scriptures nor the power of God, has always denied, and the humble faith of God's elect has always believed, the future resurrection of the bodies of all the dead, both of the just and of the unjust. The Sadducees among the ancient Jews denied the resurrection, and so did the Gnostics among the early and the Rationalists among the more recent professing Christians. The Gnostics and the Rationalists allegorized and spiritualized away the resurrection of the body by pretending to believe that all the Scriptures teaching the resurrection mean the resurrection of the soul from death in trespasses and sins. Emanuel Swedenborg, of Sweden (born 1688, died 1772), held that the soul has now two bodies, a natural and a spiritual, and that, at death, the natural body dies and never rises again, while the spiritual body, in union with the soul, passes into another world. This unscriptural invention is believed not only by Swedenborgians, but also by a few deluded people in other denominations.

For four reasons, each of which is alone sufficient, no person who denies the future resurrection of the body should either be received or retained in a church of Christ:—

1st. We have but one body, and in the resurrection the same body is raised, or else there is no resurrection, or rising again, and it is changed from natural to spiritual, from mortal to immortal, from corruptible to incorruptible. A denial of the resurrection of the body is a denial of the resurrection of Christ's body from the tomb ("if the dead rise not," says the Apostle Paul in 1 Cor. xv. 16, "then is not Christ raised"); and the resurrection of Christ's body from death was predicted in the Old Testament (Psalm xvi. 9-11; Isa. xxvi. 19), and was predicted by Christ Himself (John ii. 19-22; Matt. xx. 19; xxvii. 63), and was one of the main truths witnessed and declared by the Apostles (Matt. xxviii.; Mark xvi.; Luke xxiv.; John xx., xxi.; Acts i., ii., iii., iv., v., ix., x., xiii., xvii.; Rom. i. 4; 1 Cor. xv.), and was proved by the miracles wrought in confirmation of it (Acts ii. 33; iii. 15, 16; iv. 10; v. 30-32), and was necessary for the vindication of His character as the perfectly approved Son of God (Rom. i. 4), and for the justification of His people from their sins (Rom. iv. 24, 25), and for the demonstration of His power, as the Captain of our salvation, to conquer our most dreaded enemies, Satan, sin, and death (1 Cor. xv. 22-26; Heb. ii. 10, 14-18)

2d. A denial of the future resurrection of the body is a flat-footed contradiction of the plainest declarations of the Scriptures (Gen. v. 24 compared with Heb. xi. 5; 2 Kings ii. 11; Job xix. 25-27; Isa. xxvi. 19; Dan. xii. 1-3; Matt. v. 29; x. 28; xxii. 29-32; xxvii. 52, 53; John v. 28, 29; vi. 39; xi. 24; Acts xxiv. 15; Rom. viii. 11, 22, 23; Philip. iii. 20, 21; 1 Thess. iv. 13-17; 1 Cor. xv.; 2 Tim. ii. 8, 16-19; Heb. vi. 2; Rev. xx. 12, 13).

3d. If there was the slightest doubt about the meaning of these Scriptures (which there is not), every shadow of doubt as to the future resurrection of our bodies is entirely set aside by the resurrection of Christ's body from death being given as the example and proof and pledge of the resurrection of our bodies from death (Rom. viii. 11, 23, 29; Philip. iii. 21; 1 John iii. 2).

4th. The Apostle Paul declares that a denial of the future resurrection of the body is a ruinous and spread-

ing perversion and subversion of the entire Christian religion, and should be at once cut off from the church (1 Cor. xv. 12-23; 1 Tim. i. 19, 20; 2 Tim. ii. 16-21).

S. H.

HOME.

Home is the best of all places to rest. I had been absent for thirty days, and actively engaged in serving appointments and preaching every day and nearly every night for twenty-four days of the time, when, on May 29, I got back to our pleasant little home. I visited fifteen organized churches of the Primitive Baptists, one Mission Baptist, one court-house and one county asylum, and preached as the Lord gave ability. And besides those places, I preached at one Presbyterian meeting-house, two country school-houses and quite a number of private dwellings at night. The congregations were fairly good at every place, and at a few of the churches very large.

I travelled over portions of eight counties in Alabama, and one county in Georgia while filling my appointments, and much of the time by private conveyances, and over some very uneven roads; and I was truly surprised at the effect on my health and general feelings, for instead of growing weaker and more exhausted in strength and mind, I got stronger and felt more and more cheerful every day for the first two weeks, and then held up under the constant pressure to the end of the journey, except the last day, when I became debilitated and failed to fill my last appointment. But at home, where one can best regulate his habits, I am recovered.

In the course of my tour, I visited the church at Mount Olive, the home church of the late lamented Elder W. M. Mitchell, and the church of my former membership, and of my ordination to the gospel ministry. A few of the old heads are still there, and they are as lovely and grand as ever, while many are gone to the church beyond the river. The dear deceased pastor is very much missed by the church and people who were accustomed to meet with and hear him preach there; yet they are

well supplied by the pastoral services of Elder J. T. Satterwhite, whom all seem to love, and the church seems to be satisfied to press onward in the service and worship of God until each member in turn shall be called to go up higher. It was the regular monthly meeting for the month of May, and, we hope, a very profitable gathering together in the name of the Lord. We also enjoyed a good meeting at the chapel in the town of Opelika in the afternoon of the fourth Sunday. I mention these things because they will be read with interest by a large number of our folks who have been associated with Elder Mitchell and some of the generation of old Baptists with whom he lived in church relation. Some of them will be glad to learn that I even saw the grave of our deceased Brother Mitchell, and visited the home where he died, saw his widow and most of his surviving children.

All these items will be of widespread interest to the dear children of God, and therefore I mention them here. I met Elders J. S. Baxley, R. B. Smith, J. T. Satterwhite, W. R. Avery, J. W. Bullard, and several others, as I passed along, and enjoyed a hearty greeting by scores of dear brethren and friends of my former acquaintance. The churches at every place where my appointments reached kindly opened their doors and bade me welcome except one; and that church will do the same the next time I go there. They have not yet learned fully that organized Associations are not essential to Christian church fellowship; but they will surely learn this lesson. Human customs and traditions can do much to disturb the children of God, but the church is a divine institution and nothing can prevail against it.

So far as I was able to learn on a flying trip, like mine was, the churches I visited are doing fairly well, and are supplied with a sound gospel ministry; so I am greatly encouraged to hope for even better times for the Baptists in this section of the country. And, besides this, the people in general seem to be in a prosperous condition, and a few, of the Primitive Baptists even, are growing in wealth of the earth, if not in grace and knowledge of Christ our Saviour.

J. E. W. H.

SOWING DISCORD.

In the 6th chapter of Proverbs, the writer mentions seven things which are abominable in the sight of God. The last, but not the least, is the person that sows discord among brethren. This, as all must know, is a great evil even as it applies to any natural or human fraternity; but how much more so in the brotherhood of God's children or the church of Jesus Christ, where, above all things, love, joy, peace and harmony should (and might reasonably be expected to) prevail. This holy brotherhood is God's family, the people upon whom He hath bestowed the blessing of Divine love, and who are "called the sons of God."

And such is God's care for this family of children that it is exceedingly sinful and dangerous for anyone even to offend one of them. They are His people, the sheep of His pasture, His peculiar portion, and are precious in His sight. He teaches them by the Holy Ghost to love and obey Him, and to love one another; to live in peace, and to provoke one another to love and to good works; and truly they would be much more inclined to the Divine law which is written in their hearts—the law of love—were it not for the hateful interference of that most detestable character who so often sows discord among them. Discord is a calamity which is more afflicting and destructive to their happiness than all other afflictions with which they are beset on their journey through this life. For when they are united in love and peace, and undisturbed by internal strife, they can bear with heroic fortitude any and all outside persecution and oppression that their enemies can possibly bring to bear against them. But when this sneaking adversary discovers the least weakness in the lines, he avails himself of the opportunity to do his terrible mischief.

The enemy of God's people is too weak to destroy their peace by a direct personal assault, and hence his strategy to set them at variance and cause them to devour each other. I remember a story of two great giants who were captured by one ordinary man, who, knowing the narrow path by which they travelled, the one directly

behind the other, climbed upon a tree which overhung the trail, and dropped a stone upon the head of the foremost giant, who, supposing his fellow giant had struck the blow, turned and engaged him in mortal combat. So after they had fought until both were disabled and exhausted, it was a very easy matter to bind them. If brethren would watch more carefully for malicious secret foes they might avert a vast deal of strife and contention.

Some men are more susceptible to the evil workings of this despicable adversary than others, and he, therefore, exhibits great sagacity and cunning in selecting his soil in which to deposit the pernicious seeds. He selects one that will repeat after him some word, generally uttered in a whisper, and with a false pretension that he desires it should go no farther, etc. But the strangest thing to me is, that brethren, who know these things so well, will give ear to such "whisperings and backbitings," and suffer this devilish practice to disturb their peace and fellowship.

It does seem to me that Satan persuades some people to identify themselves with God's children in the church, and then uses them as instruments in destroying the peace of the family. If this is too harsh I hope the Lord will forgive me, and the reader will cast the mantle of charity over my weakness.

But, after all, let us remember that God hates and abominates those who sow discord among brethren, and ask ourselves the question, would any child of God be guilty of doing such thing? and each one ask himself the question, Has Satan borrowed my tongue to aid him in this awful work of destruction among God's people?

J. E. W. H.

WATER BAPTISM.

DESIGN.

It is one of the commands of Jesus for His people to be baptized in water. John was baptizing in Enon because there was much water there. Many beautiful and useful lessons are connected with this ordinance of the church of Christ. While its adaptation is simple enough

in the main for a child to understand, yet the more we study its many interesting designs, the more we see the awful wisdom of God in combining so much meaning in one simple rite.

A PROFESSION OF FAITH.

1. It is a profession of faith in Jesus as Mediator, Saviour, Lord, Redeemer, King, Master, Commander, Captain, Leader, Friend, and Husband, etc. In this we declare our submission to Him. We accept all His arrangements and provisions for us. We take and wear the clothes that He gives us. We repent and throw away all our old worldly clothes and take upon us this beautiful dress, and declare our faith in His love and devotion to us.

2. It is a declaration of our faith in His resurrection. Jesus was laid down in the earth and enclosed in the tomb of death. So "we are buried with Him by baptism into death that like as Christ was raised from the dead by the glory of the Father; even so we shall walk in newness of life." How pleasant the thought that Jesus our Head and High Priest was really and surely raised up from the grave. If you do not believe this, you ought not to be baptized. It would be a meaningless thing if it did not point to the resurrection of our Lord and Master.

3. It declares our faith in our own future resurrection. Because Jesus was raised up, we also as His people shall come forth from the dark confines of the grave of death. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised, incorruptible, and we shall be changed." 1 Cor. xv. 51, 52. We show forth our faith and hope in our resurrection from death and all its results, being baptized in water and being raised up to live in the gospel heavens. In this way it may be seen that baptism looks backward to the work of Christ, and forward to the corresponding benefits for us. Thus it has eyes before and behind.

SHOWS SONSHIP.

We are not to be baptized to be born again in the

sense of regeneration. Jesus was not baptized to make Him the Son of God, but in this ordinance He was declared to be God's beloved Son in whom He was well pleased.

So, if we are born again and are real children of God, we also should follow Jesus, imitate His example, and thus it will be declared that we are the sons of God, doing the thing that is well pleasing in His sight.

Yet there is a practical or symbolic sense in which we do become sons by baptism. John says, "As many as did receive Him, to them gave He power to become the sons of God." That is those who, he says, were previously born, "Not of blood, nor of the will of the flesh, nor the will of man, but of God." John i. 13.

Paul speaks of begetting them to this kind of sonship. He says to the Corinthian brethren, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." 1 Cor. iv. 15.

But it would not do to say that Paul had by his work imparted life to them. For if Paul was their father in this sense, then they could afford to pray to him and say, "Our father, Paul who art on earth," etc. We know it would be idolatry and blasphemy for them to regard Paul as their spiritual and eternal father, for God alone is that.

So, then, I conclude that God alone saves sinners and makes them vital and real sons. But upon learning our relationship with God, and finding how He has commanded His children to go forth to manifestation, we see how that we manifestly, practically, and symbolically become sons of God in the act of baptism.

SHOWS REMISSION OF SINS.

"Arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts xxii. 16.

Here we see that in baptism there is a kind of cleansing. Now we know that baptism does not cleanse us from sin in the same sense that the blood of Jesus does, neither are they both applied at the same time as some vainly teach. The blood of the lamb was applied to the door-posts of the Israelite's house before he was enabled

to get out of the bondage of Egypt to go to the baptism at the Red Sea.

So it is with God's people to-day. Before they are loosed from the bondage of sin, the blood of the real Lamb of God must be sprinkled on the door-posts of their hearts. They can not come out of the bondage of sin to gospel and scriptural baptism until they are first delivered by the blood. The blood then cleanses us in an internal and eternal sense first; then baptism cleanses us in an external, practical, and figurative sense afterwards. Hence we read, "The like figure whereunto baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience, by the resurrection of Jesus Christ from the dead." 1 Pet. iii. 21.

IT IS A YOKE.

It is taking upon us the public rite that separates us from the scattered people of the world and ties us to the fellow citizens of the saints and household of God. We then are ready to help each other pull and bear the burdens of the visible kingdom.

Says Jesus. "Take My yoke upon you and learn of Me and ye shall find rest unto your souls." Blessed, sweet and holy is this sought and found rest. It is not heavy; it is only heavy when we are not carrying it. Remember the assuring and gentle words of Jesus—"My yoke is easy and My burden is light."

Yes, it is sweet as honey, easy as sleep, and light as sunshine. Why is it that any of God's little children will neglect this duty?

Baptism is also a uniform for all the soldiers of the cross to wear in fighting the good fight of faith. It may be considered as the initiation into the full privileges of God's house, and regarded as a kind of door. The temple, which is a figure of the church, had twelve gates. Just as many ways to go out as there are to come in. Never coming in the same way that you go out.

Baptism represents salvation, and God's people do receive joy, comfort, and an answer of a good conscience. As we are submissive or passive in baptism, so are we also in receiving salvation. We are not said to baptize ourselves, but to "be baptized."

"Repent and be baptized," "Arise and be baptized,"

“He that believeth and is baptized.” All this shows a sense of passiveness. The eunuch could not baptize himself; neither can any of God’s children scripturally baptize themselves. Yet they can and ought to go to the church and submit themselves to the hands of God’s ministers, and go down like Jesus into the water with a Primitive (first) Baptist minister, and being immersed, come up straightway out of the water, with the emblems of mercy and grace dripping from their garments. While under the water, you are separated from the world and all its gaze, there alone with Jesus. We are said to be “buried with Him,” so Jesus is certainly in some sense with you in the watery grave. Lord, teach us how to follow Jesus to the bottom of the river, as well as to the top of the mountain.

To be scripturally baptized, is to be brought down low and humble. Baptism may be regarded as a wedding-garment. We should devoutly love the husband, Jesus, before we take this practical marriage vow. We ought to belong to Him in fact and from the heart before we come to Him in form or manifestation. How precious is the awful ceremony that makes us one in the visible church, as part of the bride, the Lamb’s wife. It is a figure or vail representing the righteousness of Christ. “Let us hold fast to the profession of our faith without wavering.”

Rebekah, the beautiful virgin and bride of Isaac, put a vail over her face before she arrived finally to where Isaac was. So we are to keep the ordinance of baptism and wear it as a profession of our faith and sight of Jesus, till we are brought finally into His holy presence, there to receive His hand—there to be spiritually and eternally married to Jesus in virtue and glory.

Paul says, “I have espoused you as a chaste virgin to Christ.” In one sense the church now is a bride, and in another sense she is the wife. As the wife she is waiting for her Husband, holding to her vail, profession, till He comes, and when He comes down from the skies, she will rise with the wings of immortality and meet and greet Him in the air with the faithful kiss of virtue and love, and so shall she ever be with the Lord, her Husband. So come, Lord Jesus, come.

J. H. F.

TRIP TO NEW MEXICO.

On Wednesday before the third Sunday in June, myself, Brother A. McCan, and A. J. Adams, started in Brother McCan's hack to Fort Worth, to be at the regular meeting. Elder J. S. Newman came in and was also at the meeting. We appreciate Brother Newman's visits there, because he has showed himself a friend to our little church there.

On Sunday we took the parting hand and at night I boarded the westbound Texas and Pacific train for New Mexico. I found as I went west that there was great need of rain. Crops were burning up and grass seemed to be dead.

I arrived at Presnal, New Mexico, on Tuesday evening and was met by Brother J. D. Colley, and was soon in company with Brother H. Newman and wife, and Sister Colley.

On Thursday night the meeting began and continued till Sunday afternoon, closing by taking the communion and washing the saints' feet.

During the meeting, George T. Waldrup was ordained to the full work of the ministry, and Brother H. Newman and J. D. Colley ordained as deacons.

Old Brother J. B. Wayne, formerly of Young County, is a member here. Other brethren were, Mauldin, Merrill, Davis, J. T. Wayne, and Minter.

The nearest church I can think of to this one is some four hundred miles distant.

This church is in Otero County, near Cloudcroft, New Mexico, in the Sacramento Mountains.

Two sisters have been waiting for baptism, but were not able to be present.

I write this in El Paso, Texas, at the Court-House Hotel, on my way back to Roscoe, Texas, where I hope to take up a line of appointments running on to the Old Harmony Association. But for want of space I would tell the readers of the MESSENGER something more of this wide waste of country covered by sand, thorns, and thistles. El Paso is the most important city of this part for hundreds of miles. The little old Baptist church in the mountains one hundred miles north of here is called Good Hope. Elder George T. Waldrup is pastor and W. H. Mauldin is clerk. J. H. F.

QUESTIONS AND ANSWERS.

1—Q. Are regeneration and obedience produced by the same kind of process? A. According to the Scriptures, they are not. Regeneration is declared by John to be "not of the will of the flesh, nor of the will of man, but of God" (John 1, 12, 13; iii., 3, 5, 6, 8; I John ii., 29; vi.) While in obedience to the commandments of God, the will of man is always represented to be involved, God commanding and commending for obedience, and forbidding and condemning for disobedience (Gen. ii., 16, 17; iii., 16-19; iv., 7-12; Exod. xx., xxxv.; Deut. xxvii., xxviii.; Josh. xxiv., 15-24; 1 Kings xviii., 21; 1 Chron. xxxviii., 9; Eccles. xii., 13, 14; Isa., i., 19, 20; Ezek. xviii., xxx.; Matt. xvi., 24, 25; John v., 40; 2 Cor. viii., 12; Rev. xxii., 17); but the will to obey the Lord comes from the inworking and powerful grace of God (Psalm cx., 1-3; Phil. ii., 12, 13; Heb. xiii., 20, 21).

2—Q. Is it right or wrong for a preacher to visit a church of which most of the members do not wish him to do so? A. I do not see how any true minister of Christ, with proper feeling, could do such a thing. If there were error or disorder in a church, and the majority of the members requested a minister to visit them to aid them in setting the church right, it would, of course, be right for him to go. In Baptist churches the majority rules in such matters.

3—Q. Should a person who denies that negroes have souls be received as a member in a church, or fill the office of deacon in a church? A. No; for he contradicts the plain teaching of the following Scriptures: Psalm lxxviii., 31; Acts viii., 26-40; xvii., 26; Rev. v., 9.

4—Q. What is the meaning of Peter's vision in Acts x., 9-16? A. That every human being, who has been cleansed by the grace of God, no matter what his nationality, or the color of his skin, or any other peculiarity about him, is accepted by God, and should be received by His people (Acts x., 34, 35, 43-48; xi., 1-18).

5—Q. What are your views of the Parables of the Ten Virgins and of the Talents, in Matt. xxv.? A. That the five wise virgins, who had oil in their vessels with their lamps, and who were ready when the bridegroom came, and were received by him to the marriage; and the five-talent and two-talent servants, who used their talents in the service of their Lord, and were welcomed by Him, as good and faithful servants, into His joy, were like the sheep in the latter part of this same chapter, who had humbly and lovingly ministered to the King in ministering to His suffering people, and who will be at last received, as the blessed of His Father, into the kingdom prepared for them from the foundation of the world. And that the five foolish virgins, who had no oil in their vessels with their lamps, and who were not ready when the bridegroom came, and were shut out by him from the marriage; and the one-talent servant, who had hard thoughts of his Lord, and who did not use his talent in His service, and who was cast by Him as a wicked, slothful, and unprofitable servant, into outer darkness where there were weeping and gnashing of teeth, were like the goats, in the latter part of this same chapter, who had proudly and unlovingly not ministered to the King in not ministering to His suffering people, and who will at last be consigned by Him, as cursed ones, into everlasting fire prepared for the Devil and his angels.

6—Q. What are your views of the eternal condition of such persons as Cain, Lot's wife, Balaam, and Judas? A. That they were like the five foolish virgins, the one-talent man, and the goats in Matt. xxv.; that they were non-elect, unredeemed, and unregenerated; that their service of God was only a natural, outward, or mental service, not a spiritual, inward, and heart service; that they loved the creature instead of the Creator, served Mammon instead of God; and that, like all other unchanged human beings, children of the Devil and of wrath, they justly went at last to their own place—perdition—and will, after the final judgment, be consigned to the lake of fire and brimstone, the second death. Such is the testimony of the intallible Scriptures of eternal truth in regard to the everlasting state of the unbelieving, ungodly, and disobedient portion of mankind.

7—Q. When does the marriage of the Lamb take place, and what is the marriage supper of the Lamb (Rev. xix., 7-9)? A. The Lamb is Christ, the bride is His elect church, and the marriage between them takes place privately and individually here on earth when

Christ, by His Spirit, manifests to each subject of grace that He is his all-loving Lord, and th marriage between Christ and His Church will take place publicly and collectively, finally and fully, at the second personal coming of Christ to the world, when Satan and all his emissaries will be forever overcome, and sin and death will be eternally destroyed. The marriage and marriage supper are mentioned by anticipation in Rev. xix., but are described more fully in their proper place, in Rev. xxi. and xxii. Here the resurrection and the judgment are over, the new heavens and new earth have appeared, and the bride, the entire Church of the redeemed, made by her heavenly bridegroom as pure and white within and without, in spirit and in body, as Himself, enters upon her state of complete and indissoluble union with her Lord—her condition of perfect and everlasting blessedness. This perfectly holy and happy state is called a "supper" because it is to be at the close of time; but the end of time is the beginning of the future eternity. S. H.

REMARKABLE PROVIDENCES.

Oh, that man would praise the Lord for His goodness and for His wonderful works to the children of men! "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." Psalm cvii., 8-43.

THE HUNGRY MINISTER AND FAMILY SUPPLIED.

A correspondent of a Boston paper writes the following of a poor minister in Brooklyn, New York:

"On his way home one night he went into a store and asked for some merchandise on credit until the next week. The store-keeper blandly but firmly refused. The poor fellow went to his home sad enough. There was nothing to eat in his house. He called his wife and children together, told them he was penniless and without food, and said: 'My dear ones, there is no help from man; let us go to God.' The little household knelt in prayer and went supperless to bed. Between ten and eleven o'clock the family were aroused by a loud knocking at the door. The husband went down and found a gentleman waiting to see him. He was a well-known merchant of the city, and knew nothing of the distress of the family, or that they were in want. Addressing himself to the minister, he said: 'You may be surprised to see me here at this time of the night. I undertook to go to bed, but I could not sleep. I felt it my duty to come here. I tried to shake it off, but I could not, and here I am to see if your family want anything. The minister told him his circumstances with much feeling. The merchant left with him a sum of money, and promised to see his family provided for in the future.'" S. H.

GILLIAM'S ACADEMY.

See advertisement, in this number, of Gilliam's Academy. The Principal, Brother John W. Gilliam, especially desires liberal patronage of his school by our denomination, the Primitive Baptist. His experience in teaching covers more than twenty-five years. His school is in a very retired and most delightful location. He is a good teacher, and is very diligent in his business and gentle in his manners, and moderate in his charges. S. H.

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.

WM. R. HURST AND WIFE.

Wm. R. Hurst was the son of John and Elizabeth Hurst, and born June 29, 1820, in North Carolina, but was raised in Georgia, Newton County, after about four years old. His wife, Mary B. Hurst, was the daughter of Elder Beaton and Martha Daniel, and born March 29, 1825. They were united in marriage by Elder Joel Colley, in Newton County, Ga., December 24, 1846. There was great congeniality between them. They lived happily together until he was killed on the battlefield in Atlanta, Ga., on July 20, 1864. Thus she was left alone, as to a companion, to battle with the world and raise her children. Through the grace of God, she was enabled to claim a good hope in Jesus of the forgiveness of her sins when quite young, and at the age of fourteen years was baptized by Elder George Daniel into the fellowship of the Baptist church at Mt. Zion, Newton County, Ga., in 1839, where she lived an orderly and exemplary life for years, until she moved her membership, and became a member at Harris' Spring Primitive Baptist church, in Newton County, Ga., on June 17, 1848. In September, 1852, her husband was baptized into the fellowship of the same church by Elder Isaac Hamby. They walked in the ordinances and commandments of the Lord, as did Zacharias and Elizabeth, until his death. The good Lord had a use for her and prolonged her useful life until the 25th of April, 1901, when she finished her course with joy, and the Lord took her home to rest and to unite with the redeemed who are gone before. She was the mother of seven children, only one son, the youngest; the oldest died in infancy. Six are still living and all have families, and all of them are orderly and useful members of the Primitive Baptist church, and all their companions the same, except one, and several of their children are also. All of them were untiring in their efforts to make their mother comfortable to the last moment. The son's wife was equally so to the daughters. Never did her son live away from her in his life. He was a babe when his father died. Before his birth it seemed that the parents both had a desire and prayer to God that He give them a son, and that He raise him and use him for His own glory, and that the child be useful. When the child was born, both parents seemed to rejoice and dedicate him to the Lord, the father saying to the mother, "He is yours, is for your protection." The mother was at that moment resting and praising God, and thought she could see right then the dealings of God with the child. She, like Elizabeth, at the salutation of Mary, the mother of Jesus, was filled with the Holy Ghost; and, like Mary, could say, "My soul doth magnify the Lord," etc. The child then groaned, not as one sick, but as in trouble. From first recollection, he loved preaching and religious services, but felt that he was a sinner, and at about fifteen years old Jesus was revealed to him as his Saviour, and then he followed Him in baptism, uniting with the church.

This dear sister was afflicted and totally blind for several years,

always saying, "It is all right; the Lord has a purpose in it, and His will be done, not mine." She never was heard to murmur a word, and mourned or complained but little though suffering. The day she died one of the family (a son-in-law) said to her, "I feel for you; I wish I could bear a part of your suffering." She remarked, "Oh, no; I want you all to be easy and to rest. I want to bear all my sufferings in fellowship with the sufferings of Christ."

She had a wonderful spiritual gift to edification, exhortation, and comfort, and her children are thus blessed. When brethren would call to see her in her affliction, especially ministers, they would say they were the ones that received the benefit more than she did. The writer of this visited her for years and always enjoyed it, and it seemed to be mutual. An hour or two before she fell asleep in Jesus, she said to me, that I had often been with her and to her comfort; that hers was and had been a house of prayer, and she requested that the company go into another room and read and hold prayer; that she was too weak to bear the sound of the voice. She said, "The Lord will give you strength, then give the prayer in behalf of myself and in behalf of the others;" which request was granted. Soon after this she fell asleep without a single struggle. Funeral services were conducted next day by her pastor, Elder J. T. Jordan, and some appropriate remarks by Elder M. F. Hurst, after which her remains were deposited there to rest till the resurrection morn, when she will rise to meet the Lord and so ever be with Him. May the good Lord sustain and comfort the bereaved and sanctify this dispensation of His providence to their good, is our prayer, for Jesus' sake.

JOHN N. HURST.

Signs of the Times and Zion's Landmark please copy.

MRS. E. L. PETTUS.

Our Aunt Bettie, the wife of our uncle, E. L. Pettus, was the daughter of R. B. and Priscilla Carothers. She was born June 10, 1850; was married to E. L. Pettus December 25, 1870, and died May 17, 1901, aged 50 years, 11 months, and 7 days. Having obtained a hope in Christ while young, she joined the Methodist church, afterwards became a member of the Presbyterian church, and in April, 1884, she joined the Primitive Baptist church, at Wilson's Creek, where she lived a consistent member until her death. During the last nine years of her life she endured a great deal of intense suffering, which she bore with patience and Christian fortitude. She realized that she might be called home at any time, and often talked about leaving us and being with Jesus, telling us that her greatest regret was leaving her dear husband, who would be so lonely without her. She leaves a husband, a step-mother, one half-brother, three half-sisters, and a number of relatives and friends to mourn because of her departure. Our dear aunt was an excellent nurse in the sick-room, where she spent a good portion of her time. We deeply sympathize with our dear uncle and pray the Lord to sustain him and all of us, who so greatly miss her, by His grace, and enable us to meet her in that home prepared for His children. While she raised no children of her own, she was a mother to us, ever ministering to our necessities, when in her power, but now we believe she is at rest with her Saviour, where she is free from toil and suffering. With sorrowing hearts,

Her nephews,
Triune, Tenn.

H. E. and T. I. PETTUS.

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THE SHEPHERD'S STAFF.

The Shepherd's Staff will not be issued before September, and if it be not of the Lord's will and direction, I pray Him to prevent it altogether, for, only as directed of Him, could we hope for it to be a blessing to His people.

J. C. DENTON,
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J. W. Harrison
Sep 50
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No. 9.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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SEPTEMBER, 1901.

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The Gospel Messenger.

SEPTEMBER, 1901.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

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THE ETERNAL GOODNESS.

I long for household voices gone,
For vanished smiles I long,
But God has led my dear ones on,
And He can do no wrong.

I know not what the future hath,
Or marvel or surprise,
Assured alone that life and death
His mercy underlies

And if my heart and flesh are weak,
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

No offering of my own I have,
No works my faith to prove;
I can but give the gift He gave,
And plead His love for love

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

—J. G. Whittier.

Griffin, Ga., July 2, 1901.

Elder S. Hassell—

BELoved BROTHER IN THE LORD: I send you a letter written by Sister Williams, of Concord church, Ga., to Elder W. M. Mitchell, but he died before she mailed it, and I thought it would be some comfort to Sister Mitchell and the readers of the "Messenger," so I asked her to have it published. She gave it to me with the request to send it to you. I am in feeble health now. Hope you are well.

Your brother in love,

T. J. HEAD.

Concord, Ga., January 9, 1901.

Elder Mitchell—

DEARLY BELOVED BROTHER IN CHRIST: I have at different periods of my life been impressed to write to you and our dear departed Brother Respass before his death, and did write several letters, with the intention of sending them to you; but feeling my great inability to address one so gifted and so Christ-like as yourself, and being so bowed down in the fiery furnace of affliction, I neglected to do so. I do not know whether it is a carnal desire or a spiritual impression; but, dear brother, it does seem to me that if it were possible to consume our fleshly desires in this life the great trials physically, financially, and providentially it has been my portion to endure, would have accomplished this in myself; but, blessed be His holy name, I do hope that, under the heavy strokes of His chastening rod, I have been made to realize that He knoweth best what is for our good, and that all things work for good to them that love God. But it is so often a question with me, "Do I love the Lord or no? Am I His or am I not? If I love Him, why am I tossed to and fro while undergoing such sore trials? It has seemed to me that my burdens were so heavy that I could not endure them any longer. Oh how often have I been made to exclaim, O Lord, undertake for me! Oh, dear brother, I do know that one so Christ-like as yourself, so strong in faith, has so often been made to realize what a great blessing it is to our poor, weary souls to have a blessed Saviour to help us bear our burdens!

Dear brother, if you will bear with me a little, I will try to relate a few of my burdens. I have been afflicted from my youth. Am now forty-two years of age. Eleven years last March I was stricken down with nervous prostration—confined to my bed seven years, realizing, as it appeared to me and all others who saw me, that I was at death's door for seven long years, when, at the expiration of that time, through the good will and tender mercy of my risen and highly exalted Saviour, I was raised from my bed of affliction. I was so blessed as to stand on my feet and walk around in the house. For some purpose best known to Himself, I

still remain an invalid. Dear brother, I will tell you of a little incident that occurred with me during my confinement in bed. We were taking the "Messenger" at that time, which was of such great comfort to me. I did not know how I could have gotten on without it. I dreamed one night during that time you and our dear sainted Brother Respass came to see me, and I had a very pleasant conversation with you, and when the next number of the "Messenger" came, and was handed to me, I opened it and what should mine eyes behold but your photograph, which clearly demonstrated to my mind and view that you did not come in person, but your likeness was sent instead. Dear brother, my eyes was made to flow and my poor soul to rejoice. There bowed down, as it were, with strong cords, heated in the fiery furnace of affliction, as it appeared to me, forsaken of God and man, I could not but receive it as a token of God's loving remembrance of poor unworthy me. And the next number received and opened contained the likeness of our dearly beloved Brother Respass. Never on earth had I so forcibly felt in my imagination that mine eyes had beheld the image of our blessed Saviour—such great humility of expression, like that of Christ, as a lamb being led to the slaughter, yet opened he not His mouth. I did not know that anyone else had been so impressed in their imagination as myself until I noticed in the "Messenger," in the writings of one of our dear members, I do not remember the name, my memory being so impaired. The expression was that he dreamed of seeing our dear Saviour, and some time afterwards he was permitted to meet dear Brother Respass, and as soon as he saw him he said he was a complete resemblance of the image he dreamed of as the Saviour. Oh! dear brother, how often have my eyes overflowed with tears, while reading from his pen, so comforted was I. I was so much attached to him it seems to me that I had a peculiar love for him. I do not know why it was, unless we were so much alike physically, being of a feeble body and weak nerved constitutionally, he was so much in sentiment and expression as myself, but so far above me in ability to express his views, being called and

qualified to fill the office of so high a calling. Oh, how I did long to grasp his hand ere the brittle thread was severed, the earthly cistern broken, and he was taken from us never to return, but to receive the welcome plaudit, "Come up higher." I believe he is to-day at the right hand of our blessed Saviour that sits upon His throne, basking in the sunlight of His glory. I never met him personally. Oh, dear brother, you do not know how exceedingly glad myself and husband would be to meet with you, and grasp your hand in Christian fellowship before we are called hence. But, oh dear brother, if I could but feel so great a certainty as to myself as I feel as to you, of my future destiny, I would be satisfied. Dear brother, I am perfectly satisfied that you will receive a seat at the right hand of our blessed Saviour, and receive a crown of righteousness laid up for you.

There are many reasons why I have such a peculiar love and attachment for you. One is your having buried my now sainted mother beneath the yielding waves in baptism at Emaus, Troup County, Ga., as you were pastor of that church at that time. I well remember the day, although I was quite young, as she often took me with her to her meetings. It was in the year 1864 at Flat Creek Bridge; and she did so highly prize your services in the gospel. Another reason is I love you for the truth's sake, which you have so graciously and wonderfully proclaimed. I often sit and ponder in my mind, Who can, or who will, so ably fill your place, as we all know, according to nature, you can not remain here in this earthly tabernacle much longer.

Emaus, in Troup County, Ga., is my own and my husband's mother church, having united with that church in the years 1875 and 1876—my husband preceding me about nine months. I was also baptized at Flat Creek Bridge; my husband, a short distance down stream from the bridge, by our dearly beloved Brother Brooks Whatly. It was on the annual meeting in August I united with the church. Dear brother, I noticed some years since an article written by yourself headed, "Forsake me not in Old Age." Oh, dear brother, you

do not know how my poor heart did then and does yet go out in sympathy to the aged and infirm old soldiers of the cross. I have had from my youth a very tender love and respect for the aged, as such regard appeared to me to be so essential to their feelings. I have so often desired to speak cheering words of comfort to them all if it were possible. Oh, how often has my poor heart gone out in sympathy with you and your dear aged companion in your bodily afflictions; as I have been so badly afflicted myself I know the great trials and torture of it. Dear brother you have my prayers and highest regard. Remember me and family at a throne of grace.

Your little sister in great tribulation and afflictions, if one at all.

S. J. WILLIAMS.

P. S.—My husband's name is Seth E. Williams; my mother's name, Mrs. Elizabeth Pye.

Troy, N. C., June 27, 1901.

DEAR BROTHER HASSELL:—I am so glad that you have secured the able and willing services of Elder J. H. Fisher on the editorial staff of "The Gospel Messenger," that I wish him and all the readers to know that I heartily appreciate the same. I feel that the Lord has been good to us in this providence, and hope for much good to His people through "The Gospel Messenger." My health seems to be failing rapidly; but I have much to be thankful for.

Yours in the love of the truth,

J. E. W. HENDERSON.

Fivemile, Hale County, Ala., June 29, 1901.

DEAR BROTHER HASSELL:—I herewith send you a substantial copy of a letter written by me concerning my wife in the year 1874. She was at that time not quite 22 years of age, was modest and naturally retiring in her disposition, and at the time specified there had been no meeting in our settlement in some time nor any religious excitement of any kind. I had not then

publicly confessed my hope in Christ, but did so that fall. My wife is the daughter of Elder J. T. Allen, who passed away in 1885.

THE LETTER.

Bibb County, Ala., March 6, 1874.

Elder J. T. Allen, Greensboro, Ala.—

HIGHLY ESTEEMED FATHER-IN-LAW: It is with much pleasure that I write you and the rest of the family this letter, which will inform you that Cattie has this day professed a good hope through grace. She has been complaining of being unwell for some time, but to-day, about 12 o'clock, she complained worse, speaking of how mean she was and how strange she felt. Apparently she was not able to stay on her feet longer and hence took her bed and began to lament aloud over her sinful and dangerous state. Father and mother and Dow (my youngest brother) were present, but Cattie's case was so unusual and alarming to us that we sent for my youngest sister and her husband, F. M. Edmonds, who came immediately. As time rolled on the worse she seemed to get, expressing a great desire to be delivered from an indescribable burden and the fetters of sin, which she declared were sinking her down to perdition, and that there was no hope for her, and said that she was going to die. At about this stage I sent for Mr. E. Callahan, a good neighbor and a Cumberland Presbyterian. She held out her hands and told us that the very leaders of her arms and hands were drawing and that she was gone without hope, seemed in a perfect agony, and despair was depicted in her very countenance. I must confess that my feeling can not be described, for although I greatly feared that she would die then and there, yet I believed even in that critical and alarming hour that if there was indeed a God, and the Bible and the Christian religion were not all a myth, He would reveal Himself to her in His love and mercy before breath left the mortal body, and sure enough He did. For while we were all standing around her bed, helpless in ourselves and powerless to afford her any aid or comfort whatever, we saw with our natural eyes a change come over the dreadful scene, saw

that countenance, which was the very picture of despair, changed to one of beauty, after there had been a lull in her lamentations, then assuming a pleasant smile she commenced praising the Lord for His goodness and for His wonderful works to the children of men; the fact is she actually preached a beautiful sermon, quoting many appropriate passages of Scripture, and thus continued till about one hour by sun. Her talk was not incoherent and indistinct, but clear, beautiful, scriptural, and truly edifying. While she was thus preaching the neighbor for whom we had sent came in, and after listening at her a short while he motioned me to step out with him, and when we got out he told me he believed that she had gone crazy. "No," said I, "I am not the least uneasy. She was under deep conviction for sin when I sent for you, and she has been graciously pardoned and comforted, and is now praising the Lord." The little meeting was just simply wonderful and I can but hint at it. Cattie greatly desires to see you. Hoping to see you soon, I am,

Yours in love,

G. W. STEWART.

We sent forty miles after her father, and he came and preached in our humble home, taking for his text, "Blessed is the people that know the joyful sound, for they shall walk, O Lord, in the light of Thy countenance" I thought, while my wife was in such an ecstasy of joy, that surely she never could doubt, but she did and has, and has suffered many conflicts, and languishes now upon a bed of affliction, not being able to write and seems to almost tremble at my sending this to you, fearing as she does that there was something about her experience that was not right. Some of the witnesses mentioned are yet living and can testify to the truthfulness of the statements herein made, but my father, mother, and sister have passed away.

G. W. STEWART.

NOTICE.

The Church of Christ at Coosa River, of the Primitive Baptist faith and order, hereby give notice to the brotherhood and public generally that Elder J. M.

Dykes is excluded from our fellowship by act of the church in regular conference, and refuses to surrender his credentials to the church; but claims himself to be in order, and continues to preach, regardless of the authority of the church.

Written by order of the church in conference, with request that "The Gospel Messenger" and other periodicals publish same.

This June 1, 1901.

ELDER J. S. BAXLEY,
Moderator pro tem.

J. M. PYRON, *Clerk.*

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. } EDITORS.
J. E. W. HENDERSON, Troy, Ala. }
J. H. FISHER, Graham, Tex. }

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 who prefer to do so. can hand or send remittances to Elder Henderson or Elder Fisher.

"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 GOODNESS OF GOD.

According to the Scriptures and the conviction of every renewed heart, God is underivatively, essentially, infinitely, unchangeably, and eternally good, in His nature, and in creation, providence, and redemption. As He is without variableness or shadow of turning (James i. 17), He was essentially and infinitely good before He created the universe; and everything that He made was very good; and He declares His name to Moses as "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" (being just as well as merciful). Exod. xxxiv. 6, 7. "God is love" (1 John iv. 8). "The earth is full of His good-

ness" (Psalm xxxiii. 5). "The Lord is good to all, and His tender mercies are over all His works" (Psalm cxlv. 9). "He opens His hand, and satisfies the desire of every living thing" (Psalm cxlv. 16). He has so constituted the universe, the sun, moon, and stars, the land and the water, the seasons and the winds and the clouds, the mineral, the vegetable, and the animal kingdoms, our bodies and our minds, that the great majority of His feeling and intelligent creatures are generally happy, and find pleasure in the exercise of the faculties that He has given them. The inferior animals are generally happy; and human beings are generally happy.

The general goodness of God is manifested towards all His creatures; and His special goodness is manifested towards the elect angels, whom He has kept from sinning, and to men, whom He made in His own upright image and placed in an earthly paradise with only one restriction upon them, putting them over all other earthly creatures, and for whom, after they had wilfully disobeyed Him, He provided a free, a holy, and an everlasting salvation by the gift of His dear Son to die for them and His Holy Spirit to quicken and sanctify them and thus to prepare them for a blessed and endless communion with Him in glory. As a wise and holy Sovereign, He chooses upon what human beings to confer these spiritual and eternal blessings, and He does no injury to others in making such choice. They are left in the enjoyment of natural mercies, and they, of their own will, prefer the natural to the spiritual, the temporal to the eternal, the creature to the Creator. For all who truly desire His holy salvation, that salvation was intended, and to them it will be given as freely as the water they drink, the air they breathe, and the sunshine of heaven. It is the grace, or free favor of God, that causes them to desire the Divine salvation from sin. Even the trials and sufferings of the people of God are proofs of His fatherly goodness to them, and work together for their good; for by such discipline they are made more humble, watchful, and prayerful, and feel more their sinfulness and nothingness, their dependence upon the sovereign mercy of God, and their obligation to Him when He delivers

them from their distresses; and the longer they live, the more of these deliverances they experience, and the more they love and desire to praise, and serve, and glorify the God of their salvation.

Why God, who is infinitely holy, good, wise, and powerful should ever have suffered sin to arise in the universe is a deep mystery which the Scriptures do not reveal, and which no human being on earth can understand; but, if He had never suffered it, we do not see how His justice in punishing sin, His grace in forgiving sin, His power in subduing sin, or His wisdom in overruling sin could ever have been manifested. And the Scriptures teach that the great object for which the universe was made was the manifestation of the glory of God (Rom. xi. 36; Rev. iv. 11; v. 13).

S. H.

ORDER AND DISORDER.

The above is the title of a timely and excellent pamphlet of 93 pages just published by Elder G. W. Stewart, Fivemile, Hale County, Alabama. There are twenty chapters, and the subjects are:—The Great Lesson (Christian Love and Forbearance); Forsake not the Assembling of Yourselves; Associations; Moderation; Gospel Evidence; Other Points in Church Discipline; Mob Law; We Have to Mourn; Don't; Predestination; Vital Points; The Ministry; Support of the Ministry; Be of Good Cheer; Friends; Debt and Extravagance; Our Children; To Our Young People; Modern Christianity; A Confession (of the Selfish, Worldly, Arminian Preacher). Elder Stewart writes in a lovely spirit, and his advice is scriptural and greatly needed; and, if it were followed, order and peace and prosperity would abound in all our churches. The price of the book is 25 cents per copy; or for five copies or more to one address, 20 cents each.

S. H.

QUESTIONS AND ANSWERS.

1—Q. What are your views of Numb. xiii. 31-33?
 A. This is the report of the land of Canaan made by the

ten unbelieving and cowardly spies. They say that the people of that land were giants, in whose sight they themselves were but as grasshoppers; but this was a great exaggeration; if a few of the Canaanites were of gigantic size, the most of them were not, and they were not as powerful in wealth and arms as were the Egyptians, whom the Lord had overthrown for Israel. And the ten spies said that the land of Canaan ate up its inhabitants; at the time of their searching the land there may have been a plague sent by the Lord, for the sake of Israel, to destroy the inhabitants, and the spies may have ascribed the disease to an unhealthy climate, but the climate of Canaan was not naturally or generally unhealthy. Some suppose that the mortality was caused by a special visitation of hornets sent by the Lord (Joshua xxiv. 12), which sometimes becomes a fatal plague in warm climates. Others think that, by the land's eating up its inhabitants, the spies meant that the inhabitants were destroyed by frequent wars among themselves, or by wars waged upon them by the neighboring nations. The spiritual meaning of the passage seems to be that the evil propensities of our fleshly natures are so great and destructive that our carnal minds do not believe that we can overcome them in God's way, that is, by His grace, by the blood of His Son and the power of His Spirit.

2—Q. What does Christ mean when He says to His disciples—"Go ye into all the world, and preach the gospel to every creature" (Mark xvi. 15)? A. That His ministers are to go, as directed by His Spirit, and as the way is opened to them in His providence, into any part of the world, and preach His gospel to any human being, whether Jew or Gentile, as God has an elect and redeemed people in every nation, kindred, and tongue, who are to be born of His Spirit, believe in His Son, and be saved in heaven (Rev. v. 9, 10; vii. 9-17; Eph. i.; 1 Pet. i.; Col. i.; Luke ii. 25-32; Acts xiii. 48; xv. 14-17).

3—Q. In Gal. iii. 17, Paul says, "The covenant that was confirmed before of God in (or with respect to) Christ, the law, which was 430 years after, can not disannul, that it should make the promise of none effect";

what does he mean? A. That the promise which God made to Abraham—"In thee shall all the families of the earth be blessed," and "unto thy seed will I give this land" (the land of Canaan), Gen. xii. 3, 7, was unconditional and absolute on the part of God, and could not be set aside by the law given by Moses; Israel at last inherited Canaan, as God had promised, and Christ was born of Abraham's posterity, and in Him His people of all nations are blessed and will be saved forever. Our eternal salvation is entirely of God's free grace; and the law is applied by the Holy Spirit to our hearts to teach us our utter sinfulness and helplessness, and to cause us to fly to Christ for an interest in His atoning and cleansing blood. Thus the holy law of God, as used by the Divine Spirit, is in perfect harmony with His unmerited grace in the salvation of all His poor sinful people.

4—Q. In Heb. x. 26, 27, we read—"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries"; what is the meaning? A. As shown by the entire context, and as explained by all the most careful scriptural writers of former times, the meaning is that if, after we have professed faith in Christ as our Sacrifice and Saviour, we deliberately and presumptuously and persistently renounce that profession, we prove ourselves the open, malignant, and inveterate enemies of God, whose sins have never been and will never be atoned for, and who may certainly expect from our Holy Creator and Judge fiery, devouring, and everlasting vengeance (Heb. vi. 4-8; x. 38, 39; 2 Pet. ii. 20-22; Matt. xii. 43-45).

5—Q. What is the meaning of Rev. xii.? A. It is a symbolic representation of the warfare between Christ and Satan—between the Church of Christ and the Devil and all his emissaries during the wilderness-sojourn of the Church in this sin-cursed world. The woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars is the Church arrayed in the righteousness of Christ, having the cere-

monial law under her feet, and the doctrine of the twelve apostles adorning her brow; the man-child born of her is Christ, who was born, according to the flesh, of the Jewish Church, and who is formed, by His Spirit, in each believer as the hope of glory. The great red dragon with seven heads and ten horns and seven crowns is the Devil, who tried to destroy Christ as soon as He was born on earth, and who tried to destroy His people by his temptations and persecutions. The third part of the stars, drawn by the dragon's tail, are his evil angels. Christ has ascended to Heaven, above the reach of Satan forever; and so shall all His Church overcome Satan by the blood of the Lamb, and be elevated to Heaven at last above all the power of Satan. Even worldly powers, under the all-ruling power of God, sometimes protect the Church from the persecution of Satan. The Divine Father alone knows when each of His children and when all of His Church will gain the final victory over Satan, sin, death, and hell.

S. H.

REMARKABLE PROVIDENCES.

“Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!” “Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord.” Psalm cvii. 8, 43.

THE STORM-CIRCLED SHIP.

A godly captain says:—

“We sailed from the Kennebec, in Maine, on the first of October, 1876. There had been several severe gales, and some of my friends thought it hardly safe to go, but, after inquiring of the Lord for some time in prayer, I concluded it was right to undertake the voyage. On the 19th of October we were about 150 miles west of the Bahama Islands, and we encountered very disagreeable weather. For five or six days we seemed held by shifting currents, or some unknown power, in about the same place. We would think we had sailed thirty or forty miles, when, on taking our observations, we would find we were within three or four miles of our position the day before. This circumstance occur-

ring repeatedly, proved a trial to my faith, and I said within my heart, 'Lord, why are we so hindered, and kept in this position?' Day after day we were held as if by an unseen force, until at length a change took place, and we went on our way. Reaching our port, people asked us, 'Where have you been through the gale?' 'What gale?' we replied; 'we have seen no gale.' We then learned that a terrific hurricane had swept through that region, and that all was desolation. We afterwards learned that this hurricane had swept *around us*, and had almost formed a circle around the place occupied by us during the storm. A hundred miles in one direction all was wreck and ruin, fifty miles in the opposite direction all was desolation; and while that storm was raging in all its fury, we were held in perfect safety; in quiet waters, and in continual anxiety to change our position and pursue our voyage. *One day* of ordinary sailing would have brought us *into the track of the storm*, and sent us perhaps to the bottom of the sea. We were anxious to sail on, but a Higher Power held us where we were, and we escaped destruction." "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men."

In a town of Eastern North Carolina, where there are about 1,500 inhabitants, but only two Primitive Baptists, an aged and loving couple, their neighbors flock into their small and humble home when a great storm is approaching, believing that the Lord is with His dear people and may protect others for their sakes. The faithful brother and sister tell them that only the sovereign mercy of the Lord can save themselves or any other poor sinners from destruction.

S. H.

WARNING.

In the days of the apostles a libertine spirit arose in the midst of some Christian communities, which practically denied the authority of the law of Christ, and that to their own ruin and destruction and the overthrow of the faith they professed. This fact is set

forth in the Epistle of Jude, who testifies that those evil men were walking in the footsteps of Cain, Balaam, and Korah.

The way of Cain is recorded in the fourth chapter of Genesis, and is the practical development of that inward spirit of envy, jealousy, and hatred of those who, in doing right, are approved of God, and whose service is blessed of Him to the good of His people. Cain slew his brother because his brother's works were righteous and his own were evil. What a devilish spirit this! 1 John iii. 12. Cain was under the influence of the wicked one, and so also are all who walk in his ways, and hate those who do right. Balaam's record is found in the twenty-second chapter of Numbers, and he is classed with Cain in the Epistle of Jude, notwithstanding he was restrained from cursing the Lord's people, and blessed them instead, while under the restraint of Divine power; yet he afterwards proved to be an enemy to Israel by giving evil counsel against them. He could not curse them for Balak in plain-spoken words, but he could and did instruct him how he might decoy them into disobedience and thereby bring the curse upon themselves. Disobedience to the Divine rule, and disregard of the counsel of God, either written or spoken by His servants, is the channel through which the temporal destruction of God's people generally comes.

The sin of Korah and his followers is described in the sixteenth chapter of Numbers, and stands as a warning beacon to all the children of God, who are at any time tempted to join hands with such as rise up against the authority of Jehovah and reject His counsel when faithfully taught by His chosen and qualified servants. Korah and his men became wearied under the ruling of the Lord by the hand of Moses and Aaron, and began to gainsay their authority. They decided that Moses and Aaron had dictated to them quite long enough, and became so well satisfied with themselves that it appeared to them that, as the congregation was the Lord's, and therefore holy, and would act each for himself just as the Lord would teach them by the direct influence of His Spirit; therefore, they could see no need of so much practical teaching to keep so good

a people right; that they were "holy, every one of them," and "if the Lord wanted them to do anything He would cause them to do it; that they could not resist His power," and so-forth and so on, as it is in this our day and time of confusion.

And what more could Moses do than to test the authority by which he had spoken by turning over the conduct of their services into their own hands, and let each one put fire into his censor and burn holy incense for himself. So they readily accepted the proposition, and, filled with their vain presumption, they made ready, and stood forth to offer their service after the new order. But the Lord instructed Moses to separate the congregation of Israel from those gainsayers, and then the terrible end came: The earth clove asunder and swallowed them up.

Now, if any wish to perish from the congregation of Israel after the same example, let them forsake the Word of God and substitute their own thoughts and opinions for His commandments, and undertake for themselves the conduct of the affairs of the church; and begin to find fault of the pastor, and join in with his enemies to supplant him, and the dreadful end is at hand. And when this kind of rebellion sets in, what more can be done by the faithful and law loving congregation of the Lord than to separate themselves from the company of Korah and leave them to the terrible dealings of the Lord. And when any number of men "lift their ensigns for signs" (Psalm lxxiv. 4), and undertake to exalt human customs and traditions as the standard of fellowship, the earth is opening her mouth, and will soon swallow them up.

Let the children of God look to Him for counsel, and be sure to heed what He says to them in such emergency, and let the world love and seek their own glory; for they "glory in their shame."

J. E. W. H.

Christ descends by the Spirit into the heart, The battle of grace begins there. The heart won, he fights his way outward from a new heart to new habits; a change without succeeds the change within, until the kingdom which came not with observation comes to be observed.—Thomas Guthrie.

THE TRUE GOSPEL COMFORTS.

“Comfort ye, comfort ye my people, saith your God,

“Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord’s hand double for all her sins.”—Isa. xl. 1, 2.

Here is a good statement of what God has done for His people who were lost and corrupted by sin. In order for them to be comforted by the gospel, they need to see what Jesus has done for them. They need to see not only what God has bountifully provided and done for them, but what He is even now doing for them. If there was a great monster enemy bent on my destruction, shooting from a large gun great iron balls right at my heart, and the balls came as straight at me as the righteousness of God, death would seem certain. But suppose that at the same time a great strong arm would drop down in front of my breast a thick breast plate of steel, one foot thick, to ward off the bullets. Then the bullets would fall down harmless at my feet.

So to-day, while Satan is driving his fiery darts at the lives and standing of God’s people, yet the Lord Jesus is a breast-plate of protection to them against his darts, and is watching the wicked turns that Satan takes, and Jesus will never for a moment be off His guard. See the great bullets coming one after another, hissing for the lives of God’s people, yet Jesus, as our great and almighty and vigilant refuge, meets his onslaught and each time knocks down and kills the force of his bullets, and daily, hourly, momentarily and even more often and constant than that Jesus succors, saves, and secures them safely by overcoming the awful powers that are put forth for their destruction. Jesus paid all that was due for our sins, and rose again that we, too, might rise in glory.

On this account, God now forgives all the sins of His people—never again imputes sin unto them. Hence David said, “Blessed is the man unto whom the Lord will not impute sin.”

That “her warfare is accomplished.” Jesus Christ has gained the victory for us. He met the enemy, drove him from the field, and now stands guard to see for

certain that Satan shall come in no more and defile His holy work. This work for us is the arrangement of God's grace. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

"Of His fullness have we all received, and grace for grace." John i. 16. The church has received from the Lord's hand double for all her sins.

The atonement not only paid all the back debts of God's people, and all future debts and sins, but also secures to them that great and wonderful "inheritance which is incorruptible, undefiled, and that fadeth not away." It is a strange and curious double arrangement that sets everything right in the past, and secures and provides every need for the future, even through all eternity.

All this provision was secured "at the Lord's hand," and not by our works of righteousness. It is all the gift of God from start to finish, and may be summed up in the three very concise expressions:

1. "Her warfare is accomplished."
2. "Her iniquity is pardoned."
3. "She hath received of the Lord's hand double for all her sins."

This tells it all for the poor cast down, sick and afflicted child of God. God the eternal Jehovah is satisfied now.

No weapon that is formed against them shall prosper, no arrow that flieth at noon-day shall strike them. "Every tongue that shall rise up against thee thou shalt condemn. This is the heritage of the servant of the Lord, and their righteousness is of Me, saith the Lord."

This same gospel testimony has comforted and brought blessed assurance to many weak and fainting hearts during all the past history of God's church and people, and so I believe it will continue to do on down till Jesus Christ comes again; and till He does come, there will be some few left on the earth to preach it, and some few who also will believe and receive it.

J. H. F.

Blessed is the man who has found his work. * * * Know thy work, and do it; and work at it like Hercules.—*Exchange*.

EXTRACTS.

Lafayette Springs, Miss., February 24, 1901.

Dear Brother Hassell—

The lustre of gospel truth which continues to blaze with the effulgent fulness of the pure, unadulterated truth of the blessed Redeemer, continues in THE GOSPEL MESSENGER to edify and unify the saints of God and build them up in their most holy faith. For this reason we admire the MESSENGER and feel assured that its intrinsic worth to the household of faith is inestimable, and that it should be in every Baptist family.

To this end may the blessed Lord uphold its present editors and continue in the future as in the past to endue them with that humble and consecrated and Christ-like spirit in conducting the MESSENGER. Its editors and communicants are, we feel, godly men and very edifying to us.

With best wishes for your success, I am, I hope,

Your brother in the love of Christ,

A. B. MORRIS.

Newberg, Oregon, April 3, 1901.

Dear Brother Hassell—

Enclosed please find P. O. order for one dollar, which you will please use to your own advantage. You are so kind and good as to send me your much-esteemed paper, THE GOSPEL MESSENGER, free of charge, and I can not feel clear to take so much good material for nothing. I do so much love the editorial columns as well as the able contributions. I have just read the April (1901) number, and it is well worth the money I send you. Take it, and may God bless you and your family and your able staff, and may you all live long to wield the pen to His name's glory and honor. I always loved to read after that venerable old soldier of the cross, Elder Wm. M. Mitchell. But he is gone, and I feel to say as was said of Enoch, "He walked with God, and is not, for God took him." May the blessings of God rest upon his household is my prayer, for Christ's sake. Amen.

Unworthy to serve,

S. B. MOFFITT.

Butler, Ga., March 11, 1901.

Elder S. Hassell—

HIGHLY ESTEEMED AND DEARLY BELOVED BROTHER IN CHRIST: I had not learned of dear Elder Mitchell's death until last Friday night, which was painful to me, though not much of a surprise, being aware of the fact that, according to nature, he couldn't remain much longer. And although he will be so badly missed in so many respects, yet I can't wish him back here in this world of sorrow and suffering, for he certainly filled his cup of that. I do feel thankful, though, that I was blessed with the privilege of hearing him preach a few times, and permitted to read after his gifted pen so long, which I will miss so badly, if I am spared to read anything. All of his writings were so plain and easily understood to me, and so instructive and edifying—never anything lacking with me. His loss to us seems irreparable; but I believe the Lord is able, if according to His wise purpose, to provide another in his place. And I am glad I feel so recon-

ciled to the Lord's will in taking Brother Mitchell from the evil to come to a sweet resting place.

Brother Hassell, I hope the blessed Lord will sustain you in this time of bereavement and continue to keep you humble in His service. I hope you will have a spirit of prayer given you for poor me, for I feel so poor and needy.

Your afflicted sister,

MRS. C. MILLIRONS.

Washington, D. C., 318 10th St., S. E., May 11, 1901.

Dear Brother Hassell—

My heart was made sad at the news of dear Elder Mitchell's death; although I never met him, he seemed very dear to me. I have, *so often*, been cheered and comforted by the able productions from his pen. How, oh, *how*, I shall miss him! No doubt every Baptist that has ever read after his pen will miss him, but none, I am sure, outside of his dear family, will miss him more sadly than yourself, or feel the loss more keenly.

May the Lord comfort and strengthen you, Brother Hassell, and encourage and enable you to continue, as in the past, to send out your paper as a GOSPEL MESSENGER indeed, and may you long be spared to "speak comfortably to Jerusalem" to the upbuilding of Zion.

I hope I may, in the near future, have the pleasure of meeting you again, and of hearing you preach.

Brother Waters now preaches regularly for us here in the city once a month. Last Sunday he organized a church here, and preached an excellent sermon on the occasion, to a large and attentive audience. It was a lovely occasion, and we had an excellent, and I hope profitable, meeting.

How glad and rejoiced I felt as we sit in conference, to feel that we had, *at last*, a church right here at home, and where we could *feel at home*, and *be at home*—the very thing I have long wished for. And, judging from the beaming countenances of others, they too were glad and happy. Brother Hassell, I feel sure you will join us in prayer, that the Lord may bless and prosper our newly-constituted body, that all may be done to the honor and glory of His name. We are fully aware that without Him we can do nothing; without His sweet smiles and approval all our undertakings will come to naught. With Christian fellowship, and best of wishes for you, and the prosperity of the MESSENGER,

Your sister, as I trust,

ARAH ALDERTON.

Saratoga, N. C., March 27, 1901.

Elder Sylvester Hassell—

MY DEAR AND MUCH BELOVED BROTHER IN HOPE OF ETERNAL LIFE: It has been on my mind for sometime to write to you, though I feel too unworthy to trouble one of the saints of God with a letter from a source so corrupt, so vile, and so sinful. If there ever was a poor worm of the dust that deserved to die, surely it is I. But, my dear brother, sometimes I feel that I have a little spark of hope that—I would not take the world for—a little hope that Christ Jesus, that Christ whom Paul says came to save sinners, came to save me; but at other times that little hope is almost obliterated by a cloud of sin, and I feel that surely God never knew me or I would live better. I believe I love the brethren, but, to save my life, I can't see how they can love me. I love to hear them proclaim the great mercy and love

wherewith God loved a rebellious people when they were dead in sin; but, oh, my dear brother, I fear I am not included, though I find great comfort in the thought that Christ came not to call the righteous, but sinners, to repentance; for I know full well that if He came to call the righteous, then surely I am left out; but if it was to call sinners, then possibly I am included in the covenant of mercy.

Fearing I have tired you, I will soon close. Do you think it can be possible that God's love and mercy could extend to a wretch like me? If so, why should I have such doubts and fears?

May the Lord bless you in your faithful labors, is the prayer of your unworthy, if at all, brother in Christ Jesus.

HERBERT S. WARD.

REPLY.

The Scriptures teach that the salvation of Christ is for none but sinners, and that even the children of God have sinful natures as long as they live in this world; and that our sins, while they hide the face of God from us, do not separate us from His everlasting love, and that God has, with His right hand, exalted His crucified, risen, and ascended Son to be a Prince and a Saviour to give repentance to Israel and forgiveness of sins.

S. H.

TRUE GREATNESS.

Many are reckoned great by the world, and are often envied by their inferiors, who are yet ignorant of what renders man truly great. A courtier, as Ahithophel, a prince, as Haman, and a king as Belshazzar, may be mean and sordid persons; for often in the highest stations the basest of men are set up. Coaches and chariots; horses and hounds; many servants, and a numerous retinue; a sumptuous table and fine apparel; high titles and honorary posts; great friends, and noble blood, rich connections and immense wealth, do not constitute true greatness. It is not getting a staff in the field, or a flag in the fleet, being made Secretary of State, or sent ambassador to foreign courts, that will render one great. It is not strength of body, natural courage, liberal education, or sparkling genius that can make a truly great man. Hence this seeming contradiction, yet sterling truth, *great men are not always great.*

Are there, then, great men any where to be found? Yes, though they attract not much notice or regard of men, the holy, humble, self-denied soul is such—he that lives above the things of time, and has his meditation on God, and the things of the invisible world; that is pleased with a little of the good things of time—can forgive enemies—pass by affronts—forget injuries—repay hatred with love—rejoice in tribulation—triumph in faith—have rule over his own spirit—mourn for the sins of the times—weep over his un-conformity to God's law—tremble at His threatenings—depend on the promises—beware his omissions—repent daily for his sin—wrestle in prayer, and prevail with God, and Enoch-like have his conversation in heaven, and walk with God. This is he that is truly great in the eye of angels, in the eye of God.

JAMES MEIKLE.

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. MATILDA J. BENCH.

My dear wife, the subject of this notice, whose maiden name was Crowder, and who was of half-Indian blood, was born January 16, 1876; was married to me in her father's house June 17, 1892; was baptized about five years ago, and died May 26, 1901, leaving, besides myself, four children and two step-children, to mourn the loss of one kind and true. After our marriage we went to Arkansas to pay my parents a visit. While there we heard Elder John Grist preach, and Matilda said that it was the first gospel sermon she had ever heard, and from then on until her death she was a firm believer in the doctrine of God our Saviour as held by the true Primitive Baptists. When she told me that Brother Grist preached the first gospel sermon to her, I thought of the Scripture that says, "Thou hast redeemed us to God by thy blood out of every kindred and tongue and people and nation" (Rev. v, 9). It was a mystery to me how she so fully understood the Bible doctrine of salvation by grace, having never heard man preach it; but when she told her experience, it was easy to see that the Lord had taught her that great truth. She was an humble follower of Jesus, a useful member with us, and was ready and willing at all times to receive and comfort the Lord's people. Her daily walk witnessed that the Lord was her guide and friend. And now while we mourn the loss of a loving wife and a good and kind mother, yet I rejoice that she is peacefully sleeping in Jesus, saved by the grace of God, freed from sin and toil and care, and in the resurrection will be raised with the redeemed of the Lord in a spiritual body, and sing the sweet song of deliverance through the blood of the lamb. As David said that his deceased child could not come back to him, but he could go to it, so may me by divine grace rejoin the dear departed ones who have gone before us to the better land. O, that we may live in humble and loving obedience to God, and praise and glorify Him for all His wonderful mercies to us.

J. D. BENCH.

Enterprise, Indian Territory.

Apostolic-Primitive Baptist and Baptist Trumpet please copy.

J. D. AND NANCY McDUGALD.

J. D. McDugald was born October 9, 1820; his wife, Nancy Eiland, was born September 27, 1827. They were married November 4, 1852. About 1871 or '72, the husband became greatly afflicted with cancer, from which he died October 17, 1880. During the last two or three years of his life, being taught of God, he was very much impressed with the duty of joining the church and following the Saviour in baptism; and by his request, the church at New Providence, Crenshaw County, Alabama, held a special meeting at his residence on the 12th day of June, 1880, and he and his wife were both received and baptized by Elder B. A. Walker. Brother John was never able after he joined the church to attend a conference meeting of the church, but he greatly desired to do so. This was a source of sor-

death. It is due to her memory that we should say, that few, if any, row and grief to the family and intimate friends of the deceased, and especially to Sister McDugald, who soon afterwards became afflicted, and gradually declined in health so that she was seldom able to attend the church meetings. She lingered and suffered until the 9th day of April, 1901, when she quietly fell asleep in Jesus, as we have reason to hope and believe. She is survived by two sons and three daughters; and a large number of relatives and friends cherish for the deceased twain a loving memory. May God continue His blessings to the bereaved family, is my heart's desire for Christ's sake.

W. A. JACKSON.

MRS. CAROLINE JONES.

Sister Caroline Jones died at the residence of her son-in-law and daughter, John G. Key and wife, in Troy, Ala., on the 10th of June, 1901, in the 67th year of her age. She had been the wife first of John Carroll, and last of Byrd Jones, both of whom preceded her in death. She was the mother of eleven children, eight of whom survive her. She joined the Primitive Baptist church at Union Springs, Pike County, Ala., and was baptized by Elder William Galloway, in 1860, and subsequently moved her membership to Beulah (Troy, Ala.), where she remained a faithful and devoted member until her of God's children ever lived a more consistent and exemplary life than did this dear sister; and during her lingering illness she manifested great patience and resignation to the Divine will. Her absence from the family and social circles and from the house of worship is deeply felt by those who were most intimately acquainted with her life and character. But she sleeps in Jesus, blessed sleep! After the funeral services at the house, a very large procession followed the mortal remains to the Troy City Cemetery, where, amid sobs and tears, the grave received its victim—only for a time.

* J. E. W. H.

Pilgrim's Banner please copy.

MRS. MALINDA PREWETT.

Mrs. Malinda Prewett, the wife of G. W. Prewett, departed this life March 30, 1901, at 3 p. m., and her remains were buried March 31. Her request four years before her death was, that Elders Isaac N. Moore and Burrell Camp preach her funeral, if possible, before she was buried. We succeeded in getting Mr. Burrell Camp. Mr. Burrell Camp and Bunion Roberson preached her funeral. The text was John xi. 25, 26. She belonged to the Missionary church, but was a Primitive in sentiment. She was afflicted for 29 years, but in her weakness raised seven children, the oldest 23, the youngest 11 years old. When death struck her she said, "I know this is death." While she was wading the river of death, she would say, "All of you shout, for I am going home, where no dark and stormy clouds will rise any more." While her good sister, Mrs. Jane Camp, stood over her, she would say, "I am going home, where I will be sick no more." She loved the Primitive Baptists, and concluded that other denominations were nothing when compared to the church of Jesus. She was 46 years old a few days before her death. She leaves a husband and seven children and a host of friends to mourn her loss. She requested us always in the month of May to strew flowers over her grave.

Written by her husband, G. W. Prewett, Roxana, Ga.

JOSHUA M. BROWN.

Joshua M. Brown was born May 19, 1830, in Clayton County, Ga., and in 1875 he professed a hope in Christ, and in 1877 united with the Primitive Baptists at Elam church in Clayton County, on Saturday before the fourth Sunday in April, and was baptized on Sunday following by Elder Morgan. A short time afterwards he was ordained as Deacon to serve his church. Elder John Jordan was one of the Presbytery. He filled that office as long as he lived. He was a strong believer in the Primitive Baptist faith and order, and never was known to grumble at his lot, but always seemed to be willing to bear what was put on him. He was stricken with paralysis January, 1900, in his right side. He was then stricken November 24 in his left side, and died December 7, 1900. He was laid to rest in the family burying grounds, Saturday, December 8. Funeral services were conducted by Bro. S. H. Whatley, of Atlanta, while relatives and many friends deeply mourned their loss, and little children would whisper with saddened faces. His circumstances in life had been both pleasant, and trying, but he was wonderfully blessed with a spirit of calm resignation under all circumstances, and one very commendable and prominent trait of his character was that he never spoke evil of anyone. He was quite social in his nature, and had a host of friends, who will deeply feel the loss. For two weeks before his death he suffered very much, though never complaining and he was willing to be called away from this world of trouble, and we believe he is now at rest in the bright mansions above. He certainly adorned his Christian profession, by a sound faith, and an humble, pious, and orderly life. His kind companion, children, grandchildren, and many friends will deeply feel the loss. May God reconcile us to His will, that we may through grace and faith follow his example. Take comfort in the thought that he has now gone to his home—his long home to rest forever with Jesus. Thus a good and noble man has fallen asleep, but we mourn not as those who have no hope, for we believe he is better off. It was a happy exchange to him of pain and sufferings for a life of endless joy beyond the dark river. We ask the sympathies of the readers of this humble tribute of

A FRIEND.

MRS. B. A. CHILDS.

It is with a heart deeply touched with grief at the death of a long-cherished friend and sister that we attempt to write this notice. How much we shall miss her encouraging words, and how gladly we would have had her to bear us company farther on the journey of life! But the summons has come and we feel that the Master's voice was heard saying, "Well done, thou faithful servant; come up higher;" but it is hard for us to say, "Thy will be done." We have known this dear saint of God many years. We boarded with her one year, and found her faithful as a church member, faithful to her pastor, faithful as a wife, mother, and neighbor. She was never too tired, if able, to go at the call of children or friends whenever they needed her in sickness or any trouble. A mother in Israel has fallen out of ranks of the marching army, has gone from the perishing shores of time to her eternal abiding place in that home not made with hands. She was married to B. A. Childs on July 30, 1860, was baptized by Elder John Dickey in 1861, and died March 30,

1901, at the age of 58 years. During her last illness she seemed to realize that her departure was near at hand, and told her devoted companion that she must die; that she was willing to go, but regretted to leave him alone. She leaves her husband, six sons, one daughter, Mrs. John Blassingame, brothers, sisters, the church, and many friends to mourn her absence. Husband, while your precious wife; children, while your dear mother; brothers and sisters, while our beloved sister and true friend is taken from us, we may, through the merits of the atonement of the blessed Saviour, go to her, and there on the shining shore of eternity clasp again the hand of our loved one, where parting is no more. A comforting sermon was preached by her pastor, Elder W. W. Childs, and her body was laid to rest in Thomaston Cemetery, where she has a noble son to care for mother's grave. May God comfort those that mourn.

LIZZIE BENTLEY.

MRS. L. A. F. H. WHITE.

Lucinda Ann Farlow Hearn was born August 30, 1827, in Marietta, Ga., and was married to Josephus White, son of Gabriel and Elizabeth White, in Marietta, Ga., September 17, 1842. She was the second daughter of Zabad Hearn and Lydia M. Rumsey. At the age of 14 she joined the Methodist church, and lived with that people until, at the age of 19 years, she joined the Primitive Baptist church (old Fellowship), in Coosa County, Ala., and lived a meek, consistent member of the same until March 4, 1901, when she peacefully and smilingly "fell asleep in the arms of Jesus." She had lived at Blue Ball, Ark., for thirty years, going there from Dadeville, Ala. Her death was a most triumphant one, and she repeatedly assured those at her bedside, that "all is well." She leaves six children and many grandchildren and friends to mourn her loss.

One of her daughters,

MRS. R. A. PATTON.

MRS. S. A. K. COX.

Sarah Ann King was born December 8, 1830; was married to J. A. Cox November 2, 1854; united with Shiloh church, in Talbot County, Ga., November, 1893, and died February 7, 1901. It is a sweet, sad duty to speak a few words to the readers of our family paper in memory of a member, as we believe, of the church of God. There will be many of the readers of the MESSENGER that will remember this gentle, meek, and humble mother in Israel. We feel that she has gone from the land of the dying to the land of the living. She leaves an aged husband, who, so long as he lives upon the earth, will feel the need of this gentle and loving companion. One son left to miss a mother's love; seven grandchildren, many friends, and the church to miss her presence in their midst. When her granddaughter, who has ever been so faithful and kind to her, spoke to her of her getting well, she replied, "I will never get well." She seemed to realize that her work on earth was done. O, to be ready when the summons comes! In this case, we feel safe in saying death found one as a shock of corn, fully ripe, ready to be gathered into the Master's garner; for we feel that for her death had no sting, the grave no terror. Her life was a benediction to all who knew her. By tender hands her body was laid to rest at Shiloh church, there to await the call for the sleeping dust to rise.

LIZZIE BENTLEY.

MRS. NANCY E. TALLANT.

It becomes our painful duty, by the request of dear Bro. W. A. Tallant, to chronicle the death of his wife, Sister Nancy E. Tallant. Mrs. Nancy E. Tallant, wife of W. A. Tallant, and daughter of H. F. and Anjalina Norris, was born in Harris County, Ga., September 10, 1833, and died at Calera, Ala., April 16, 1901, aged 67 years, 7 months, and 6 days. She joined the Primitive Baptist church when quite young at Macedonia, Chambers County, Ala., November 5, 1852, and was baptized by Elder Absolum Blythe. She thus had a peaceable home with the Baptists for nearly forty-nine years. In 1858 she drew her letter from Macedonia church and with her parents moved to Butler County, Ala., and on the 19th of July, 1859, was married to Bro. W. A. Tallant. To this union were born four children, three daughters and a son. Two of the daughters, Sister Carry Moss and Sister Ella Tallant, both of Calera, Ala., and their father, Bro. W. A. Tallant, are left to mourn their loss. In 1865 she, with her husband, moved to Tallapoosa County, Ala., and in 1866 united with the church at Concord, by letter. In 1882 she, with her husband and parents, moved to Shelby County, Ala., and in 1883 she put her letter in the church at Mt. Olive, where she remained an orderly member till her death. She has three brothers and many relatives and friends to mourn for her. Sister Tallant had been a great sufferer for several years from heart and lung trouble, which was the cause of her death. Bro. Tallant owns a nice good home and farm near Columbiana, also near Mount Olive church, but thinking a change would prove beneficial to his wife, he rented out his home place and bought a real nice house and lot in Calera, and moved there. The move seemed to be beneficial, but for a short time, then she grew worse, though she had good doctors, and all that kind hearts and hands could do. The summons came and she had to go. I have known Sister Tallant for the past ten years and can say she was a kind and affectionate mother, a loving, obedient wife, and a devoted Christian. She is sadly missed in the home and in the church. These two places were her chief delights. She had special care for the Baptists, and especially the ministers. It always was a great pleasure to her to entertain them, and help them after a godly sort. Many times we have shared the hospitality and kindness of this sainted child of God. But she is gone! She sleeps in Jesus. Weep not, husband; weep not, children; for "blessed are the dead that die in the Lord." After a few remarks by the writer on the sweet word "Hope" followed by a few appropriate remarks on the resurrection by Elder J. E. Dykes, she was laid away in the family cemetery at Columbiana, Ala., to await the resurrection morning.

Her pastor,

Lewis, Ala.

Baptist Trumpet please copy.

S. S. CRUMPTON.

MRS. LUCY PITTMAN.

Mrs. Lucy Pittman, daughter of Micajah and Nancy Anderson, was born August 30, 1827, and departed this life March 28, 1901, making her stay on earth 73 years, six months, and 28 days. She was married to Henry Pittman in 1850, and there were four children born to them, three boys and one girl. In March, 1850, her husband passed over the river of death, and we trust and believe to that celestial

city, where immortal spirits dwell, to await her coming, leaving her with four little children, the oldest not eight, with very little of this world's goods. Some of her friends advised her to break up housekeeping and put out her little children with her people as best she could. She did not do this, but with love, devotion, and untiring effort for her beloved children, she went to the field and plowed hard and did all sorts of farm work, taking the youngest child into the field, making him a pallet beneath some shady tree, while he slept she worked to make support for herself and children. I remember when she, after working all day in the field, would card, spin, and make preparations for getting our winter clothing. She would weave her own cloth and make all of our garments. I well remember on one occasion when she was taken seriously ill during the dead hours of night, with no one with her but us little children, when she was so very sick that she had to wake us all up. I can never forget her prayers and supplications to God to spare her life to raise her little children. She never did forget them under any circumstances. It was a pitiful sight to see four helpless little children around the bedside of a beloved and apparently dying mother. God heard her prayers and did spare her life. She raised all of her children and they are all living now, and were all at her bedside during her last sickness; but only two of us were there at the last moment of her life. She would often ask where her children were. She has been a great sufferer for several years, having the misfortune to fall and break her arm eight or nine years ago; and, after having the pneumonia twice, she went in that dreaded disease, consumption. She never joined any church, but she had, by Divine grace, fully surrendered herself into the hands of the Lord; seemed to be completely resigned to His will, being made perfectly willing to give up this life to be with Him in that celestial city, where redeemed spirits dwell. Her favorite hymn was, "Come, ye sinners, poor and wretched, weak and wounded, sick and sore." She would try to sing, and died saying "without money." Our dear mother has left us, and her spirit has fled to the spirit land to be with her dear Saviour. We can never forget her tender love, watch-care, and devotion. May our lives be like hers, and 'ere long we will, by Divine grace, meet her in that heavenly mansion where the angels will greet us, where Christ, our Redeemer, will welcome us, and where God, our Heavenly Father, will ever bless us.

O. L. PITTMAN.

Gethsemane, N. C.

JERRY PEARSON.

"Death, our enemy to all earthly ties, but the gate to endless joy," has again invaded our midst and church and taken from us in earth to heaven another beloved saint in the Lord, Brother Jerry Pearson. Bro. Jerry was a man with whom I have often spent many pleasant hours in the days of my dark existence, when friendship and kindness were needed, and, I think, appreciated. His home, with many others, was mine when I was homeless, and as I have often said, it is with bitter regret that we part with any of our dear brothers and sisters. Truly, if we only had hope in this life, we would be of all men most miserable. But Jesus has said, "Thy brother shall rise again," and with this assurance we are often comforted, even under the most trying circumstances. Bro. Jerry was for a long time a

great bodily sufferer and bore his suffering as patiently as anyone could have done under the same trials, and during his long and severe affliction oftentimes his hope in Jesus was his only rest.

We love to look upon a face that is bright when the poor body is racked with pain, and all hope of restoration is gone; such faith as this he possessed. I baptized him into Sharon church in May, 1884, where he ever afterwards bore a good report. He was industrious and frugal, leaving his little family a home, a good neighbor, and a true friend. At the time of his death I was in bed with grippe, and unable to attend his funeral, which I regretted very much.

Bro. Jerry H. Pearson was born May 14, 1839, and died February 7, 1901. He was married twice, the first to Mrs. Francis E. Sullivan, October 16, 1866; second marriage to Mrs. Mary E. Jackson, October 2, 1887, by whom he leaves two children. May the Lord bless her and children.

WILDE C. CLEVELAND.

Culloden, Ga.

MRS. M. J. C. McMICHAEL.

Again has the death angel come to call another one of our band at Shiloh church home. How sad when we go there and see so many seats made vacant by death in the last year! But while we feel sad to lose them, yet, in a measure, we are comforted at the thought that while seats are left vacant in the church militant, we hope they have found a home prepared for them by the one who said, "I go to prepare a place for you." The subject of this notice, Mary Julia Cox, was born October 16, 1859; married W. J. McMichael February 16, 1890; joined the church July 25, 1897, and died February 16, 1901. This dear sister was faithful in all the relations of life, caring so tenderly for her afflicted husband during his last illness. As a daughter and sister, she was ever faithful. She had a Christ-like spirit. She has passed over the mystic river, but she is not dead. She has entered into a new and happier life. She was so kind and gentle that her loved ones at home will greatly miss her. May God comfort the aged father and her brother; may they meet their loved one in that home of the soul, in the sweet bye and bye, to part no more.

LIZZIE BENTLEY.

THOS. L. MARSHALL.

Died, at his home, near Forsyth, Monroe County, Ga., May 22, 1901, Thos. L. Marshall. He was born September 1, 1832, making his age at the time of his death 68 years, 8 months, and 21 days. He was married to Elizabeth Francis Mabry in 1852, who preceded him to the grave some three or four years. He was then married to Mrs. Nancy Middlebrooks about one year before his death. He was a very hard laboring man, and a good provider for his family. He was honest, upright and conscientious in all of his acts and dealings, and would not wrong anyone if he knew it. He had been a member of the Primitive Baptist church for about forty years, and at the time of his death was a consistent member of Smyrna church, Monroe County, Ga., who greatly sympathize with the bereaved family. Brother Marshall was in declining health, and seemed to be somewhat despondent for several months prior to his death. Finally, after a few days of confinement to his bed, death relieved him from all his suffering, and we hope and believe that the good Lord, whom

he professed to serve so long, has taken him to Himself where he is now at rest from all pain and affliction. He leaves a wife and three children by his first wife, one son, and two daughters, with several grandchildren, together with the church and many friends to mourn their loss. The unworthy writer tried to speak a few words of comfort to the bereaved ones, on the occasion, after which the body was laid to rest in the family cemetery near his home. May the good Lord take care of the bereaved family, and finally gather them together in His upper and better kingdom where there will be no more parting.

Forsyth, Ga.

D. G. McCOWEN.

SUSANAH WIGGINS.

Susanah Wiggins, daughter of Elder Solomon and Susanah Long, being the fifteenth child, was born February 26, 1852. She was married to Elder S. D. Wiggins October 5, 1873. She was baptized into the Baptist church of Christ at Good Hope, July 12, 1879, and died April 9, 1901. She lived to adorn the profession she made to God in diligence, patience, and love. To her and Bro. Wiggins were born four children, two boys and two daughters. The oldest daughter is a consistent member of the Baptist church. Never did life, with its trials, sorrows and distresses, manifest itself more to the honor and glory of God than was demonstrated in the life of Sister Wiggins. And in all the duties of life she exemplified a most upright walk. In every transaction, both moral and spiritual, her highest aims and aspirations were to glorify God in her body and in her spirit. She was a kind and affectionate mother, a devoted and loving wife in all things to her husband, and especially in helping him bear the burdens of his ministerial duties, always ready and willing to do everything in her power to render him happy, both in his temporal and spiritual duties, to aid him in his Master's work. And to her neighbor she was a consolation to all who were in trouble. Truly, she was a nursing mother in Israel. She filled every station in life that she was called to fill in meekness, kindness and love. And when she was called to meet death, she did it with the resignation that was manifested by her dear Lord and Master while suffering on the cross. She called her husband, and asked him about her burial dress, and then told him how she wanted him dressed, and mildly said: "Simeon, we have lived here in peace 27 years, and you will soon be laid by me in peace, and there we will lie in peace, and in the resurrection we will rise in peace and meet our ever blessed Father and Jesus in peace." She then fell a sleep to await that morning.

J. D. HUDSON.

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G. W. STEWART.

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Men talk about overwork in the Lord's service. I don't believe in it. It is overworry. That is what frets, and tears, and wears out the worker. You can't have liberty without the spirit.—D. L. Moody.

NOTICE.

Any person wishing to read Elder G. W. Stewart's pamphlet, entitled "Order and Disorder," can obtain it by applying or sending order to my address, Troy, Ala., or to Brother John G. Key, who will keep a few copies on hand at the court-house in Troy, Ala. It is desirable that every Baptist in Southeast Alabama would read this excellent book, and profit by its wholesome teachings. Price 25 cts.

J. E. W. HENDERSON.

AUTOBIOGRAPHY AND BOOK OF SERMONS.

I have written and have about ready for the press a book with the above title. It will contain my Christian experience, my call to the ministry, an account of my travels and labors in the ministry, and sermons on the following subjects: "The Holy Scriptures," "The Faith Which Was Once Delivered Unto the Saints," "The Gospel Rule," and "Discipline." If I am not mistaken I have felt the inspiration of the Holy Ghost in my heart while writing this work, and have already been benefitted myself spiritually in preparing it. This gives me an assurance that it will be beneficial to those who read it. I have felt an impression to write, and have been writing, for the religious press, from the very beginning of my public ministry, which I hope has been of the Lord. I have been preaching and writing for over thirty-three years. I have given my life to the cause of Christ, in my imperfect way. I feel now that the day of my life is far spent, but I have a hope through grace of obtaining as a gift an immortal crown by and by in heaven.

The book will be printed in large print so that old people can read it, on good book paper, and will be well bound. It will have between two hundred and three hundred pages. The price of it will be one dollar a copy, with the understanding that after the printing, binding, and postage are paid for, I accept the balance as a remuneration for my time and labor in preparing the work.

I am taking the names of brethren, sisters and friends, who desire the book. Those near me, and who know me as a minister of the gospel, are subscribing freely, and I feel encouraged. I desire to get subscribers enough to guarantee the sale of the book, and I now request all who may read this notice, who want a copy, to send me a postal card or letter, and I will record their names, and send them a copy when the book is published. The money need not be sent until the book is printed, but I want to get all the names I can. So, send on your names, and help me get the work out, and you will not only insure its publication, but you will have the satisfaction of being useful in the matter.

Address me at Kirkwood, DeKalb County, Ga.

Yours truly,

T. J. HAZEMORE.

CLUB RATES.

THE GOSPEL MESSENGER and *The Baptist Watch Tower* will be sent to the same address for \$1.10 (one dollar and ten cents) per year. The money may be sent either to me or to Elder J. H. Fisher, Graham, Young County, Texas.

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THE SHEPHERD'S STAFF.

The Shepherd's Staff will not be issued before September, and if it be not of the Lord's will and direction, I pray Him to prevent it altogether, for, only as directed of Him, could we hope for it to be a blessing to His people.

J. C. DENTON,
Madisonville, Texas.

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Mar. 11.
THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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OCTOBER, 1901.

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The Gospel Messenger.

OCTOBER, 1901.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 23. WILLIAMSTON, N. C., OCTOBER, 1901. No. 10.

HE LEADS US ON.

He leads us on,
By paths we did not know,
Upward He leads, though our steps be slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone
We know He leads us on.

He leads us on
Through all the unquiet years;
Past all our dreamland hopes, and doubts and fears
He guides our steps through all the tangled maze
Of sin, of sorrow, and o'erclouded days.
We know His will is done,
And still He leads us on.

And He at last,
After the weary strife—
After the restless fever we call life—
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After our toils are past
Will give us rest at last.

EXPERIENCE OF WARREN A. JACKSON, DECEASED.

Glenwood, Ala., May 3, 1901.

Elder J. E. W. Henderson—

DEAR BROTHER IN THE LORD: Several times in the last few years it came into my mind to write you a statement of my travels, troubles and trials from boyhood on till the present time; but I kept putting it off, because of my very poor memory and limited use of language to explain things that I can see and know. And now I feel like it will be a wonder if I get up anything worth your attention.

When I was a boy, between sixteen and twenty years old, I often thought to myself that at some time in fu-

ture I would set in to work myself into the favor of God, and try to be prepared for heaven; but the time did not roll up until my nineteenth year. My mother had been received as a member of the Primitive Baptists at Hopewell, in Pike County, Ala., and of course I enjoyed going to meetings at that place, to be with the young people, and occasionally would give attention to the preaching, but did not understand it except in a natural sense; and I was inclined to think that if I were to offer to join the church, it would be at that place. Along in my twentieth year the Methodists set up an organization near Henderson, in the same county, and named it "Wesley Chapel." I visited that place often. They would exhort, and throw out inducements for young people to come up and be prayed for and join the church; but I never extended my hand to them. I was often called upon in those days to join the Temperance Society and to live soberly; but I never had any inclination to unite with any of the institutions of men, as they then existed, and still exist in our country. I never thought it necessary for me to bind myself to any man, nor body of men, to save myself from the excessive use of intoxicating drink. But from then until I was twenty-five years old there was nothing that I enjoyed more than dancing, and social play-parties of any kind; and during that period of time I was guilty of using profane language, and of other evil habits, which I have regretted very much since.

In the summer of 1861 I left the school-room and joined the Confederate army, Company B, 25th Regiment Alabama Infantry; and while in camp, twelve miles south of Mobile, Ala., my brother, F. M. Jackson, died of measles, and I obtained a ten days' furlough to bring his body home for burial. It was distressing to me to have to bring my brother home a corpse, and it caused another thing which grieved me still worse: I had measles when I got home, and the entire family took it from me, except my mother (this was about the first of December, 1861). But all the family recovered from the disease except my father; his case ran into pneumonia, and he died in January, 1862. He was also a member with the Primitive Baptists at Hopewell, a

good and upright man in all his dealings with his fellowmen, which was a great consolation to me. But having to leave my dear mother at home, with the whole burden of the family to bear, grieved me very much.

But after all, I must say that, in my weak and imperfect manner, I have from then until now been inclined to thank and adore God's holy name for His kind protecting care over me during those critical and dangerous times. I returned home in July, 1865. My mother met me at the gate, and said, "Has God sent my son home?" I said, "Mother, there is none else that could have done it." She expressed her thanks. I tried to persuade her to believe that my preservation was in answer to her humble petitions sent up in my behalf, and not anything good that I had done.

In 1863, while in camp at Shelbyville, Tenn., I was made to feel that I should be a member of the church. There were two men preaching for the soldiers there at that time, and they proposed that if any one wished to become a member of the church they would take their names and send them back to their homes, that they might become identified with any profession they desired. I considered this a fair proposition; but after talking the matter over with my dear old mess-mate, R. W. Reeves, we both declined to accept it. My desire then was to be a member with the church at Hope-well, Ala., a long way from Shelbyville, Tenn., and I did not believe they would receive me in that way. So I was kept from offering my hand and name to those preachers; but still I loved to hear them talk. I do not know whether it was the Lord's dealings with me then or not, but I was somewhat impressed with the duty of living in obedience to His commandments, as laid down in the New Testament. And I was, from some cause, made to see myself a sinner in the sight of God, and that if saved eternally it would be by grace, and not by works. So I desired very much to live and return home safe, that I might meet with opportunity to discharge what I regarded as my duty. But after I returned home and met with mother, brothers, sisters, and friends, my mind was gradually led off from those impressions, and

I forgot my pledges I had made to God who had so kindly preserved me. I set about to provide me a home, as I was in the twenty-ninth year of my age; and to find a helpmate, which was bearing more on my mind than other things at that time.

So you can see that I enjoyed those things as they came up so much better than when I was in the army that I was led astray from my duty toward God, with which I had been impressed on my return home from prison. So I continued in that course for about six years. I was then married to Mrs. Anna Dorman, and became absorbed in the affairs of this life, until, in 1871, I was by some means caused to reflect back on the course I had pursued since the close of the war. I could not tell why, but I now hope that the Lord was then showing me that I was living in sin and disobedient to Him whom I ought to praise and adore for His kind protecting care over me through all the dangers to which I had been exposed. Whether or not I was wrought upon by the Holy Spirit, and changed from nature to grace, I know not; but one thing I do know, that "whereas I was once blind, I now see"; "old things have passed away, behold all things are become new," as regards my eternal destiny. If it be true that I was changed by grace, it did not come upon me with a sudden shock, as with some others, but gradually, and caused me to see myself a great sinner, and that I was not living in obedience to God, as I should.

In my weak and imperfect manner I tried to pray God to have mercy upon me, and to show me what He would have me to do. I attended meetings at New Providence often, and when opportunity was offered to join I felt like I wanted to go forward and offer my hand, but I as often decided to wait until the next time, and returned home, feeling guilty and miserable. But finally, in 1872, Elder R. T. Webb being pastor of the church at New Providence, and whose preaching I greatly enjoyed, I attended the meeting in June (Brother David Pope being Moderator of the conference in the absence of the pastor). I offered myself to the church and was received, and was baptized by Elder Webb on the first Sunday in July following. I felt greatly relieved, and

enjoyed peace and quietude for a length of time afterwards; but I was tempted by the evil spirit to such an extent that I was made to tremble, and fear that I had deceived the church and brought reproach upon the cause of Christ. But I feel thankful that I have been encouraged by the conduct of the brethren at New Providence, and elsewhere, towards me. They cause me to believe that they have some love and fellowship for me.

Now, my dear brother, I could go on further with this imperfect letter, but will close for this time by stating that I am in a very weak and discouraging condition, physically, at present; but I must say to you that I do certainly appreciate the instruction I gather from your article on "The Church," and published in the April number of "The Gospel Messenger." I feel to praise and adore the God of heaven for all such gifts.

May God continue to bless you, is my sincere desire.

Yours truly,

W. A. JACKSON.

This precious brother died at his home, near the New Providence meeting-house, on the 14th day of July, 1901. He is greatly missed by the church and the entire community. A good man is taken from us.

J. E. W. H.

PRAYER.

A disciple said to Jesus; "Teach us to pray, as John also taught his disciples." And Jesus said, when ye pray say "Our Father which art in heaven. Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven so on earth. Give us day by day our daily bread. And forgive us our sin; for we forgive every one indebted to us. And lead us not into temptation, but deliver us from evil." Luke ix. 1, 2.

A very short-worded prayer; but oh the immeasurable length and depth and height and width of the meaning, and the mercies involved! So vast indeed that only the Spirit and faith of the Son of God can grasp and comprehend. "Our Father which art in

heaven," the Spirit reveals a spiritual Father, which indicates the claim of a spiritual son. One must be enabled to say, "Our," or "My Father," in the manner and meaning here taught, before he can make this prayer; also must be an heir before demanding any part of the divine inheritance.

Then one must be begotten of God and born of the Spirit to be a son of God; and as a son, he is the heir. And such, and only such, may claim, not only eternal life and salvation, but also all the heavens and earth and all the hosts and things thereof—all things are his. Yet, as a minor, he must occupy the place of a servant and make his requests known to his Father. As born of God he is "partaker of His divine nature and attributes—all his fullness—in a limited measure, which includes more manifestly his love, will, and purpose; and which must be actively abiding in him to make this claim and prayer. Therefore, for him to say "Our Father" in the spirit and manner taught by Jesus, proves these abiding and holding him in unity and harmony with the divine will and word. Hence, who says it thus, says in connection, "not my will, but Thine be done." And this Spirit is as light showing him by contrast, how different, and how far below the Father he is in all things else. When in acknowledgment of his weakness, ignorance, blindness, and proneness to evil, and with all his needs innumerable, and at the same time viewing the Father's wonderful loving-kindness, goodness, power and wisdom, together with His sovereign right to rule, guide, and provide for His own, His grateful, reverential love and homage becomes so active that it finds spontaneous vent in the free, glad acclaim, "Hallowed be Thy name!" thus making praise precede the prayer. Then in humble subjection, due from a loving son to an honored Father, to whom he must look for all temporal good and spiritual blessings, he makes the prayer Jesus taught in pleading with the Father to provide His daily bread as answering to all necessary temporal things; and for guidance that relieves from temptations, and for forgiveness for sins, and deliverance from evil, as that his is the kingdom to be honored by this, and his the only power to perform, and his the glory of it all.

“But what a simple, short-worded prayer for one holding the divine right as heir to all things! and to whom the Father has said that in giving him Jesus, His best beloved—His richest treasure—He would with Him freely give all things.” But how mistaken! Godliness has always been a mystery to human nature, that would ask for things to be consumed on their lusts, and take their fill of sin. But this prayer includes all blessings and benefits bestowed according to the will of God for His children’s good. It is the only prayer that finds access to the throne, or that has power with God and prevails. It can be made only in the implicit trust of faith that perfectly and ever agrees with the Spirit, will, and word of God. One must be enabled by this faith to say “Our” or “My Father which art in heaven,” in the manner and meaning Jesus taught His disciples, before he can make this prayer. Only a son abiding in the unity and harmony of the Spirit can say “Our Father”; and all such will say, in connection, “Not my will, but Thine be done.” I repeat, every acceptable prayer is this in substance, however worded.

All others, no matter how beautifully formulated, are vain. Therefore, who prays acceptably, is himself accepted in the Beloved. Then how surpassingly, unspeakably blest who can say “Our Father which art in heaven,” for such would hallow and glorify His name, and walk according to His will. R. A. PHILLIPS,

Rural Three, Macon, Ga.

GOOD WORKS.

Village Mills, Tex., February 11, 1901.

Elder Hassell—

VERY DEAR BROTHER: Enclosed you will find express money order for one dollar to pay for “The Messenger” this year. It is a pamphlet that is well worth the cost of it. It contains no unsound doctrine; it is a messenger of peace; it is a messenger of love; it is a gospel messenger that we love to read. Many have enjoyed reading it many times, and will continue to enjoy reading it as long as it is like it is—a peace-making and

comforting paper. We should work for peace—all work for each other's spiritual good. The following Scriptures seem to teach that good works are acceptable to the Lord:

“Glory, honor, and peace to every man that worketh good, to the Jew first and also to the Gentile” (Rom. ii. 10).

“Let your light so shine before men that they may see your good works and glorify your Father which is in heaven” (Matt. v. 16).

“For we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them” (Eph. ii. 10).

“But to do good and to communicate forget not, for with such sacrifices God is well pleased” (Heb. xiii. 10).

“That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work” (Col. i. 10).

“That the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. iii. 17).

“Christ gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works” (Titus. ii. 14).

“In all things showing thyself a pattern of good works (Titus ii. 7).

“But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor; if a man therefore purge himself from these he shall be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work” (2 Tim. ii. 20, 21).

“For even when we were with you this we commanded you that if any man would not work neither should he eat” (2 Thess. iii. 10).

“This is a faithful saying and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works; these things are good and profitable unto men” (Titus iii. 8).

“So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do” (Luke vii. 10).

I believe that good works are profitable here in this

life, and acceptable unto the Lord, but eternal life is the gift of God, not purchased by works or anything else, but by the blood of Jesus, which cleanses from all sin; and the commandments are given to the living and not to the dead, and they are the ones that the blood of Christ cleansed from all sin. A Campbellite said to me once that we (Primitive Baptists) were not consistent, that we didn't claim works, yet we had works. But how can they help having good works if they are created in Christ Jesus unto good works? I believe they hunger and thirst after righteousness, off and on, as long as they live, and yet none of them are perfect. There seems to be a great change after they have been born again, born of the Spirit of God; for what they loved they now hate, and what they now hate they once loved. But they can not be as righteous as they desire to be, and they are constantly begging the Lord for His saving grace, so they may be termed beggars, as Lazarus was.

Love to all the household of faith.

S. A. RICHARDSON.

ORGANS IN CHURCHES.

Crawfordsville, Ind., August 8, 1901.

DEAR BROTHER HASSELL:—The Campbellites in Indiana are considerably divided concerning instrumental music in church, and there has been a number of lawsuits over the property in different places.

The Old Testament speaks of music in the service of God, but the New Testament is silent in regard to it. The true position concerning the matter is to regard the silence of the New Testament as prohibitory, and not permissive. If we bring the organ into the church on the ground that the New Testament does not forbid it, we may also bring the horn, brass-band, fiddle, fife and drum, because these things are not specifically forbidden in the New Testament. If we interpret the silence of the New Testament as permissive in these things, then we have no ground of union concerning what we shall offer to God as service, as each one may bring in

whatever his fancy might select, provided it is not specifically forbidden. It is right to compare the Old and New Testaments and see what forms of service found in the Old was perpetuated in the New, and we have the best of reasons for still perpetuating it; but if we assume to determine what Old Testament service shall be maintained now, we would plunge into confusion among ourselves. We have the same authority for the dance that we have for the organ, and many things practiced in the Old that are not named in the New. So the only basis of union among ourselves in this matter is to compare the Old and New Testaments together, and practice no more of the Old Testament service than we find authorized or exemplified in the New. If we allow one brother to add the instruments of music to the list, we must allow another to add something else to the list, and so the basis of union would be swept away at once. The theory of our people has been to interpret the silence of the New Testament as prohibitory and not as permissive. This is a safe old beaten path for the dear Old Baptists. Let us all be content to follow in the paths of our fathers. I believe, as you seem to think, that there was more devotion to God by our fathers than is among us. I learn that the Mission Baptists in Canada are dividing over the organ question. I saw a little book written by a Mission Baptist in Canada against organs in church. An eminent Campbellite in our town has written a book against the use of the organ in church. It is a well written book, neatly bound in cloth; price, 25 cents. I will fill orders for it. It seems that the practice of using organs in church is proving a curse to the popular churches; so we may be glad that our dear people have been content to be governed by the New Testament in their worship. Elder Hassell, tell us who first introduced the organ into the worship of God, and when. May the Lord grant that our dear people may ever adhere to the principle that the silence of the New Testament should be interpreted as prohibitive and not as permissive.

Affectionately,

J. H. OLIPHANT.

Reply.—In the King James Version of the Bible, the

word "organ" occurs four times—Gen. iv. 21; Job xxi. 12; xxx. 31; and Psalm cl. 4. The original Hebrew word does not mean what is now called an organ, but it means a pipe or flute blown by the breath of the performer. The instrument now called an organ was invented by the Greeks of Alexandria in Egypt in the second century before Christ. It is said that it was first used in the Catholic churches of Africa in the fifth century after Christ, and that its use spread from Africa into the Catholic churches of Spain in the same century; but the common and more authentic statement is that the Roman Catholic Pope Vitalian introduced the organ into the Roman Catholic churches of Western Europe in A. D. 666. It is said that the Roman Catholics themselves became so disgusted with the use of the organ in their churches that, but for the influence of the German Emperor Ferdinand I., it would have been abolished by the Council of Trent (in Tyrol, Austria), which held its sessions from A. D. 1547 to 1563. The Protestants derived their use of organs in churches, not from the Old Testament (whose writers never heard of the modern organ), but from the Roman Catholics; and the Baptists got their use of organs in churches from the Protestants. Primitive Baptists should, as the Apostle Paul exhorts the churches at Ephesus and Colosse, "sing psalms, hymns, and spiritual songs, with grace in their hearts," "with the spirit and the understanding," "making melody in their hearts to the Lord" (Eph. v. 19; Col. iii. 16; 1 Cor. xiv. 15).

S. H.

Nothing in this world is more harmful than pride. It is not the only sin, but it certainly is one of the chief sins, the cause of oppression, of bickering, of ill-will in society, and often a great disturbance even in the church. Now, if this deleterious principle were admitted into heaven, it would speedily work so much injury as to destroy the heavenly character of that place. Hence it is that the plan of salvation through an atoning Saviour and the pure grace of God is one that God in His wisdom had adopted—it leaves no room for moral pride. No flesh can glory in His presence, but all who are saved, instead of lauding their own exploits, will join in the chorus, "Saved by Grace! Saved by Grace!" That will be heaven indeed.—Selected.

When there is an entire and cordial acquiescence in the will of God, both to do and to suffer, we have the most important and satisfactory mark that our love is perfect.—Selected.

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 who prefer to do so, can hand or send remittances to Elder Henderson or Elder Fisher.

“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 a good works.” 2 Tim. iii. 16, 17.

EXHORTATION.

Just before our Lord's ascension to His mediatorial throne, He said to His disciples—“All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world” (Matt. xxviii. 18-20). The crucified and risen Saviour, after asserting His universal and omnipotent power, enjoins upon His called and qualified servants to go into all the world and preach the gospel to every creature (Mark xvi. 15), to teach both Jews and Gentiles, all human beings who should be disposed to hear them, the great truths and principles of His salvation, baptizing, in the name of the Father, Son, and Holy Ghost, all who gave evidence that they had received these truths in their hearts, and then to teach them to observe all things whatsoever He had commanded them, closing with the precious assurance that He is with them alway, even unto the end of the world. The two words rendered “teach” are different in the original, and plainly have different meanings; the *first* means to *teach doctrinally*, to teach the doctrine of God our Saviour, the great facts of the Scrip-

tures, the character of God, the fallen nature of man, his dependence upon God for salvation, the method of that salvation by the atoning death and justifying resurrection of Christ and by the regenerating and sanctifying power of the Holy Spirit, and the fulness of that salvation not only for the soul but also for the body in the morning of the resurrection, conforming the sinner to the perfect image of Christ, and his blissful and everlasting communion with God in heaven; while the *second* word rendered "teach" in the commission of Christ to His disciples means *to teach practically*, to teach baptized believers in the Lord Jesus Christ to observe every one of the commandments of Christ, to adorn the holy doctrine which they had received with a godly walk and conversation, to obey not only some but *all* the commandments of Christ, without an exception; and the ministers of Christ are to teach obedience to all His commandments both by example and by precept—first by their own lives, and then by their words.

In the Old Testament dispensation the prophets taught the gracious truths of God's salvation as symbolized in the types and shadows of the ceremonial law, and they inculcated upon every Israelite the necessity of a loving obedience to the moral law of God. And in the Epistles of the New Testament the apostles set forth the same great doctrinal truths as represented by the ordinances of baptism and the Lord's Supper, and they earnestly and abundantly exhort every subject of Divine grace to render heartfelt obedience to every one of the commandments of Christ. The preaching of the prophets and apostles was both doctrinal (including experimental) and practical; while with them the doctrinal was first and indispensable, with them the practical also was, in its place, equally important, and not by any means to be neglected, but to be continually and urgently insisted upon. All *sound* or healthy preaching, which when divinely applied makes its hearers sound or healthy, in a spiritual sense, is *scriptural* preaching, that is, *both doctrinal and practical, inculcating sound doctrine and sound practice as essentially and perpetually inseparable*. The religion of God our

Saviour is implanted in the heart and shines in the life; and, if it does not shine in the life, it has never been implanted in the heart.

The preaching of the great majority of Primitive Baptist ministers is, I believe, sound in doctrine; but the preaching of every one of our ministers, I am sure, comes far short of reaching the prophetic and apostolic model, the Divine pattern, in exhortation to practical godliness, to living and loving obedience to every commandment of the Lord Jesus Christ. We used to have several exemplary and lovely brethren who did not at all claim to be ministers, yet who in our conferences gave us wise and tender exhortations, which were "like apples of gold in pictures of silver"; but we have scarcely any such exhorters now. And a generation or two ago our ministers abounded much more in exhortation than those now living. In some portions of our country some of our ministers seem to be wise, not in, but above what is written, and they spend much of their precious time in unscriptural speculations and in heated controversies about their new ideas or expressions, and thus confuse and scatter and divide the members of Christ's flock, while, if they would humbly and lovingly preach the pure and plain truths of the Scriptures, the doctrine of God and the adornment of that doctrine by hearty obedience to all His holy commandments, they would feed and gather and build up the body of Christ.

According to God and His prophets, and Christ and His apostles, there are two great similar classes of duties to which the Christian ministry, both by example and by precept, are to constantly exhort all the subjects of Divine grace—First, Duties to God, and Secondly, Duties to our Fellow-Men.

1. Our Duties to God.

The duties which every child of God owes to his Heavenly Father, his Creator, Preserver, Benefactor, and Redeemer, are summed up by Christ in the first and great commandment—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. xxii. 37, 38). This love, of course, must be shed abroad in our hearts by the Spirit of God

(Rom. v. 5; Gal. v. 22). If we truly and properly love the Lord, we will believe in Him, fear and reverence Him, repent and confess and turn from our sins against Him, worship Him in spirit and in truth, both privately and publicly, trust and hope in Him, feel our dependence upon Him, be humble and thankful to Him for His mercies and pray to Him for their continuance, esteem spiritual and eternal above natural and temporal things, crucify the flesh with its affections and lusts, delight to obey all God's holy commandments (His law having been written by Him in our hearts), and long to be resigned to all His righteous dispensations, and love His word, His truth, His house, His ordinances, and His people, and earnestly desire to be perfectly conformed to the image of His dear Son, and to live forever with Him in glory.

2. Our Duties to our Fellow-Men.

The duties which we owe to our fellow-men are summed up by Christ in the second commandment of the law, which He says is like unto the first—"Thou shalt love thy neighbor as thyself" (Matt. xxii. 39). "On these two commandments." He adds, "hang all the law and the prophets." If we love our neighbors as we love ourselves, we will properly respect them in all the relations of life, be very careful not to injure their persons or their property or their reputations, forgive them if they have injured us, pray for them even if they curse us, do good to them even if they do evil to us, seeking thus to overcome evil with good, do unto them as we would have them do unto us, minister unto those who are in poverty and affliction, be kind, gentle, and peaceful, virtuous, honest, and truthful, and not even cherish the slightest desire to deprive others of their possessions and appropriate them to ourselves.

If this perfect law of love reigned supreme in every human heart, this world would be a paradise. Our Head and Surety, the Lord Jesus Christ, perfectly exemplified this holy law of God, and those who truly believe in Him are accepted in His spotless righteousness. But we also have His Holy Spirit; who has written the same perfect law in our minds and hearts, and by His grace we see more and more of our imperfection and mourn

over indwelling sin, and earnestly desire to be holy even as God is holy, and press on toward the mark for the prize of the high calling of God in Christ Jesus, and rejoice in the blessed assurance that in the resurrection morning we shall awake in His image, and be satisfied.

S. H.

NEW BARS OF FELLOWSHIP.

THE GOSPEL MESSENGER is unalterably opposed to the division of the body of Christ by the erection of new bars of fellowship not plainly laid down in the Scriptures. Speaking or writing simple Bible truth in love and meekness will not divide and destroy but will unite and edify the churches of the saints.

From recent communications I learn that three new bars of fellowship are now being set up among Primitive Baptists in some portions of the Southern States, and are producing great distress, confusion, and division.

1. Predestination.

Some of our churches in Texas are passing resolutions of non-fellowship for those who believe in what is called "the absolute predestination of all things," and for all who affiliate with absolute and universal predestinarians. While I do not like or adopt the terms in which some of our absolute brethren express themselves, they do not like or adopt the terms in which I express myself; and yet, from personal conversation with them I find that the difference between us is in expression and not in doctrine. I believe that God's purpose includes all things, but that it is active, efficient, and inworking in reference to holiness, and passive, permissive, and overruling in reference to sin; and our absolute brethren say that God does not compel or even influence any one to sin, but that creatures sin voluntarily and are accountable and justly punishable for their sins. I have some very dear friends and brethren who are absolute predestinarians, and not the slightest thought or desire has ever occurred to me to non-fellowship them on that account.

2. Associations.

Some of our churches in South-Eastern Alabama are

passing resolutions of non-fellowship for all Non-Associational Baptists, that is, for all Baptists who oppose Associations as unscriptural, and refuse to affiliate with them on that account. There is not one word about Associations in the Scriptures; and the first Baptist Association was formed in Wales October 1, 1649. The first Baptist Associations were simple yearly meetings of the members of different churches for Divine worship and mutual edification, and they did not exercise any authority whatever over their churches or over other Associations. If Associations now were like they were then, there would be no objection to them; and perhaps the most of Primitive Baptist Associations are still of this nature. But I can not see how a Bible Baptist can make holding to Associations, which are not mentioned in the Bible, a test of fellowship. Some of our churches have never joined Associations, and others have long since abandoned them. Some of my dearest friends are members of churches which do not belong to Associations; and, although my church does belong to an Association, I could never think of non-fellowshipping them on that account.

3. Feet-Washing.

Some of our churches in North-Western Georgia are passing resolutions of non-fellowship for Baptists who do not engage in literal feet-washing with the church. Feet-washing is not mentioned by Matthew, Mark, or Luke in their gospels, nor by Luke in the Acts of the Apostles, nor by any apostle in writing to a church; but it is mentioned in John xiii. as performed, as an example, by Christ upon His apostles, and enjoined by Him upon them, and it is mentioned by the Apostle Paul in 1 Tim. v. 10 among domestic good works for which a widow of sixty or more years of age is to be cared for by her church. The Catholic "churches," ever since the third century, have performed public feet-washing on "Maundy Thursday" (Thursday before "Easter"); and the Tunkers, the River Brethren, the Free Will Baptists, the Winebrennerians, and some Mennonites still practice it. Some Baptists have practiced it ever since the sixteenth century. The English Strict Baptists do not observe it at all. About one-half of the Primitive

Baptists in the United States practice it, and half do not. There are just as humble, intelligent, and spiritual brethren on one side of this question as on the other. My church occasionally practiced it in former years; ever since I have been a member of the church, I have always engaged in it when I have been present at its observance. Some of my best friends and brethren, not thinking that Christ meant for the literal performance to be continued in all countries and ages, have never taken part in public feet-washing, and I have never thought that I ought for that reason to non-fellowship them.

The Kehukee Association, to which my church, Ske-warkey, belongs, and of which my brethren choose to make me the unworthy Moderator, is the oldest Primitive Baptist Association in the world, and by the grace of God sets an example, on these subjects, of heavenly wisdom and peace, which all our younger Associations would do well to imitate. The great majority of the members of the Kehukee Association do not believe in the absolute predestination of all things, but they heartily fellowship those few who do, and we correspond with several Absolute Predestinarian Associations, and cordially welcome their members and ministers among us. We heartily receive all true Primitive Baptists, whether their churches belong to Associations or not. And some of our members and churches do and others do not engage in public feet-washing; but the question of making this observance a test of fellowship is never thought of among us. Our churches and members thus dwell together in wonderful love and peace, which we feel to be a great and unmerited blessing from our Heavenly Father. O that it would please the Lord similarly to bless all our members, churches, and Associations! If we loved each other as we should, we could bear with each other, and live in peace.

S. H.

The *Richmond Advocate* is right when it says: "If a man is proud of himself it is not because he has anything to be proud of; it is because he has not sense enough to recognize his infirmities."

War will never yield but to the principles of universal justice and love, and these have no sure room but in the religion of Jesus Christ.—
W. E. Channing.

SAD DIVISIONS.

I have noticed through papers, and by letters just received, that, through the influence of a few of our ministers in Texas, "Bars to Fellowship" or non-fellowship resolutions are being passed and set up by some of the local churches in Texas. As this has been considered by most of our oldest brethren in the United States the "most destructive influence against the growth and progress of the church," it is very sad to see such divisions and contentions.

Strife, division and splits are now rapidly multiplying here. Lamentations are heard in Zion.

J. H. F.

NOTES.

Our Mutual Association here at New Mount Zion church, embracing the third Sunday in July, was a most pleasant affair. Six visiting ministers were present. The church here conducted the business part of the meeting. A Preaching Committee included some of the visiting brethren, who were regarded as messengers. Some of the churches sent letters of correspondence.

By mutual agreement we decided to hold the next meeting, embracing third Sunday in July, 1902, near Polo Purto, on Eagle Creek, where there is plenty of water and good shade.

We wrote and adopted a circular letter; but this practice can be left with the church where we meet every year. But I like the practice, and hope it will be kept up.

Two men joined the church during the meeting, and two more joined at the last meeting, and I baptized three in the Brazos River Sunday evening.

J. H. F.

QUESTIONS AND ANSWERS.

1—Q. Who was the serpent that beguiled Eve in the Garden of Eden? Was he an ape or some being in the shape of a man? A. Not only the primary meaning of

the word rendered "serpent" in Gen. iii. (*the hisser*), but also the curse pronounced upon him by the Lord in Gen. iii. 14, 15, and the language of the Apostle Paul in 2 Cor. xi. 3, and that of the Apostle John in Rev. xii. 9 and xx. 2 prove that it was a literal serpent that tempted Eve; and the language of John in these two passages of Revelation and that of Christ in John viii. 44 prove that the Devil possessed the body of the serpent and was the real tempter, just as he possessed the bodies of men and of swine during Christ's ministry on earth. Throughout the East a serpent is considered an emblem of the Devil, because of its stealthiness, horribleness, poison, and malignity.

2—Q. What is the meaning of Matthew x. 34-36?
 A. That, while the gospel of the Lord Jesus Christ is intended to produce, and will at last produce peace between God and man and peace between man and man, as it is the gospel of peace, and He is the Prince of peace, and His kingdom is the kingdom of peace, yet it is at first the *occasion* of variance and strife in families and communities and nations, and of the persecution of believers by unbelievers of even their own household; but the prime and chief *cause* of such variance, strife, and persecution is the inborn enmity of the fallen, carnal mind of man against God and His truth and righteousness. Christ came to destroy the works of the Devil; and the Devil, therefore, in those under his influence, opposes, with all his infernal cunning and power, every principle of Christ's holy kingdom. But Christ has personally met and overcome the Devil; and He will at last, in all His chosen people, bruise Satan forever under their feet, and fill the new earth with the truth, righteousness, peace, and glory of God.

3—Q. Is the word Dives found in the Bible? Was he the Rich Man spoken of in connection with Lazarus?
 A. The word Dives does not occur in the King James Version of the Bible. It is the Latin word for "Rich Man," and is frequently used as the name of the rich man mentioned in connection with Lazarus in Luke xvi. 19-31; but Christ does not give the proper or individual name of the rich man who went to torment, although he does give the name of the beggar, Lazarus,

who was carried by the angels into Abraham's bosom, which was the common expression used by the ancient Jews to denote the place of happiness after death.

4—Q. Who were the Grecian widows mentioned in Acts vi. 1? A. Those called "the Grecians" in this verse were the Greek-Jews, who were born out of Palestine, and who spoke the Greek language, and read the Old Testament Scripture in the Septuagint or Greek Version made at Alexandria, Egypt, during the third and second centuries before Christ; while those called "the Hebrews" were Jews who were born in Palestine, and who spoke the Hebrew (or more strictly the Syro-Chaldaic or Aramean) language, and who read the Old Testament in the original language of the prophets, and who looked upon the Greek or Hellenistic Jews as inferior to themselves; and some of this natural prejudice seems to have prevailed between these two classes of Jews in the first Christian church at Jerusalem, and to have led to a neglect of the Grecian widows in the daily distribution of alms, which caused the Apostles to suggest the appointment of deacons for that service—"men of honest report, full of the Holy Ghost and wisdom."

5—Q. What are the "all things which work together for good to them that love God" (Rom. viii. 28)? A. As shown by the context and other Scriptures, all "the sufferings of this present time," the "tribulation, distress, persecution, famine, nakedness, peril, and sword" to which the people of God are subjected in this life, and in which they are "more than conquerors through Him that loved them" (Rom. viii. 18, 35-39); the "light affliction, which is but for a moment, and which worketh for them a far more exceeding and eternal weight of glory, while they look not at the things which are seen and temporal, but at the things which are unseen and eternal" (2 Cor. iv. 16-18). There is nothing in Rom. viii. 28 or in any other part of God's holy word to encourage any one to sin, but everything to discourage all creatures from sin and the consequent wrath of a Most Holy God. In this same epistle the Apostle Paul says, "We be slanderously reported, and some affirm that we say, Let us do evil that good may come," and he says of these slanderers, "Whose damnation is just" (Rom. iii. 8).

6—Q. Do the Scriptures prescribe any additional qualifications for a pastor besides those required of a preacher? A. There were only two distinct classes of officers in the apostolic churches—Elders, or Pastors, or Bishops (this was one class), and Deacons (this was the other class); and only for these two classes are the qualifications laid down in the New Testament (Philip. i. 1; 1 Tim. iii. 1-13; Titus i. 5-9; 1 Pet. v. 1-4). In this last passage, the Apostle Peter calls himself an Elder, and he represents the Elder as the Pastor (or Shepherd) and the Bishop (or Overseer) of the flock or church, just as the Apostle Paul does in his farewell address to the Elders of the church of Ephesus in Acts xx. 17-38. All Bible scholars agree that, in the New Testament, the terms Elder, Pastor, and Bishop, denote the same office. In Eph. iv. 11, we have "Evangelists, Pastor, and Teachers" named by the Apostle Paul; but in 1 Cor. xii. 28, 29, the same Apostle omits Evangelists and Pastors, and speaks only of "Teachers" in their place. In 1 Tim. iii. 2 the Bishop or Pastor is required to be "apt to teach"; and in Titus i. 9, the Elder or Bishop is required to "hold fast the faithful word, as he hath been taught, that he may be able by sound doctrine (or teaching) both to exhort, and to convince the gainsayers." It is intimated that an Elder who is the Pastor of a church should live with or near the members (1 Pet. v. 2), and that he should especially shepherd them, that is, gently feed, guide, protect, strengthen, heal, seek, and reclaim them if they have gone astray, and not neglect them if they are in trouble, nor scatter them, nor rule them with force and cruelty, nor fleece nor destroy them (Jer. l. 6, 7; Ezek. xxxiv.; Zech. xi. 16, 17; Psalm xxiii.; John x.).

7—Q. Is it right for Primitive Baptists to send their children to Modern Sunday Schools? A. I think not, most decidedly, and I am glad to say that I do not know of any that do. In these human and unscriptural institutions the most serious and radical errors are taught, if the doctrine believed by Primitive Baptists is true; and certainly no loving and thoughtful parent can be willing for a child, for whose training the parent alone is, according to the Scriptures, accountable, to be taught

fundamental religious error, and to be injured by it for years and probably for its whole life. If the teachers in these schools themselves knew the pure, eternal truth of the Scriptures, and taught it even in the letter, without any perversion, it would not at all be an injury, but a great advantage for any person, young or old, to be taught it on any day of the week; but God alone can give spiritual or eternal life to any human being, and enable any one, by His Holy Spirit, to understand the spiritual meaning of His Written Word. As my father truthfully said, the principal result of Modern Men-made Sunday Schools is to fill the so-called churches with graceless professors of religion. The more Sunday Schools, with their fatal errors, are multiplied in Modern Christendom, the more criminals are multiplied, and the faster does this wicked world hasten to its Burning Day.

S. H.

REMARKABLE PROVIDENCES.

“Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!” “Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord.” Psalm cvii. 8, 43.

WATCHING FOR RAVENS.

“Mrs. Rogers was a poor widow woman who had four little children; the eldest was about eight years old. One evening, in the midst of winter, her children were hungry, and she had no food to give them. But she loved and served God; and trusting in Him to provide for their daily bread, she kneeled down to tell Him of their wants and ask Him to supply them. At the close of the prayer, the eldest child said to her, ‘Mother, doesn’t the Bible say that God once sent some ravens with bread to a man who was hungry? Don’t you think God can send us some ravens with bread now, just as well as He did then? I’m going to open the door so that they can get in.’ A few minutes afterwards the village magistrate passed, and, glancing through the open door, said to Mrs. Rogers, ‘My good friend, how does it happen that your door is standing open this cold winter’s night?’ ‘It was my little boy who opened the door a

little while ago, in order, as he said, that the ravens might come in and bring us some bread.' Now it so happened that this gentleman was actually, like a raven, dressed in black from head to foot. 'Ah, indeed!' said he laughing. 'Richard is right. The raven has come, and he is a pretty big one too. Come with me, my little man, and I will show you where the bread is.'"

S. H.

APPEAL TO OUR SUBSCRIBERS WHO ARE IN ARREARS.

As nearly one-half of our paying subscribers are in arrears, we are reluctantly obliged to beg those who are, to make some remittance on their subscriptions as soon as they can. The sum due by each one is very small, but the entire amount to us is large, and it is needed to pay the mere expenses of printing and mailing THE MESSENGER. We are perfectly willing to continue THE MESSENGER to every one who wishes it, and we hope that no subscriber will be in the least degree offended by this simple statement of our condition and necessities.

S. H.

ACCOUNTS CORRECTED.

Our accounts are kept with the greatest care, and yet sometimes mistakes may occur. The date when each subscription expires is put on each MESSENGER or its wrapper. If at any time the date is incorrect, please inform me, and I will take pleasure in rectifying it.

S. H.

MISSING NUMBERS SUPPLIED.

Every number of THE MESSENGER is carefully mailed to each subscriber; but at times some copies are lost in the mails. If your MESSENGER does not reach you on or before the tenth day of the month, please inform me, and it will afford me pleasure to send you another copy.

S. H.

WHAT SHALL WE DO?
— — —

As a rule, poor sinful mortals think they know what to do and how to do until the Lord quickens them to a sense of their undone condition; then they are at their wits' end. They are wont to turn a deaf ear to the voice of instruction and warning and to despise those whose duty it is to warn them. Those Jews were that way inclined to whom the apostle preached Jesus and the resurrection on the day of the Pentecostal feast at Jerusalem, until the Lord came down in the power and demonstration of the Holy Spirit and touched their poor dead hearts with quickening grace, and then they could no longer withstand the power of Divine truth, although it condemned them for what they had done. (Acts iii. 37.) They had done too much wickedness already, and were forced to acknowledge it from their guilty, wounded hearts. They could have resisted the lightning's flash as easily as to have resisted the sense of guilt they felt when the arrows of the Almighty Spirit pierced their hearts. They were not simply cut to the heart, but in the heart, and that produced the cry, "What shall we do?"

The Apostle Peter, perceiving that they were under the dealing of the Lord, was ready to tell them just what to do; he said, "Repent, and be baptized, every one of you (quickened sinners) in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." They had already received the gift of quickening grace, and were alive to a feeling sense of condemnation; but there remained the gift of pardoning mercy to them, which always follows after conviction. There is in store for them also every other gracious spiritual gift with which God is pleased to bless them in heavenly places in Christ Jesus.

They were not told that they should receive the gift in consideration for their obedience in repentance and baptism, for then it would not have been a gift at all, but a reward for services rendered. There is a promise to all truly penitent sinners, whom the Lord calls thereunto; for Jesus said He came to call sinners to repentance. Those poor sinners were called to repentance on

the day of Pentecost, and therefore inquired what they should do. Repentance is given to Israel, and also the forgiveness of sins; because Jesus died for their sins, and therefore calls them to repentance for sins. But until they are called by the grace of God they are in love with sin—it is their very nature to sin, and they do not ask anybody what they shall do, as did those convicted Jews.

God's children delight to see sinners troubled about their sins; for they know what must ultimately follow, that their godly sorrow will end in joy and praise to God for His goodness in the free pardon of their guilty souls.

The work of sovereign grace is a great work; it is begun and carried on unto perfection by the Spirit of God; and when the sinner has received the gift of life, so that he can act under the influence of the Holy Spirit, his duties are pointed out, and he is then instructed in the Gospel unto active obedience. "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." Joel ii. 32.

Another example of quickening grace is found in the case of the jailor who was aroused from his slumber at the hour of midnight; and he also inquired, with eager interest, what he should do to be saved; and the servants of God were present to teach him what to do—"Believe on the Lord Jesus Christ, and thou shalt be saved." The jailor was a gospel subject through the quickening power of grace, and therefore he believed and was baptized. So also was Saul of Tarsus, whom the Saviour called unto repentance, and he was soon baptized and preaching the gospel of Christ.

We should bear in mind that the effectual calling is the first thing in the order of God's dealing with His people, and every other necessary grace of the Holy Spirit follows in due order. The call produces the inquiry, "What shall we do?" and the answer comes from the same source from whence the calling comes, though it be spoken by human tongues, it is through the Divine influence that the answer is given. The Lord answered the quickened Jews by the mouth of Peter; and the

Saviour answered Saul of Tarsus, and he, being made Paul, the Apostle, answered the jailor in the name and Spirit of the Lord. The Lord be praised for His goodness and wonderful works to the children of men.

J. E. W. H.

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.

TO THE MEMORY OF ELDER E. W. WALKER.

By the Primitive Baptist Church of the Lord Jesus Christ at Corder's Cross-Roads, Lincoln County, Tenn. Adopted Saturday, May 18, 1901.

The church at Corder's Cross-Roads desire to express our appreciation of the services and character of our late beloved pastor, E. W. Walker, and our deep-felt grief and loss from his untimely death, as it was indeed to us untimely. And yet we know that nothing is out of season in the providence of an all-wise God. We can only hope to give a feeble utterance to our feelings on this occasion. The merits of the subject transcend the power of expression and our loss can not be estimated.

Elijah W. Walker was born in Warren County, Tenn., on June 15, 1836, died January 29, 1901, was married to Miss Mary Mead, of Lincoln county, Tenn., on November 5, 1867. He had an impressive experience of grace while at school, but did not join the church till after the great war of the sixties in which he performed an important and faithful part on the Confederate side. His first union with the church was at Concord, which he joined in December, 1867, and was baptized by Elder Jno. E. Frost. He was one of the seventeen members who organized the church at Buckeye the first Sunday in April, 1871, and on Saturday before the following Sunday he was ordained to the ministry. Thence to the day of his death, with a short interval, he was pastor of that church.

In the Regular Baptist of April, 1885, Brother Walker thus speaks of his experience: "The depravity of my whole nature (he was in a Presbyterian meeting) seemed to be shown me instantaneously, which so affected me, that, in spite of my own efforts I was made to quake and tremble. I felt to be guilty of the violation of every precept. I then for the first time in my life began to seek for some suitable place for prayer, in order, if possible, to appease the wrath of Divine justice. I was begging mercy all the time in the spirit, but I thought I must go through a kind of form." He continued thus exercised through the week, receiving no relief from his own or the prayers of others, until he was brought to the lowest depths of despair, as he thought. But just at this crisis, in a vision as it were, he seemed to see the lovely face of Jesus and was made to realize for the first time that all nature was established by purpose, and that God could be just and yet the justifier of the ungodly. And thus old things passed and all things became as new.

Brother Walker was called to the pastoral care of this church, in connection with Elder John Short, in December, 1892, and both annually till their respective death, the latter having been called hence on

June 12, 1898. A more perfect harmony or more brotherly love could not have characterized the joint service of any of God's under-shepherds. It was beautiful to behold. Their harmony with the church was equal to that which prevailed between themselves. And we thank the Lord for their most excellent example of brotherly love. May it continue to abide with us under the ministry of brother Cashion as under theirs.

In our lamentations for this sad affliction we would not employ extravagant expressions. But we feel that we may say in sober truth, that "there is a great man fallen this day in Israel." Brother Walker was great in all the attributes of character that ennoble a citizen of this world. But greater in devotion to the welfare of spiritual Israel, of the church, the Zion of the Lord, and the doctrinal truths that distinguished her from the religious societies of the world, that teach for doctrine the commandments of men. Few of the servants of the Lord had a deeper insight into the fundamental doctrines of Christ than Brother Walker. He gave strict heed to Paul's injunction to Timothy, "Give attendance to reading, to exhortation, to doctrine." Great doctrinal truths engaged his mind with eager interest, and yet he often dwelt on the importance of exhortation, and exhorted us to the performance of the practical duties of church membership and the duties of ordinary citizenship. On one occasion it is remembered how earnestly he entreated us to be gentle; said he, quoting from second Timothy, 2:24, "Be gentle unto all men, apt to teach, patient." No one could have been more gentle and patient, not only with his brethren, but with his fellow men generally. And he enjoyed to the fullest extent "a good report of them which are without." A former neighbor, now residing in another county, expressed something of the esteem in which he was held by his neighbors, when he said "If Brother Walker was not a good man I would not know where to find one." He was deeply moved when he heard of his death.

We should not forget in our sad bereavement that we are taught in the book of divine revelation, that "whom the Lord loveth He chasteneth," and, "if ye be without chastisement, whereof all men are partakers, then ye are bastards and not sons." We feel that we may say with the same truth and sincerity as we said of Brother Short on a similar occasion, "in the loss of the service and the society of Brother Walker we have indeed been sorely chastened." With slight paraphrase we further declare now, as then, "that we should not gainsay or doubt the wisdom or mercy of the Lord in any of His decrees. For we are told that 'all things work together for good to them that love God, to them that are called according to his purpose.' Are we of that blessed number? If so, we are commanded to despise not the chastenings of the Lord. And we are told that His ways are past finding out."

"But we are consoled in the loss of our dearly beloved brother with the reflection that our loss is his gain. The blessed hope that inspired him in this life, which hope was born from above, born of the Spirit, assures us of his great gain in the exchange of this world, with all its trials and sorrows, for that brighter and upper world, 'where the wicked cease from troubling and the weary are at rest.' We loved and trusted them alike—Brother Short and Brother Walker—in all things. We esteem ourselves exceedingly favored of the Lord that we have had the blessing of such pastoral care as theirs has been towards us. Their preaching was both edifying and comforting. They sought to give us, as it was given unto them, of the deep spiritual truths of God's Holy Word. Their preaching was a spiritual interpretation of the Scriptures to the edifying of God's little ones and the comforting of poor mourning souls. We feel that we can truly say that their preaching was something after the order of Paul's, of which he said, 'My speech and

my preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power.' They did not seek to please men, but to preach the doctrine of Christ, the divinity and sovereignty of God, and that 'salvation is of grace, not of works, lest any man should boast.' They did not seek to entertain us with light and flippant speech, that pleases the fancy, nor did they lower their high and sacred calling by the discussion of secular problems in the pulpit for the sake of reputation among men for learning and oratory. They scrupulously observed the Master's declaration that 'My kingdom is not of this world,' and never confounded the two in their worship or ministry."

Brother Walker, as did Brother Short, possessed in an eminent degree that perfect test of divine acceptance that is set forth in the Scriptures, "We know that we have passed from death unto life, because we love the brethren." His love and forbearance among the brethren were only equalled by the spirit of humility and contrition that characterized his work before God. To God he gave all the glory in all things; for himself he claimed nothing. Of himself he always said he was a sinner saved, if saved at all, by the grace of God alone, and not by any merit in himself or in anything he could do or say. And yet he seemed to be as free from sin in his walk and conversation as is possible to man "sojourning in our earthly tabernacle." In public service of the Master he always displayed the utmost humble-mindedness and self-denial. Indeed, he could not be otherwise at any time.

In conclusion of this imperfect testimonial of our affection and regard for Brother Walker, again quoting from the former paper, we adopt the concluding paragraph: "We tender our sincere sympathy to the faithful wife and their children in their sad bereavement. Our sympathy is born of kindred affliction to their own. He was faithful in the discharge of every duty to the church as he was faithful to every obligation to his family. He was a kind and affectionate husband and father, and provided diligently for his family. We would pray the mercy of the Lord to be upon them and upon ourselves. We loved Brother Walker while he lived, and revere his memory now that he is no more among us in this life, and hope to be with him in the life above and beyond, where all is eternal happiness with the Lord. Amen."

W. A. CASHION, *Moderator*,

R. J. SMALL, *Clerk pro tem*.

MRS. EMILY FENDLEY.

Sister Emily Fendley, widow of the late Elder William Fendley, departed this life at 5 o'clock a. m. July 24, 1901, at the ripe age of 93 years and 13 days. She was born July 11, 1808, in Oglethorpe County, Ga.; but when she was quite young her parents, Mr and Mrs. Phillips, came to Alabama and settled in Montgomery County, in the neighborhood of Old Bethel Baptist church. On the 6th day of October, 1825, she joined her lot in marriage with William Fendley, and in the month of November, 1827, they were received into the fellowship of the church at Old Bethel, and were baptized on Christmas day following, Elder McLemore officiating. In September, 1835, brother William Fendley was ordained and clothed with the full functions of the gospel at Bethlehem church, in Montgomery County, Ala., and for 37 years faithfully served the churches of his bounds as an obedient servant in the vineyard of his Master, when he laid aside his armour and peacefully fell asleep in Jesus.

During this long and faithful service our dear departed sister was in deed and truth a helpmate to her husband, walking as becometh the

wife of a minister of the gospel, faithful in her house, and, although she with her increasing family was so often left alone, deprived of the company and blessings of the presence of a husband and father, she murmured not, but encouraged him in every way in the discharge of his duties as a servant of Christ.

Sister Fendley, or "Grandma," as she was called by almost everyone who knew her, was a remarkable woman in many ways. She was wholly illiterate so far as letters were concerned. But the Lord had blessed her with a wonderful memory; she could repeat, word for word, many of the hymns used in the churches. She was also gifted in the Scriptures. She was perfectly familiar with many Scripture texts, which seemed more plainly to express her belief in the doctrine. According to her experience, salvation is *wholly of grace*, and that according to God's eternal purpose and choice before the world began. For this doctrine she earnestly and faithfully contended, without abatement or varying for the long membership of 74 years, notwithstanding the churches of her bounds had suffered much from various causes, among them the great falling away in the memorable division in 1837-8. In those days of strife and bitter contention in the churches of this—then Alabama—Association, when the conflicting elements could remain no longer together in peace and fellowship, a separation was the only thing to be done. The issues upon which they joined are too well known to mention here. Guided by her experience, and what she had learned in the Scriptures, sister Fendley stood on the old landmarks, and earnestly contended for the faith once delivered to the saints, and to the day of her death, was the same zealous, faithful, peace-loving member, enjoying the high esteem and fellowship of all her brethren and sisters.

Truly a mother in Israel has fallen, and the vacant chair is found not only in her immediate home, but in almost every home in the Ebenezer Association. But we mourn not as those without hope, 74 years of earnest, zealous service of God, and the fellowship of all the churches—74 years in love with and loved by the brethren of all the churches may inspire strong hope and consolation concerning the dead who die in the Lord. "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."

Sister Fendley raised a large and interesting family, most of whom are yet living. Her grandchildren, great-grand, and great-great-grandchildren are rather numerous—numbering perhaps 150 souls.

In the death of this dear sister in the Lord the church has suffered a great loss. But we have great consolation in the midst of sorrow, believing that the exchange was great gain to her. For her death had no terrors. She, in her latter days, was often heard to say: "I am only awaiting the summons. I am ready to go whenever the call is made." How beautiful! How expressive of perfect resignation! "Only awaiting the summons!" What strong consolation of hope! But I fear I am extending this notice beyond the limit. She was buried, as she requested, in the King graveyard, between her husband and son William. Services were held at the grave, conducted by Elder O. H. P. Cook, assisted by Mr. W. H. Dean. May God be gracious and build us up in the strong consolation of hope, and resign us to His holy will in all things; for truly we know that all His judgments are just and righteous altogether. In hope of the resurrection and eternal life.

Greenville, Ala.

E. L. NORRIS.

Many things are new in manner that are not new in kind; and, if men wish to do so, they will find much that is worthy to observe.

THE SHEPHERD'S STAFF.

The Shepherd's Staff will not be issued before September, and if it be not of the Lord's will and direction, I pray Him to prevent it altogether, for, only as directed of Him, could we hope for it to be a blessing to His people.

J. C. DENTON,
Madisonville, Texas.

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Vol. 23.

No. 11.

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THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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The Gospel Messenger.

NOVEMBER, 1901.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 23. WILLIAMSTON, N. C., NOVEMBER, 1901. No. 11.

SWEET IS THE TRUTH.

Sweet is the truth that our Father has given—
The promise of rest with Jesus in heaven;
This hope is my joy as onward I run,
That with the glorified I shall be one.

O, shall I be one? Shall I be one?
When my tears and trials are done,
With Him in glory, shall I be one?
With Jesus be one?

Often I'm sick with my burden of sin;
Often I long the new life to begin;
Often I wonder when time shall be done,
Shall I in heaven with Jesus be one?

Sometimes I hear in my soul a sweet voice,
Making each pulse-beat of life to rejoice;
Showing acceptance with God's loving Son,
And that with the ransomed I shall be one.

O, how these sweet tokens banish my fear,
Making the pathway of pilgrimage clear;
I see the redeemed out-shining the sun,
And that thro' God's mercy I shall be one.

Patient and hopeful, I'll journey along,
Chasing my sadness with prayer and with song;
Placing my trust in the crucified Son,
That with Him in glory I shall be one.

—S. B. LUCKETT.

BIOGRAPHICAL.

[Republished by request from THE GOSPEL MESSENGER, February and March, 1884.]

ELDER W. M. MITCHELL.

My parents, James and Margaret Mitchell, were born and raised in York and Chester districts, South Carolina, and the youngest of their eight children was about five years old when they emigrated to Troup County,

Ga., in 1833. My father's ancestors were from Virginia, and my mother's parents had two children born unto them before they left Ireland. Her maiden name was McCammon.

I was born January 10, 1819, four miles from Chester Court House, S. C. Neither of my parents were members of any religious sect or church during my raising. A sister younger than myself united with the Baptists at Emmaus, Troup County, Ga., before the division, when she was fourteen years old. This was the first one of my father's family who had ever made any religious profession.

I was about fourteen years old before I had ever been to a Baptist meeting, though I had many serious thoughts about God, sin, death, and eternity, when I was very young. My parents, though strictly moral, honest, industrious, and energetic, were very poor, and but for the thirst implanted within me for an education, I never should have had enough to have done me any good. From my childhood up to the present my life has been one of hardships, toils, sufferings and afflictions, but God has been with me, even in the furnace of trial.

When fifteen or sixteen years old, at meeting one day, I felt deeply convicted for sin, and, for the first time in my life, got on my knees, begging God to have mercy upon me, while a minister was praying publicly, nearer to me than I ever before had been to any one when engaged in prayer to God. Up to that time I had never heard a prayer in my father's house.

I struggled along for many months, trying, in my ignorant and imperfect manner, to pray to God to show me the right way, but it seemed that I was cut off from all hope or mercy, when, one day, I was plowing near the house, feeling that I could not live with such a burden of distress upon me. I stopped my horse, because I thought in a moment I would be in eternity, in my guilt and sins. But the next thing I remember, I was standing with uplifted hands, saying, "Thank God! I can praise His name now!" Creation looked beautiful, joyous and lovely. I had no view, however, nor knowledge of the plan of salvation, nor any point of gospel

doctrine, nor order in the church. I only knew I was then happy, and believed that it was the Lord's work, and felt in my soul to thank Him for it. But soon I fell into much distress of mind. I could not live free from anger, passion, and many other vain and foolish things, which I had thought Christians never had about them. My distress on this point was beyond all description. I read the Bible through twice to ascertain its teachings, and know my own condition and remedy for it, if possible. But it was a sealed book to my understanding on that most important of all points to me.

Finally I tried to think no more about it, and gave myself up to many frivolities and worldly amusements—dancing and such like. But even while thus engaged, I felt ashamed of my folly, and went with a heavy heart and sorrowful spirit, and vainly tried before my youthful friends to put on a cheerful countenance.

In 1837 my father moved to Macon (now Lee) County, Ala., within three miles of where I now write. The Creek Indians had but recently left this country, and there were but few white settlers or churches. Previous to that time the Baptist denomination had divided on the modern missionary institutions, and in a short time after we had come to Alabama, a church was constituted about eight miles from us, of the Primitive Baptist faith and order, taking the name of "Providence." My sister, in the division, had remained steadfastly with the Primitive Baptists, and she soon put in her letter with the newly constituted church. She was an humble, meek, and devoted Christian woman, and desired always, if possible, to promptly attend her meetings, though so distant. But as she was the only member of the family of nine that belonged to the church, and my father was bitterly opposed to the Old Order of Baptists, it was with much difficulty that I could make arrangements to get off with her to meeting.

I had occasionally told some of my exercises of mind to Methodists and Missionary Baptists, but still remained under a cloud of darkness as to my real condition. I knew a change of some kind had been wrought in me, but still I could not claim that I had a hope in Christ. Finally I arrived to the age of 21 years. My

work had been heavy, hard and laborious, from my youth up to this time. Several times I had gotten badly hurt from heavy straining and lifting about a saw-mill, and other heavy work. This, doubtless, laid the foundation for the continual sufferings and bad health I have had through life. By urgent request, I took charge of a little country school in 1840, as my first business in life for myself. I had nothing, nor any prospect for support in life save by my own labor. To keep in advance of my students, my mind was overtaxed. My troubles pressed me much, and my health so declined in two years that I had to seek other employment.

About this time I determined never again to relate my troubles of mind about my condition to any one. And as I had frequently been urged upon to unite with some religious sect, I also determined that I would never do that, because of such a feeling sense of unfitness. I determined, however, to live as orderly, upright a life as I possibly could, no matter what my condition otherwise might be. I had no love nor desire to sin.

But very soon after forming the above resolutions I became deeply distressed in mind. I was heavily burdened as though there was some important work for me to do, but I did not know what it was. I was one day alone attending to a saw-mill, and so heavily pressed at my heart that I dropped on my knees to pray. All I could think of to say, and all my inward promptings were: "Lord, what wilt thou have me to do?" "What wilt Thou! what wilt Thou! have me to do?" Very suddenly, as if one had spoken, it rushed into my mind, "Go and read the 12th chapter of Isaiah." This was so irresistible that I stopped the mill and went to the house, and opened the Bible and read till I came to the 4th verse of that chapter, "Declare his doings among the people, make mention that his name is exalted." In one instant it seemed to be spoken within, "You have to preach." I instantly spoke out, involuntarily, and said, "That is not so, I know, for I am not a member of the church, and I am too ignorant."

I returned to my work in still deeper mental trouble than before. I was fearful it was only a vain imagination, and often went to the woods alone and fell on my

face weeping and begging the Lord to remove such thoughts from my mind, and never to allow me to enter into, nor disgrace the holy and sacred calling of preaching. I could not believe these impressions were from the Lord.

In order to comply with a previous engagement, and thinking also that it might, to some extent, relieve my troubled mind, I was married to Miss Mary E. Taylor, June 2, 1842. In spite of all my efforts to appear cheerful in the presence of my wife, who was then not quite sixteen years old, I, in a few days, disclosed to her some of the troubles of mind I have related above. She said she was sorry that she could give me no comfort, as she knew nothing herself about such things; but advised that I talk to her father, who was an orderly and devoted Primitive Baptist of many years standing. I did so, and if ever my soul was fed and instructed, it was then. He told me his Christian experience, and quoted many Scriptures, which I had often read, but could not see their application till he explained to some extent the nature of the spiritual birth—warfare between flesh and spirit, the promptings to obedience, and the opposition of our fleshly nature to it, the chastening of our heavenly Father upon disobedient children, darkness of mind, hardness of heart, and continual tossings, temptations and trials that would come upon those who were “quenching the spirit” of obedience which the Lord had wrought within them.

While the dear old brother was talking, the Lord was pleased, to some extent, to open my heart to understand the Scriptures in their application to my case, in a sense I never had before seen. O, I felt it! and thought I then knew it was God’s truth, and wondered why I had not seen and known it sooner.

The next meeting at Providence, where my sister, Lucinda, was a member, I talked to the church, was heartily received into fellowship and baptized the first Sunday in August, 1842, by Elder J. J. Dickson. The same day I was enabled in much conflict of mind, to engage with the church in communion and feet-washing. Riding along on horseback, and carrying my wife

behind me (as that was the only way we had then), I felt so light, free and happy that I could scarcely forbear shouting and praising God aloud.

Soon after this, myself and wife set up to house-keeping in a little log cabin sixteen feet square, built by my own hands. Before retiring to rest the first night, I told my beloved wife, as we were young, very poor and ignorant, and just starting to keep house, we needed God's care and direction through life, and, though I had never tried to pray in public, we bowed together in prayer, and in a very weak and trembling way, I tried to implore the God of heaven to take care of us, and to keep and instruct us in the right way. And truly the Lord has done it, but it has been in the furnace of trial, a way that our rebellious nature would not have chosen.

In February, 1843, I was one of six members in the constitution of Mount Olive church, of which I am now (1883) a member and pastor. In relating my experience to the church when I joined at Providence, I said nothing about what had occurred some months before, when I was irresistibly driven to read the 12th chapter of Isaiah, nor had I mentioned it in conversation to any person. I tried to comfort myself with the thought that when I had told the church what I hoped the Lord had done for me, that I had thereby "Declared the Lord's doings," and that it did not mean that I should ever preach. If I only could have believed that I could preach the gospel, and that the Lord had impressed my mind so with it, and required it of me, I was willing, I thought, to make the effort. I was chosen clerk of the newly constituted church at Mount Olive; Jesse Taylor, my father-in-law, was set apart as deacon, and Elder Wm. Cadenhead was chosen as pastor. The church prospered, but the weight of the gospel ministry had become so heavy upon me, at times, it seemed that I would die if I continued to suppress it. The fourth Sunday night in May, 1843, I bowed in prayer with my wife at home. Never in all my life did I have such a feeling sense of perfect nothingness before God. I seemed to be drawn into the immediate presence of His blazing purity and holiness. I felt myself to be nothing but a poor, dry lump of polluted clay in the hand of

an Almighty Potter who was able to fashion me just as He should please. Rising from prayer, I walked across the room, and my wife, seeing that something unusual was the matter, began to cry, saying, "What is the matter, you are pale as death?" After trying to answer, I at length raised my hands, exclaiming, "I have to preach or die." This was the first expression I had ever given to any one indicating such a thing. It gave great relief to my wife as well as to myself. We soon hurried off, though 10 o'clock in the night, to my father-in-law's, near a mile distant, for I felt that to tarry another hour would be death—but, finding the family all in bed, and my feelings much subsided, the only reply made for a time to questions asked us, was by the sobs and tears of my wife and by my downcast and dejected looks.

A few months before this I had got badly and permanently hurt for life. My breast-bone was broken, and just above my heart there was an internal rupture of some of the ligaments from my left arm. I was just starting in life, and this affliction disabled me entirely for work, and cut off every visible means of support. My arm perished away and I could not lift anything with that hand. I wore a broad bandage around my chest, as tight as I could well bear it, for several years, and never was I, at any moment, clear of severe suffering—sleeping but little, unless propped up in the bed. Over forty years have passed, and I yet suffer with this wound, though not so badly as I did then.

Under these circumstances the reader may faintly imagine my mental agonies the night I went to my father-in-law's, as stated above. We did not tell the old people what had occurred, nor why we had come at that late hour, till next morning. The dear old brother gave me much comfort, saying that he was not surprised, and that the brethren and sisters generally were weighted with it, and believed that the Lord had laid that work upon me.

After conversing with the dear old father in Israel, I felt much strengthened, and never in all my life for a whole day, did I have one scripture after another to pour into my mind with the clearness and power it did

that day. Texts that I had read years before with no understanding, now seemed to be unfolded so clearly that I wondered why I had not seen it before.

But it was nearly a month till our next meeting at Mount Olive, and before that time my mind became dark, and my joys dried up. The pastor of the church did not come at the next meeting. By urgent request of the brethren, I said a few things, and the church went into conference and gave an expression of their desire for my exercises in the ministry—announcing also that I would preach the next day. I had been a church member about eleven months.

Sunday morning, the fourth Sunday in June, 1843, arrived, and as no minister was present to encourage or comfort me, the deacon opened meeting by prayer, and the youthful speaker took his text, and for about two hours the Lord gave him sweet liberty to "Declare His doings among the people." My mother had given a reason of her hope in Christ and been received by the church on Saturday, but her baptism was deferred by the absence of the pastor. My father was a well-read man, of good mind, Arminian in his religious views, and most bitterly opposed to the doctrine of Primitive Baptists. When my mother went home and told him what she had done, and that I was to preach next day, and asked him to go out and hear me, he said with anger, "No; I will leave here, as it seems you are all going against me! I wonder that the earth don't open and swallow you all up who go to hear such God dishonoring doctrine preached!"

But the Lord directed my father's steps so that when I rose to speak I saw him with angry countenance sitting on the back seat, right before me. Of all men in the world, I dreaded him most. But when I saw the big tears trickling down his furrowed cheeks, I felt assured the Lord had given him life divine, and with it, hearing, seeing, feeling, and understanding.

One month from that day my mother was to be baptized, and my father was the most miserable man, apparently, I ever had seen. He opposed mother's baptism, but told her in presence of witnesses, if she would wait another month and he could not go with her, he

would not oppose—thinking, as he afterwards said, that he would be dead before that time. In much agony of mind, my mother waited, and in a few days the Lord set my poor father free, so that the family had a day of rejoicing, joy and gladness. My wife, too, had obtained a good hope through grace, in the Lord Jesus, so that when our next meeting came, the word of the Lord was made manifest that "They that sow in tears shall reap in joy." And, indeed, after many days of trial, it was a time of joy to me when I saw my father, mother, and wife, all led into the water at the same time and baptized by the pastor of Mount Olive, Elder W. Cadenhead, the fourth Sunday in August, 1843.

Finding that I can not give even a brief synopsis of the dealings of the Lord with me these forty-one years in the wilderness, without extending this article far beyond the limit originally designed, I will close by saying I was ordained to officiate in all the functions of the gospel ministry, July, 1845, by Elders J. Blackstone, Moses Gunn, J. M. Pearson, Josephus Barrow and J. J. Dickson, all of whom are dead, except the last named.

If the readers of "The Gospel Messenger" desire it, I may, if the Lord permit, at some future time extend the above synopsis so as to embrace a few years more of the way the Lord hath led me.

Very affectionately, your brother in the bonds of the gospel,

W. M. MITCHELL.

Opelika, Ala., November 20, 1883.

DEAR BROTHER HASSELL:—The following communication from Sister Blasingame has been a source of comfort and encouragement to me, so much so that I send it for publication in "The Gospel Messenger," instead of destroying it, as she directed, hoping she will pardon this liberty for the sake of others who, like myself, often experience the like feelings of weakness and unworthiness. When we read the experiences of the children of God it begets a feeling of loving sympathy and fellowship, even for those we have never seen, and may never meet on earth, and they seem dear to our hearts. Christian fellowship is the most sacred bond that unites the

children of God, and it should, therefore, be cherished above all other relations of life, and we should so live and demean ourselves one toward another as to fully maintain and strengthen it rather than to sacrifice it for any carnal consideration. May goodness and mercy follow you, dear sister, all the days of your life, and may you dwell in the house of the Lord forever.

J. E. W. H.

Musella, Ga., September 5, 1901.

DEAR ELDER HENDERSON:—I have never met you, but hope you will excuse the liberty I take in writing to you. I have long loved and esteemed you highly as an humble Christian and able minister of the gospel. I am at home this evening alone, and feel so sad and cast down, as one that is ready to perish in the land of bondage; but I am such a great sinner I know that I don't deserve any better. I feel that the Lord has been good to me all the days of my life. He is a great King above all gods, is high above all the earth, and a present help in trouble. Oh that I could show forth His salvation from day to day! My greatest desire is to live my profession; but I fall so far short of it that I often fear I am not a Christian. Lord! save or I perish. Oh that I could fall at His feet and beg for mercy! "Father, I stretch my hands to Thee, No other help I know; If Thou withdraw Thyself from me, Ah! whither shall I go?" "Thy promise is my only plea; With this I venture nigh; Thou callest burdened souls to Thee, And such, O Lord, am I." Dear brother, I think I know what David meant when he said he was a worm, and no man. Yes, I am nothing, and less than nothing: will you pray for poor me? Sometimes I feel that there is no place low enough for me to bow before the Lord; to bury my face in the dust, I feel, would not be low enough.

Dear Elder Mitchell's death was very sad to me. I feel that I have lost a true friend and father in Israel. Surely I did love him as a father; but I feel that the church is yet blessed with gifted and faithful men, and may the Lord long spare you, dear brother, to write for

the dear, good "Messenger." Your words are soul-cheering to me. For a long time I have had a great desire to see you and hear you preach. Please excuse this imperfect letter, and, when read, destroy. May the sweet presence of Jesus be with you. Do pray for me.

Mrs. EMMA BLASINGAME.

"Mountain Home," Ida, Va., September 9, 1901.

DEAR BROTHER HASSELL:—Feeling my dependence upon the sovereign mercy of God—hence the obligations I am due Him to diligently discharge the duties of life, both temporal and spiritual, thus manifesting my appreciation of His goodness to me, I now with great pleasure forward you \$1 for the much loved "Gospel Messenger" for another year. Dear Brother Hassell, how dear you are to our precious Heavenly Father, and all the readers of your most excellent paper, for your untiring labors of love for His cause, and the "poor and needy" of His little flock! How sorely we are afflicted on the death of our venerable editor, Elder Wm. Mitchell, but how our hearts are touched with deep gratitude to Him for letting his mantle fall on Brother Fisher! I feel that the selection is the direct operation of His Holy Spirit, and will without doubt redound to His honor and glory. Dear Brother Henderson seems to think his health is failing rapidly; how it grieves us! May God speedily restore him, and give him length of days to be spent in comforting bleeding Zion, as he has so pathetically done in the past, and strengthen you, our precious brother, day by day, to "Cry aloud and spare not," etc.

We were disappointed that you nor any of our North Carolina preachers visited our Associations. But we were blessed indeed with able preaching. How good the Lord is! "We lacked nothing." Encourage us by the visit soon, you and Brother Lawrence have promised.

Your sister, I hope, in bonds of Christian affection,
LUCY G. BRUMBACH.

Self-seeking has no centennial.—Benjamin Harrison.

YOUTH'S GUARDIAN FRIEND.

We have decided to publish this proposed magazine. The first issue will be mailed so as to reach the homes of patrons by Christmas, unless some unforeseen hindrance intervenes.

We now call upon all who truly admire beautiful character and will take pleasure in disseminating the true principles of morality to solicit subscriptions, and send names and amounts. And all that have sent their names may forward subscriptions at fifty cents each, or send a club of five or more, which we prefer; and the magazine will be sent free to those who send said clubs with remittances for the same; \$2.50 for club of five.

It will be a thirty-two page monthly magazine at fifty cents per year, which will be very reasonable.

All remittances of money may be sent at our risk, either by Money Order or Draft; or by Registered Letter when amount does not exceed \$10.

Interesting articles pertaining to morality and the happiness of children will be highly appreciated, but they must not be too lengthy.

Address all communications to J. M. Thompson, Greenfield, Ind. Exchanges please copy.

Pazewell, Ga., September 16, 1901.

Elder Sylvester Hassell, Williamston, N. C.

DEAR BROTHER HASSELL:—I am working for a Southern Publisher at a salary of \$20 per month, and thinking that you might know some ladies among your many acquaintances that would be glad to secure the same position is why I write you. The work is light and does not require more than four or five hours per day. Can be done at home without interfering but little with any lady's domestic duties. If you know anyone who would likely accept such a position, please send me their address or tell them to write me, and I will write them fully about the position and how to secure it.

Your sister, I hope, Mrs. EDGAR STEWART,
nee Eve Jones, of Butler, Ga.

P. S.—If you think it would benefit any of the many sisters who read "The Messenger," you can publish this letter in "The Messenger."
Mrs. E. S.

EVIL.

There seems to be a vast difference between the evil that God does and the evil that man does. "Omri wrought evil in the eyes of the Lord, and did worse than all that were before him (1 Kings xvi. 25).

"What! shall we receive good at the hand of God, and shall we not receive evil?" (Job ii. 10).

"Shall there be evil in a city and the Lord hath not done it?" (Amos. iii. 6).

"I make peace and create evil: I the Lord do all these things" (Isa. xlv. 7).

"Evil shall slay the wicked" (Psalms xxxiv. 21).

"Thou lovest evil more than good" (Psalms lii. 3).

"The evil bow before the good" (Prov. xiv. 19).

"Ah, sinful nation, a people laden with iniquity, a seed of evil doers" (Isa. i. 4).

"Woe to them that call evil good and good evil" (Isa. v. 20).

"Behold, I frame evil against you" (Jer. xviii. 11).

"Why think ye evil in your hearts" (Matt. ix. 4).

Now the evil that man does is sin, which none of us will deny; and the evil that God does is punishment for the evil that man has done, which is taught throughout the whole Scriptures. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12). "Death is the wages of sin" (Rom. vi. 23). It was for the wickedness of the people that they were destroyed by the flood. It was for Cain's wickedness that punishment was put on him (he said "greater than I can bear"). It was for sin or disobedience that Adam was driven out of the garden and died the same day, brought death on the whole of his posterity. Sin came by Adam, and death by sin, and death has passed on all, for all have sinned in Adam, and why is there so much said about sin, or evil, when the Scriptures are so plain on it? Sin is darkness; God is light, in Him is no darkness at all.

S. A. RICHARDSON.

Christianity is not an institution—it is the energy which creates institutions.—John Clifford.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 J. E. W. HENDERSON, Troy, Ala. } EDITORS.
 J. H. FISHER, Graham, Tex. }

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 who prefer to do so, can hand or send remittances to Elder Henderson or Elder Fisher.

“ 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.

GOD IS A VERY PRESENT HELP IN TROUBLE.

Psalms xlvi. 1.

There was no trouble in the Garden of Eden until Adam and Eve disobeyed the wise, beneficent, and righteous commandment of God. But for sin there would be no trouble on earth to-day. The voluntary and inexcusable sins of the human race have brought down upon them the righteous judgments of a Most Holy God, who not only never compels but never even tempts any creature to sin. By their natural birth all human beings are sinners, and therefore children of wrath, and might justly be consigned to everlasting perdition. Even the unregenerate sin against the light of nature, of reason, and of conscience, and of the written Word of God; and the regenerate sin also against the light of the Holy Spirit, even grieving Him and apparently, and temporarily quenching His sanctifying influences. It is no wonder, then, that we live in a world of trouble—a world both of inward and of outward trouble. Our sins separate us from the face of God—and this is the greatest source of inward trouble to the children of God; and losses, crosses, persecutions, reproaches, pains, diseases, deaths, and partings are forms of outward trouble from which we suffer. God exalts His dear, humble, holy, and loving Son to be a Prince and

a Saviour, to give repentance to Israel, and forgiveness of sins (Acts v. 31); and He melts our hard, and comforts our broken, hearts with the precious assurance that, because of His everlasting love of us, He has given His sinless Son to be our sin-atonement sacrifice, and made Him unto us our Wisdom, Righteousness, Sanctification, and Redemption; and He enables us to feel that the Lord Jesus is our eternal home and refuge from sin and Satan, death and hell, "our hiding place from the wind and covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. xxxii. 2).

In the forty-sixth Psalm the inspired writer is especially speaking of God as the sure and accessible and almighty Protector of His people from all outward troubles, arising from the convulsions of nature, the commotions of nations, and the persecutions of their enemies; He will deliver His people from all these trials and from all their temptations and afflictions of every kind, either before or by their death; and, dwelling in their renewed hearts, He will refresh and gladden and cleanse them with the pure and abundant and everlasting river of His love, and thus prepare them for a blissful and endless residence and communion with Him in the Heavenly and Eternal City of His immediate abode, where sin and all its consequences of sorrow will be forever done away.

The Psalmist says: "God is our refuge and strength, a very present help in trouble," or, as the latter phrase literally means, is "found greatly a help in trouble." His people have tried and proved Him to be an ever-present and all-sufficient Helper in all their troubles of the past, and they will certainly experience His unfailing help in all the troubles of the future. He is very near to them, even dwelling in them, is nearer to them than the nearest creature relative and friend, nearer to them than any enemy or trouble can be. "They that trust in the Lord shall be as Mount Zion, which can not be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever" (Psalm cxxv. 1, 2). They that trust in themselves, their own wisdom,

righteousness, and strength, or in those of any other creature, will certainly be removed from such a sandy foundation; but those who are enabled by Divine grace to trust in the Lord can never be removed from the Rock of Ages upon which He has established them. They have received within them a heavenly kingdom which can not be removed (Heb. xii. 28): and when the flood of fiery wrath is poured out by a righteous God upon a sinful world, they will be safely sheltered in Jesus. They may not be able now to understand the reason for the sore trials visited upon themselves; but they feel assured that their Heavenly Father is a God of infinite wisdom, power, love, and faithfulness, and that He purposes and overrules all things for their spiritual good and for His glory, and, at the bottom of their hearts, they desire His will, and not theirs, to be done. Thus, by both suffering and grace, they are being more and more conformed to the image of their Perfect Redeemer; they are brought more into the fellowship of His sufferings and the conformity to His death; and just as surely as they suffer with Him on earth, they will at last reign with Him in glory. They will, when called from time, see their loving and holy Saviour as He is, and they will be like Him and will be satisfied. Not only in every other trouble, but also in death, in judgment, and in eternity, they will find that their Covenant God is their Refuge and Strength, their Help and their Salvation; and they will thankfully and joyfully ascribe unto Him all the glory of their deliverance from sin and sorrow, death and hell.

S. H.

GROWING IN GRACE.

We would speak of grace in this article in the sense of Divine favor, i. e. in the favor of God. It is believed by all Christians who are acquainted with the teaching of the Holy Scriptures that they are saved by grace, that they are subjects of electing grace; redeeming grace, and of purifying, regenerating grace. The grace of God which saves the sinner from his sins is free and sovereign, and is also full and sufficient to save from sin; this

grace, therefore, does not grow, does not increase nor diminish; it is not influenced by human exertion, nor can it be defeated in its object by human neglect. And yet the children of God are admonished to grow in grace, and in the knowledge of Jesus Christ. 2 Pet. iii. 18. The sense of this Scripture seems to be that the children of God may, by faithful application to the study of the Scriptures, and discharge of the duties to which they are therein instructed, increase their knowledge of this grace, and thereby increase their enjoyment of it. This course on their part does not add to the fountain of grace, but draws from it that peace and assurance so necessary to their happiness and usefulness in this life.

As plants, rooted in the soil, so the children of God are rooted and established in Jesus Christ, and must derive all their strength and comfort from Him; and as living plants, they are susceptible of a vigorous growth or development according to the facilities afforded them in the providences of God. And while it is true that all do not share these outward providences in equal measure, yet it is the duty of all who are so blessed with even the least advantage to improve it to the utmost extent.

We can never learn too much about the blessed Saviour, nor be too earnest and devoted in His service. If we are provided with a Bible, it is our duty to read it and look to the great Author of it for understanding; and if, in His good providence He sends a Phillip to expound it to us, we should listen with attentive ear, and we may thereby increase our knowledge of its sacred truths, and, like the Eunuch, we may go on our way rejoicing, and have no present need of the preacher who has preached unto us Jesus. And if in the providence of God the mind, and heart, and pen of some writer has been engaged in a written communication of the thoughts presented and impressed upon his or her mind, it is none the less a source of instruction, or refreshment to the soul, and should be received as a message from the God of all grace, and appropriated as a matter of grace. Preachers of the gospel are called by grace to preach the Word, and grace qualifies the hearer to re-

ceive the same; and so also grace prepares the writer to transmit the good message in print, and neither should be ignored or rejected; but we should always take the Holy Scriptures as the standard by which the sayings of preachers and writers are to be weighed and tested.

It is evident to every intelligent mind that the more we know of Jesus the more we admire His holy character, and rejoice in His power to redeem and save us. To know Him is to love Him, nor can we ever love Him without such knowledge. Had the princes of this world known Him they would not have crucified Him; but they despised and rejected Him in their ignorance.

To know Him in the pardon of our sins is life eternal, and this knowledge comes by Divine impression; but after this there is much to be learned about Jesus and about the principles underlying His great work of redemption and ultimate salvation of His people. In keeping the commandments of Christ we have promise that we shall know of the doctrine, whether it be of God, or whether He spake of Himself, as a mere man John vii. 17.

No mortal can plant himself in the soil of Divine grace, yet when one is planted there, he is in position to grow according to the facilities with which he is provided in the providence of God, and there is no excuse for neglect in the matter of improving such talent as we receive of Him. True, as the Apostle Paul has taught, all the members have not the same office, but all are members of the one body of which Christ is the Head "from whom all the members 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."

The above Scripture shows the importance of all the members being active in the sphere for which each is severally fitted and qualified. If you remove the needle from a sewing-machine, it can not be operated to any advantage—though so small and slender in its proportions it is indispensable to the work designed. And if the feed-tram and shuttle were exchanged, or put each in place of the other, it would be impossible to sew a

stitch with the machine. Therefore, let each member work—yes, work—in his proper place, and all will go well.

J. E. W. H.

DEACONSHIP.

“For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus.”—1 Tim. iii. 13.

The deacon is to stand between the pastor and the church. He is a practical medium or link that ties the two together. The minister is to give himself to “prayer and the ministry of the Word,” but the deacon is to lead the membership to practice what the faithful minister teaches. He sets the example for the others on the lines of duty required of the church.

The deacon can do more than anyone, by his influence and example, in showing all the other members how things should be done.

The minister reads the Bible, explains it, and tells the people how to keep the commandments and observe the ordinances, and the deacon by example shows them just how to carry it out, and leads them on to gospel practice.

The general in the army tells the soldiers how to proceed in battle, where and how to attack the enemy; then the captains and colonels personally show and lead the men on to observe these commands. So it is with the deacon. He comes in direct and personal contact with the members, tells them and shows them how and what to do. The deacon, by this direct contact, becomes stronger and bolder in the righteous doctrine and practice of the Scriptures, and thus secures to himself a “good degree and great boldness in the faith which is in Christ Jesus.”

But no deacon can ever secure this good degree and boldness in the faith who does not use the office of a deacon well.

Notice it is an office. No man can secure the indorsement and blessings of his great Commander, unless he uses his office well. It is a great office because the God of heaven has arranged it in His blessed kingdom. It is an office in the kingdom of heaven.

What a sacred trust! How the membership should respect the office that God has instituted. They should respond to his call and "assist him in whatsoever business he hath need of them." For the deacon, as Paul said of Phebe, is to succor not only such as Paul, but others also.

You will see, by reading Acts vi. 3, that the work of a deacon is that of attending to carnal or natural business, and I maintain that he should have business qualifications. He should possess business judgment in financial matters. He may not have qualifications to teach in the sense of preaching, but he may teach even a minister how to live economically, the importance of paying his debts, dressing modestly, controlling his children, and to preach a full gospel, so that he could be free from the blood of all men.

The deacon may warn the covetous publicly, and encourage those who are doubtful, ask all to be free with him in telling him their financial condition. He should find out and keep some kind of record of what the various members are doing. He should not report them to the church for a neglect of duty until he has faithfully labored with them.

The deacon loves and sympathizes with the poor and needy. His bowels of compassion and pity yearn and long for their relief.

Like the ancient apostles, he is "forward to remember the poor." The suffering poor is first with him, and the needs of his pastor come next. If he is a true deacon, these objects are his constant study and care. If he earnestly leads and shows his church how to reasonably attend to these things, he is "purchasing to himself a good degree and great boldness in the faith which is in Christ Jesus."

A scriptural pastor may develop a scriptural deacon; and a scriptural deacon may develop a scriptural pastor, unless he is already such. But one can not fully come up to the mark of the high calling, unless the other comes up with him. It is like oxen yoked together, one can not go on and reach the top of the hill unless the other comes. Which of us is pulling the other back? Let us pull together, travel together, and stay together

until we hear the holy voice saying—"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

J. H. F.

QUESTIONS AND ANSWERS.

1—Q. Should a member of a Primitive Baptist church be dealt with for getting others (of the world) to unite with him in using mob violence upon the person of another? A. I have never myself heard of a Primitive Baptist doing such a thing, for they are a law-abiding people; if one should so far transgress both the spirit and the letter of the Scriptures, he should certainly be brought under church discipline for it. The Lord plainly commands us, in His Word, to be subject to the powers that be, which are ordained of Him for the punishment of evil-doers, and to abstain from using violence upon any man (Rom. xiii. , Titus iii. 1, 2; 1 Pet. ii. 13-17; Psalm xi. 5; Isa. liii. 9; Luke iii. 14; Matt. v. 44, 45).

2—Q. Should a person who denies that a negro has a soul be appointed by a church to the deaconship, or ordained by a presbytery, or retained in that office by a church? A. He should not; for he is not sound in the faith (1 Tim. iii. 8-13). The weak and wicked falsehood that negroes have no souls and are not, therefore, human beings, would, if fully carried out, release them from accountability for crime, and would justify the other varieties of the human race in treating them as beasts; and this despicable falsehood is a contradiction of some of the clearest statements of the Scriptures, such as Psalm lxviii. 31; Acts viii. 26-40; xvii. 26; Rev. v. 9.

3—Q. Should a church choose a brother, whose wife is a Missionary or New School Baptist, to fill the office of a deacon? A. In 1 Tim. iii. 11, the Apostle Paul, after speaking of the qualifications of deacons, says—"Even so must their wives be grave, not slanderers, sober, faithful in all things." The word "their" is in italics, showing that it was supplied by the King James

translators, and is not in the original; and the word rendered "wives" is in the Revised and latest Baptist Versions rendered "women"—"Women in like manner must be grave, etc." In Rom. xvi. 1 Paul calls Phebe a servant (literally, a deaconess) of the church which is at Cenchrea. These facts lead many of the best scholars to think that there were female deacons in the apostolic churches to attend especially to the peculiar needs of the poor and afflicted female members of the church; and, therefore, that 1 Tim. iii. 11 refers not to the wives of deacons but to the female deacons of the church. But if the passage refers to deacons' wives, it simply requires them to be "grave, not slanderers, sober, faithful in all things," and, while these qualities are, we think, best seen in true Primitive Baptist women, they may also be seen in some women who are not members of Primitive Baptist churches.

4—Q. Should instrumental music be used in our churches? A. I think not, because neither Christ nor His Apostles ever used it or commanded its use in the simple spiritual churches of the Christian dispensation. In singing the praises of God, they uttered the sentiments with which God had inspired their hearts, and they expressed those sentiments with the voice which He had given them; and we should be content to follow their precept and example (Matt. xxvi. 30; Mark xiv. 26; 1 Cor. xiv. 15; Eph. v. 19; Col. iii. 16).

5—Q. What do you think of holiness people (professing to live in sinless perfection) and of women preachers? A. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8). Those who had most of the Spirit of truth in them, and who proved it by their lives, teachings, and sufferings, the prophets and apostles, felt and confessed their deep sinfulness before the Lord, and that their salvation was entirely of God's free and unmerited grace (Job ix. 30, 31; xlii. 6; Isa. vi. 5; lxiv. 6; Dan. ix.; 1 Cor. xv. 9, 10; Eph. ii. 8, 9; Philip. iii. 12-14; 1 Tim. i. 12-16). Those who claim to be without sin do not know either God or themselves; they belie the word of God; and I am credibly informed that many of them are among the most sinful creatures of our race, even going so far as

to claim that they may commit the greatest crimes and yet that these crimes are not sins in them—which is “a doctrine of devils,” indeed.—In regard to women preaching, not only does the New Testament give no such example, but it pointedly and repeatedly forbids it. “Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church” (1 Cor. xv. 34, 35). “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (1 Tim. ii. 11, 12). The God-appointed sphere for woman is the home; when taught of the Lord, she may and should talk on spiritual subjects in the family circle, and her influence, blessed of the Lord, will be for good upon her children.

6—Q. Should a church have a brother preach for her and then refuse to commune with him or to let him act as her moderator in conference? A. I see no consistency in such a course. If a ministering brother is sound and orderly, then sound and orderly churches should allow him to commune with them; and it is usual with our churches to have a minister, if one is present, to act as moderator of their conferences. If a case of peculiar difficulty is likely to arise in the conference, and if the ministering brother is thought to be very deficient in disciplinary ability and some other brother present is thought to be peculiarly gifted in that line, it might be best to have the latter act as moderator. Those who are best qualified for any position generally feel most their want of such qualification.

7—Q. Should a church refuse to commune with another orderly church simply because the latter belongs to an Association which contains a third church which is in disorder? A. Associations are nowhere mentioned in the Scriptures; the first one was organized in Wales October 1, 1649; and, therefore, Associations have nothing whatever to do with the communion of the churches with one another. They were originally established to promote the union, and not the disunion, of the churches.

If churches can not commune until all the other churches in their and in corresponding Associations are in order, the communion of churches belonging to Associations will cease, and the commandment of God will thus be made void by human institutions and traditions.

8—Q. What are your views of Rev. xx. 1-4? When will the thousand years be? A. I believe that the angel here spoken of as binding Satan is the Angel of God's presence, Christ, as in Gen. xxxi. 11, 13; xlviii. 15, 16; Exod. iii. 2, 6, 14; Rev. vii. 2; x. i.; and that by the Angel's binding Satan, and casting him into the bottomless pit, and shutting him up, and preventing him from deceiving the nations for a thousand years, is meant that Christ will, in His almighty power, deliver the world from the presence and temptation of Satan for that period of time, after which he will be loosed a little season, and suffered again to deceive the nations and to move the non-elect to final rebellion against God, when he and his dupes will be cast forever into the lake of fire and brimstone, which is the second death. Whether Christ will bind and confine Satan at His second personal coming to the world, or simply by the power of His Spirit, I am not sure; it may be that His second personal coming to the world is meant in Rev. xx. 11—"I saw a great white throne, and Him that sat on it," etc. I do not know whether the fourth verse refers to a spiritual or a literal resurrection of the martyrs and the saints of Jesus. But I am inclined to believe, with John Gill, the soundest and ablest Baptist preacher since the apostolic age, and with many of the soundest and ablest Bible scholars of ancient and modern times, that (as indicated in Dan. vii. 13-27 and Rev. v. 9, 10) the fourth verse of Rev. xx. means that, after Satan is bound, all the saints will be raised literally from the dead, and they will be changed, and in their spiritual and immortal bodies will reign as priest-kings with Christ from heaven over the earth a thousand years, during which period, though there will continue to be some sin and death, yet there will be much less than before, because Satan will be absent; and, during this transition period from time to eternity, truth and righteousness and kindness and peace and prosperity

will prevail far more than ever before in the history of the world (Isa. xi. ; xii. ; lx. ; Dan. vii. 13-27 ; Joel iii. 16-21 ; Zech. xiv. ; Acts iii. 19-21 ; Rom. xi.). The fact that the period of a thousand years is mentioned six times in Rev. xx indicates to my mind that it is a literal period of this duration. That this period is still in the future seems proved by the facts that the destruction of Mystery Babylon predicted in Rev. xviii. and the overthrow and casting of the Beast and False Prophet into the lake of fire and brimstone predicted in Rev. xiv, are to take place before the binding of Satan during the thousand years predicted in Rev. xx., and it is evident that these great events have not yet occurred. Satan still deceives the world (Rev. xii. 9). As to the time when Satan will be bound, the Scriptures do not tell us, and no man knows. Christ said to His apostles, "It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts i. 7), and when Christ would come the second time to the earth is not known to the angels, and was not known even to Christ Himself in His humanity (Mark xiii. 32). Therefore all His people are to watch (Matt. xxiv. 42).

S. H.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm cvii 8, 43.

THE NEEDY MINISTER PROVIDED FOR.

Trusting wholly in the Lord as we endeavor in humility and love to serve Him, may seem to be but folly in the eyes of worldly wisdom ; but the believer is assured that, where the Lord guides, He protects and provides. The Lord has other ways besides subscription-papers and contribution-boxes to make good His purpose that "they who preach the gospel should live of the gospel," as the following true narrative shows:

"A stranger arrived not long ago in a large city, having come there to preach Christ, trusting in Him who said, 'Bread shall be given him, his waters shall be sure'

(Isa. xxxiii. 16). Very few people were known to him there, and fewer still knew of his desire of preaching the gospel of Jesus in its freeness, making his wants known only to the Lord. A few weeks after his arrival, when walking one Sunday afternoon to his appointed place of preaching, he met with a brother, Mr. D., whom he had seen before, and who was now going to hear him preach. As they were walking on, Mr. D. said, 'I have been looking for you the last few days, having wanted to see you. Were you not praying two days ago for something?' The preacher being silent, not wishing to make known his need, Mr. D. continued: "I know you have been praying, for two days ago, while sitting in my house, I felt thoroughly impressed that you needed money, and so I prepared this letter for you," at the same time handing him a sealed envelope. On his return home, he took it from his pocket; there were three words on the outside—"God is Love," and enclosed was fifty dollars. I need scarcely add that the servant of God had been praying two days previously, while *at the same time* the Lord put it into the heart of one of His children, in another part of the city, to administer to his needs."

S. H.

EXTRACTS.

Forsyth, Monroe County, Ga., April 8, 1901.

Dear Brother Hassell—

I have been a subscriber to THE GOSPEL MESSENGER since 1886. I am still an invalid, and have been for eleven years; seldom ever leave the house, and the only preaching I get is through THE GOSPEL MESSENGER. I love to peruse its pages for the instruction and comfort it affords. May God in His great mercy keep you and guide you by His spirit to comfort and edify His people. Pray for me and mine.

Your unworthy sister,

CARRIE EDWARDS.

Paducah, Ky., February 3, 1901.

Elder Sylvester Hassell—

DEAR BROTHER: You will find enclosed one dollar for another year's subscription for THE MESSENGER, which I do enjoy reading so much. It is such a pleasure to me to read the good letters written by the dear brothers and sisters. I am so far from any old Baptist church that I seldom ever hear one preach. May the Lord's richest blessings ever rest upon you and yours, is my earnest desire, for Christ's sake.

Your unworthy sister,

MRS. ELLA MCFARLAND.

Phoenix, Ala., August 18, 1901.

Mr. Sylvester Hassell—

DEAR BROTHER: Enclosed find post-office money order for \$2, which will pay my subscription up to 1903. I read some pieces that I thought worth what THE MESSENGER costs. It seems to me that the love of God flows through you, and you strive at heart to make peace and harmony reign with God's people. We are having good meetings here. Three were added to our church in July, and six in August, seven of them by experience.

Dear brother, we have been very dry; our crops are sorry, but we will make enough to live on, which is more than we are worthy of. Pray for me.

Your unworthy brother, if one at all,

M. V. CULPEPPER.

Arredonda, Fla., February 8, 1901.

Elder S. Hassell—

DEAR BROTHER IN THE LORD, AS I HOPE: I, after some delay, remit you one dollar for THE GOSPEL MESSENGER for 1901. I don't feel that I could do without it; it is such a comfort to me to read the dear letters from God's dear people that are printed in it, and money could not buy the comfort I experience in reading the editorials. I don't get to hear the word preached often, and I stay at home on Sundays and read THE MESSENGER, for I truly believe its doctrine, and I don't hear what I believe when I go to the world's so-called churches. I feel very lonely and isolated here. It is about thirty-five miles to the church, and none of the Primitive faith that I know of nearer. Pray for me and mine, that I may continue strong in the doctrine of salvation by grace alone.

Yours in hope of eternal life,

KATE L. TORBERT.

Luling, Caldwell County, Texas, March 11, 1901.

Brother Hassell—

Myself and wife are in our 70th year. We are near the same age. I was born November 13, 1831, and my wife was born December 19, 1831. My wife's maiden name was Elizabeth Guttery, a daughter of Elder Robert Guttery, of Walker County, Alabama. Elder R. Guttery was a Primitive Baptist preacher of great notoriety in Alabama for many years. We were married January 9, 1851, Elder James Fitching performing the ceremony. We were both received in the Primitive Baptist church, called San Marcos, in Cuadalupe County, Texas, on Saturday before the first Sunday in June, 1856, and our membership has been with that church without a change to the present day. I commenced trying to preach on Saturday before the first Sunday in October, 1856, and have been the pastor of the church for nearly forty years without a change. There never has been a charge against either of us in the church. We have never had a difficulty or quarrel with our neighbors in life.

J. M. BAKER.

SELECTION.

PROVIDENCE.

How manifold are the mercies of God, and how surprising the scene of adorable Providence! Here wheels revolve within a wheel,

and all the glorious spokes are full of flaming eyes, signifying omniscience and wisdom. Seeming contradictions just conduce to bring about the longed-for blessing. Were all things silent, Providence aloud proclaims a God; and the observing eye, the government of the world in general, and of men and their affairs of life in particular, is not less beautiful, is not less surprising, than the creation. What mighty mountains are removed, what stupendous difficulties are dissolved, that a plain and easy passage may be prepared for the approaching good! O, how is my soul delighted with the back look into my life, and ravished with the sweet survey of the conduct of Providence! All mercies are benign and comforting; but O how do some exceedingly surprise! When I behold the instrument or hand by which, the way and manner how, and the time when they came. Have I not seen it from a hand I expected nothing from, in a way and manner I never could have contrived, and at a time when least apparent? Has not holy Providence written a blank on my wisdom and prudence, in baffling my enterprises, rendering my endeavors abortive, and bringing my counsel to naught, that He alone might be exalted? And then in a way out of my view, foreign to my expectation, and without my endeavors, granted the very same request I have sought? Sometimes seeming contradictions vex the poor expectant, though only sent to exercise his faith in God, and patience for the performance of the promise. I have also seen disappointments multiplied. Disappointments not only bring about, but beautify the blessing. Sometimes Providence has hindered me to embrace an offered favor, when I knew not how or why that to my greater advantage it might be afterwards bestowed.

Thy path, O Thou Governor of men and angels! is in the mighty waters, and Thy footsteps are not known; for who can know the ways of Him who is wonderful in working? Therefore, I approve His conduct, admire His goodness, and when I can not see His design I am silent and adore.

JAMES MEIKLE.

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.

JOHN CHILDRESS.

By request of the family of our beloved brother, John Childress, and New Hope Church, to which he belonged, and a desire in my own heart to say something in memory of his life, character and labors of love, sad as the task may be, yet I feel it to be my duty, as his pastor, to write of the virtues of my dear departed brother. He was a son of Bartholomew and Nancy Childress; was born in Jackson County, Mississippi, May 21, 1829, and died April 15, 1901, being near seventy-two years old. He died of a complication of diseases, lung trouble being the principal one. Removed to Bon Secour Bay, Ala., in Baldwin County, in 1851, and married Mrs.

E. R. Calloway in January, 1867, and from this union there were four children born, two daughters and two sons, all still living. He has had thirteen grandchildren born, nine still living. He also has six stepchildren. He has been a faithful member of New Hope Primitive Baptist Church seventeen years, and has been clerk of the church most of the time. He wrote, by a life of Christian deportment and parental service to all, a memorial more enduring than letters of gold. As a Christian, he was devoted, as the humble writer has a right to know, always filling his seat in church, if not providentially hindered; faithful in all his dealings with his fellowmen, he remained at his post until the summons came for him to come up higher, when he grounded his arms on this side of the river and left us. Notwithstanding all that loving hands could do, with the help of a skillful physician, he passed away, leaving behind his beloved wife and children, all of whom now realize what it is to lose a dear husband and father. "He is not dead, but only sleeping" that sweet sleep from which none ever wake to weep. During the latter part of his life, he passed through many trials and endured many sore afflictions, but he endured all with Christian fortitude. What trials, what hardships, are borne by one when Jesus dwells within the soul! Oh, how we miss our dear brother, and how sad to know that we can never gaze on his dear face again in this world; yet, we are blessed with a sweet hope of meeting him in glory. How solemn it is to look upon the grave that holds the body of our loved ones! Oh, the grave, what a place of meditation! But the graves of the saints God has blessed, and some sweet day shall these graves burst and the dead shall come forth in beauty; then shall be brought to pass the saying, "Death is swallowed up in victory; O, death, where is thy sting? O, grave, where is thy victory?" The writer not being able to get there before the burial, there was no minister present. Dr. Marshall Lovelady spoke words of comfort to the bereaved family, and his body was laid to rest in the family graveyard, near his home. We can only pray that this dispensation of an Alwise Providence may be for the good of those living, that are near and dear to the departed one, and cause them to do their Christian duty, that they too may be prepared to go and meet their loved one on high. Brethren, pray for this lonely family.

JOHN M. CHRISTIAN.

Pierce, Ala.

Zion's Landmark please copy.

DR. J. R. ELLIS.

My dear father, Dr. J. R. Ellis, was born Jan. 18, 1837, in Stewart County, Ga., and died March 24, 1901, of chest dropsy, at his home near Rutland, Sumter County, Fla. He was the second son of Elder James P. Ellis, a Primitive Baptist minister. Father joined the Primitive church at Ramah, in Marion County, Ga., in 1864, I think. He loved his church and brethren, and they were always welcome to his home. He loved the faith once delivered to the saints. He was a great sufferer for nearly two years before his death, but I never witnessed such patience and fortitude as he showed. He said he was ready and willing to go, and wanted to go home and rest. He said to my mother a few hours before he died: "Mamma, my dear old wife, I hate to leave you, but don't you see I will have to go?" He leaves a wife, two sons, three daughters and nine grandchildren to mourn his loss. His wife has lost

a faithful and loving husband, his children a kind and indulgent father, the county a noble citizen. Therefore, we feel that our loss is great indeed, but great gain to him. He fought a good fight, he kept the faith; henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him at that day; and not him only, but unto all them also that love His appearing. Therefore, we feel to bow with humble submission to the will of God, for He doeth all things well.

Father was laid to rest in Oak Grove Cemetery. Elder O'Berry spoke words of comfort to the large audience in attendance. May his sweet and loving counsels have a resting-place in all who survive him, and may God bless and comfort our dear mother, is my prayer.

His oldest daughter,
Rutland, Fla.

KATE L. TORBERT.

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S. HASSELL.

NOTICE.

Any person wishing to read Elder G. W. Stewart's pamphlet, entitled "Order and Disorder," can obtain it by applying or sending order to my address, Troy, Ala., or to Brother John G. Kev, who will keep a few copies on hand at the court-house in Troy, Ala. It is desirable that every Baptist in Southeast Alabama would read this excellent book, and profit by its wholesome teachings. Price 25 cts.

J. E. W. HENDERSON.

CLUB RATES.

THE GOSPEL MESSENGER and *The Baptist Watch Tower* will be sent to the same address for \$1.10 (one dollar and ten cents) per year. The money may be sent either to me or to Elder J. H. Fisher, Graham, Young County, Texas.

S. HASSELL,

Williamston, N. C.

THE SHEPHERD'S STAFF.

The Shepherd's Staff will not be issued before September, and if it be not of the Lord's will and direction, I pray Him to prevent it altogether, for, only as directed of Him, could we hope for it to be a blessing to His people.

J. C. DENTON,
Madisonville, Texas.

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Vol. 23.

No. 12.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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DECEMBER, 1901.



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The Gospel Messenger.

DECEMBER, 1901.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 23. WILLIAMSTON, N. C., DECEMBER, 1901. No. 12.

SURELY, I COME QUICKLY.

O'er the distant mountains breaking,
Comes the reddening dawn of day;
Rise, my soul, from sleep awaking,
Rise and sing, and watch, and pray,
'Tis thy Saviour,
On His bright returning way.

O, Thou long expected, weary
Waits my anxious soul for Thee!
Life is dark, and earth is dreary,
Where Thy light I do not see.
O, my Saviour,
When wilt Thou return to me!

Long, too long, in sin and sadness,
Far away from Thee I pine;
When, oh, when, shall I the gladness
Of Thy Spirit feel in mine?
O, my Saviour,
When shall I be wholly Thine?

Heaven is my soul's salvation,
Spent the night, the day at hand;
Keep me, in my lowly station,
Watching for Thee, till I stand.
O, my Saviour,
In Thy bright and promised land!

With my lamp well trimmed and burning,
Swift to hear, and slow to roam,
Watching for Thy glad returning,
To restore me to my home.
Come, my Saviour—
O, my Saviour, quickly come!

MEMORIAL.

We, the Beulah Baptist Association in session with the Mount Pisgah church, feel it to be due to the memory of our former Moderator, the late Elder William Milton Mitchell, to express and record some token of our

love and esteem for our departed brother and Elder in Israel. Elder Mitchell's name first appears on our minutes of 1843 as a messenger from Mount Olive church. He was elected Clerk of Association, September 20, 1845, serving faithfully in that capacity twenty-one years. Chosen Moderator September 15, 1866, serving sixteen years, or until Mount Olive church, of which Elder Mitchell was a member, drew a letter of dismissal from this Association, September 16, 1882, which rendered him ineligible to hold the office of Moderator longer. Our constitution requires a man to be a member of the body in order to hold an office.

It was painful to witness the withdrawal of Elder Mitchell from our body, after having been connected with us for about forty years, which event occurred at Bethlehem church, Macon County, Ala., September 16, 1882. His final farewell address was delivered at Mount Hickory church, Chambers County, Ala., at the session of 1883. And on retiring finally from our Association, Elder Mitchell briefly, though pathetically, alluded to the series of trials through which the Beulah Association had passed, and the many changes wrought in our midst by the relentless hand of death, since his connection with us, and since it had been his province to preside over our deliberations. Whereupon the Association suspended all business, out of profound love and respect for our venerable retiring Moderator, and extended to him the hand of affection expressive of our sincere love and Christian regards for the endearing solicitude so long exercised by him in our behalf.

His long and useful life in the cause of his Master is ended. God blessed him with two noble gifts—one of preaching, the other of writing; very few, if any, excelled him in either gift. Elder Mitchell, though dead, still lives in the hearts of his brethren and sisters. We do not desire to eulogize the departed brother and father in Israel, as his ears are deaf to all encomiums that may be heaped upon him; but we desire to pass by his faults and speak of his virtues, that we may try to imitate them, and live the example of Christian patience and forbearance set by him. We feel keenly the loss of so excellent a counsellor, so noble a minister, such a gifted

writer, yet we have faith in God's ancient promise to His church, "That He will never leave nor forsake them," but will continue to raise up able ministers of the New Testament, for the glory of His name, and the comfort of His people. We pray that God's richest blessings may be granted to our dear Sister Mitchell, to sustain her in her hour of sorrow.

Therefore, be it resolved. By the Beulah Baptist Association in session, that in token of love and esteem for our departed brother we spread this Memorial upon our Minutes, and that a copy be sent our aged Sister Mitchell, also a copy be sent Mount Olive church, of which Elder Mitchell was a member and pastor, with a request that they file with their church records. Also, that a copy be furnished the "Gospel Messenger," with request to publish.

Respectfully submitted,

W. B. WHATLEY,

J. J. HEARN,

W. R. AVERY,

Committee.

EXPERIENCE.

Eunie Hill—

DEAR COUSIN: I want to tell you what the Lord has done for me. When I was about ten years old I thought I was going to die, and that if I did I would be forever lost. I had serious thoughts about the hereafter. When I would hear of anyone being buried, it would bother me a great deal. I would study about dying and what would become of me. Then I would think of some old person who had done good, and I would think that when I got older I would do good, too, but the older I got and the more I tried to do good, the worse I would do and feel. I would try to pray, but it seemed that my prayers would go no higher than my head; and all I could say was, "Lord, have mercy on me, a sinner." I went on this way until four years ago next July. One day it seemed dark and gloomy, and I felt like I had not a friend on earth; it seemed that everybody hated

me and that father and mother had forsaken me. I tried to pray, thinking it would be the last time, but all I could say was, "Lord, have mercy on me, a sinner." Suddenly my burden was gone, and I thought I would never have any more trouble; but it was not long until I was again troubled, and I wanted to be baptized like my blessed Saviour. I wanted Mr. Morris to baptize me, but I felt too unworthy. I have dreamed several times of being baptized. It has been my whole study for a long time. Sometimes I think it is nothing but imagination, and then I think of the Scripture, which says, "We know that we have passed from death unto life because we love the brethren." I know that I love the Primitive Baptists better than any other people on earth.

I believe I was warned of my death in a dream (which I told you all about). It was the prettiest sight I ever saw. The letters (large and bright as gold) were as follows: "Come unto me all ye that labor and are heavy laden and I will give you rest." I will never forget it as long as I live.

Last July, when I got in so much trouble, I told you some of it. Oh! I thought my doom was sealed forever. I felt that I could get down on my knees and ask the blackest negro on earth to pray for me.

When I gave those good brethren my hand I wanted to ask them to pray for me. I would have given anything on earth if I could have called them brethren. I cried and begged for mercy, but no mercy was given me. I would not close my eyes to sleep until the others would come home from the night meetings.

The night Cousin Addie Hall professed, when they told me about it, I thought that I could never stand it. I felt as if I were left alone in this world to mourn and beg for mercy. I did not have any objection to her joining, but I could not help grieving. Mamma would look at my tongue, but it was never coated, and she would wonder what was the matter. I quit eating and got so weak that I thought I would not last long. One day mamma told me that if I would do my duty (she had decided what was the matter) I would feel better. She said she knew as well as I did, and that I had as

well own up to it. But I did not, and left the house as soon as possible. I could eat but a few bites for dinner, I was so sin sick. I got some better by the end of the week, and wanted to join the church last meeting. When mamma told me that Sister Samantha was expected to join next meeting I could hardly bear the idea of letting her leave me. If she joins next meeting I may go with her. I have been studying about it. It is nearly all I study about. Go with me if you can.

I must bring my scribbling to a close. I suppose you are tired of reading this letter from your unworthy cousin, saved by the precious blood of our blessed Saviour, Jesus Christ, if saved at all.

Just think of what a grand meeting there will be by and by, when we are called to cross the River of Death, and when we can all be as one and can sing the sweet songs of Zion throughout the ceaseless ages of eternity.

MARY ARCADA SMITH.

See obituary on page 386.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 J. E. W. HENDERSON, Troy, Ala. } EDITORS.
 J. H. FISHER, Graham Tex. }

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 who prefer to do so can hand or send remittances to Elder Henderson or Elder Fisher.

“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.

SOUNDNESS IS SCRIPTURALNESS—EXTREMES
 ON EITHER SIDE OF SCRIPTURAL TRUTH
 ARE DANGEROUS.

The Holy Scriptures, interpreted in the light of all other passages of Scripture and in the light of the Divine Spirit who indited them, are the only and the perfect

test of soundness in doctrine and practice. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (isa. viii. 20). "Let God be true, and every man a liar" (Rom. iii. 4). The Written Word of God is the divine and unchangeable standard by which every matter of faith and conduct is to be judged. No man and no set of men can do away with this standard in the slightest degree, and substitute human inventions in its places nor can they add to or take from this divine standard, to the least extent, without drawing upon themselves; the righteous and fearful judgments of God (Deut. iv. 2; xii. 32; Matt. xv. 1-9; Rev. xxii. 18, 19). The highest wisdom of man is utter folly in comparison with the wisdom of God. The perfect truth of God set forth in the Scriptures can not be improved upon by men. The proclamation of scriptural truth in love tends to glorify God and to edify His people; but the perversion of that truth tends, so far as the corrupter is able, to the dishonor of God and to the destruction of the visible church. To ascertain the exact scriptural truth on any subject, the entire Scriptures must be diligently, reverently, and prayerfully searched, and no statement bearing on the subject must be left out of consideration. We must not read our own thoughts into the Scriptures, but we must read God's thoughts out of the Scriptures.

The two leading extremes in doctrine, either of which is just as unscriptural, unsound (that is, unwholesome), and ruinous as the other, are Arminianism and Fatalism; and there is always a *tendency*, even among true believers, to the one or the other of these extremes; and hence results the necessity of always endeavoring, by Divine grace, to keep on safe, middle Bible ground, and to resist the temptation of the Devil to approach the verge of either one of these fatal precipices, and thus not only to seriously injure ourselves, but also to confuse, distress, and divide the people of God, carrying those under our influence to one extreme, and driving those opposed to us to the other extreme. To intimate that our salvation depends upon our own will or our own works—that, although God begins it, He leaves us

to complete it—that He gives us, in regeneration, a supply of grace by which we may set up in spiritual matters, as it were, independently of Him, and may either use this original grace and obey Him and be happy, or not use it and disobey Him and be miserable—and that our obedience merits reward just as disobedience merits punishment—such an insinuation too much ignores the purpose of the Divine Father, the merit of the Divine Son, and the power of the Divine Spirit in our salvation, our continual dependence upon inworking Divine grace to enable us to work out our own salvation with fear and trembling; it approaches too near the fatal verge of the Arminian precipice, the heathenish doctrine of salvation by works alone; our salvation, says the Apostle Paul, is either all of grace, or all of works (Rom. xi. 5, 6); I am glad to say that very few Primitive Baptists approach, and still fewer fall over the precipice of Arminianism (Gal. v. 4). But I am very sorry to say that there is, among some of our members, a strong tendency to the equally unscriptural, unsound, and ruinous extreme of Fatalism—a powerful inclination to approach and even run over this equally heathenish and fatal precipice to the utter perversion or destruction of their own spiritual understanding, and to the distressing confusion and division of the people of God. This deplorable tendency appears in such unguarded expressions as the following:—God predestinates sin in the same way He does holiness—sin is a creature of God and a very good thing in its place—God introduced sin into the world—God prepares the evil heart as well as the good heart—His suffering sin is the same as His commanding sin—God was the sole cause of Adam's partaking of the forbidden fruit—the Devil was not to blame, for he was a Devil and could do nothing else—God has as much use for the Devil as a mechanic has for a hand saw—the Devil is as good a servant as God has—Eve was not to blame for eating the forbidden fruit, because she was deceived—Adam was not to blame, for he was forced by his love of Eve—we are not to blame for our wrong conduct, because our minds control all our actions, and we can not control our minds—we are compelled to do everything we do,

and are therefore not accountable—sometimes the spiritually enlightened child of God hardly knows which most to admire, the disease or the remedy, sin or grace. These dreadful errors are utterly contradictory of the entire testimony of the Scriptures and of the conscience of every human being. They break down all the distinction between God and Satan, light and darkness, sin and holiness, right and wrong, and really make God the responsible cause of all the wickedness in the universe. The Scriptures declare that God is infinitely, essentially, unchangeably, and eternally holy; that He made all things at first very good, making man in His own image; that He not only does not compel, but does not even tempt anyone to sin; that sin is the creature's transgression of his Creator's holy law; that God hates sin, and forbids, and threatens, and resents it in the highest degree, and will finally punish sin, if unrepented of and unatoned for, in both angels and men, with everlasting torment—will visit Satan and all his unchanged followers with the vengeance of eternal fire.

Fatalistic expressions are just as unscriptural and *therefore just as unsound* as Arminian expressions, and should be equally reprov'd by every faithful servant of God, who esteems His Word incomparably above all the words of men, and who reverences the Lord Jesus Christ infinitely above all human masters.

S. H.

“ESCAPE TO THE MOUNTAINS.”

The eternal God is triune. He appeared to Abram in the form of three men as he sat in the door of the tent in the heat of the day. Gen. xviii. 1. The time had come when God would no longer bear with the wickedness of the Sodomites. Abraham interceded for them, presuming that some of the people deserved a better fate; but the small number of ten righteous persons could not be found in the populous city, and Abraham returned to his tent in disappointment. Only one of the vast population was found to be upright in the sight of God. Lot and his two daughters escaped alone; and when they were beyond the limits of the doomed city,

the elements of destruction rained down from heaven. What a terrible sight! Lot was reluctant to leave his home, although surrounded by a desperately wicked people; but the angels took him by the hand, and hurried him away and bid him to escape to the mountain. What a mercy that there was a mountain, a place of refuge, and that God was so good to Lot as to take him by the hand and lead him toward the mountain where he might temporarily sojourn in safety! It was a time of great burning, and clouds of smoke went up from the smouldering ruins of the city; and what was the cause? The wickedness of the people who inhabited the cities of Sodom had evoked the wrath of God, and the utter destruction of the people was their just desert.

"Our God is a consuming fire," and it appears that this is a day in which the people of God might well resort to the doors of the tents and look out for whatever may befall. Is it the "heat of the day"—the gospel day—and is the hand of affliction and oppression up-raised against the peace of Zion? Maybe so; and if so, we may expect the angels along with imperative orders to destroy, and spare none except the righteous.

It seems that these tokens are but local, so far, and it is to be hoped the Lord will not make a full end. We sit to-day in astonishment and look out from the door of the tent, and all seems blank; for there is no vision of the Lord—no indication of a turning away from sin, and the prayers of God's people for peace seem to be shut out, or else there is no spirit of prayer by which they may draw near the throne. Reader, does it seem thus with you?

This article comes from one who feels the power of darkness, and sees and feels the effect of spiritual wickedness in high places. It is hard to wrestle against these forces, yet it is right to do so "in the strength of the Lord God." Psa. lxxi. 16. O that I might hear the voice that bids the weak and faltering to arise and be courageous, that some sweet message from heaven might descend and fall with soothing effect upon my aching heart!

Notwithstanding we have line upon line and precept

upon precept, here a little and there a little, the work of devastation and destruction still goes on, and no argument prevails to turn the tide that sweeps the shore, and the surging waves which beat unmercifully against the walls of Zion. Has the Lord a set time to favor Zion? and when will it come? "O that the salvation of Israel were come out of Zion!"

Does the reader wonder what is the matter? Much could be said in answer, but little is needful. The course being pursued by some of the churches, as mentioned by Brother Hassell in the October "Messenger," in declaring non-fellowship, is the matter that most concerns me and many others in this portion of Alabama.

By a bare majority of the members present at New Providence, Crenshaw County, this extreme and unscriptural measure has been adopted, to the utter dissatisfaction of the other members; and several other churches in the bounds of the Conecuh River Association have done the same. Elders Hassell and Stewart, and other able and spiritual minded writers have given out able counsel against these extreme measures, and yet the work of strife and division goes on. I say division, because many good, orderly, and intelligent Baptists will not submit to the act of declaring against the great body of the Baptists in the United States. Many, however, and a great majority, perhaps, of this number would be willing to go on and represent by delegates in the Associations, if the bars of non-fellowship were taken down.

I have mentioned these things, not to incite to further discussion of these local troubles through "The Gospel Messenger"; but because I am in the midst of this confusion, and can get my mind on nothing else. If I can not escape to the mountain, I shall perish in the valley of Sodom. God save us!

J. E. W. H.

Life is noble; if to any it is not so, it is because they make it otherwise. It is an inestimable privilege to live; it is greater still to live well. Each one can start a train of consequences for good that will be as the pebble cast into the water, which will start a ripple which will extend to eternity's shore to bless or to curse man, to sweeten or to embitter life.—*Selected.*

REDEMPTION OF ZION.

“Zion shall be redeemed with judgment and her converts with righteousness.”—Isa. i. 27.

That Jesus Christ hath obtained eternal redemption for all the elect by His blood is a fact so fully established and so firmly settled by the testimony of the Scriptures that nothing more need be said by way of confirmation. And yet there is a sense in which the militant church still needs redemption from temporal apostacy and corruption; and the means of this redemption, as implied in the text, involves the sufferings of the church under the judgment of God. “For if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” Heb. x. 26, 27. God loves His people, and will, therefore, chasten them and scourge them for their good, and for correction. They need these things as individuals, and the time has come when they need them collectively. “God shall judge His people.”

The necessity for this temporal redemption is occasioned by the disobedience of the children of God, and the unwarranted tolerance of the church; for evil conduct is often allowed to go unnoticed by the churches until the whole body becomes relatively corrupted and defiled, and thus the standard of the Christian profession is lowered until shame and dishonor are stamped upon it. After due allowance is made for the imperfections of nature, and the consequent liability to depart occasionally from the path of rectitude, there is yet sufficient margin left for a consistent course of conduct on the part of those who are taught by the grace of God that they “should live soberly, righteously, and godly in this present world.”

If there could be more inclination on the part of the churches to hold their constituent members to a strict account for their conduct, there would be less ground to fear the judgment of God upon Israel. David describes the character of the lawful citizen of Zion in Psa. xv., and Paul describes the negative in 1 Cor. vi.

9, 10; and if the people do not exist who are capable of doing right and avoiding evil in the sense of these Scriptures, then there is no gospel kingdom on earth. If God's children can not do right, and walk according to the given rule, and can not help doing the evils therein forbidden, then the Bible is of no use or benefit. But I am happy to say that such is not the case; for there are many bright examples in the churches, men and women, whose moral deportment leaves no stigma upon their Christian profession; yet they are humble, and testify that they are very imperfect, and feel that they are sinners—sinners saved by grace, if saved at all.

I have been accused of preaching sanctification in the flesh, and am free to confess that I have often presented the idea that, although the children of God are subject to the evil passions and propensities of human nature, they have the assistance of grace to enable them to resist the Devil, and to escape the temptations to do evil. God will not suffer His children "to be tempted above that they are able, but will also with the temptation make a way of escape, that they shall be able to bear it." Why, then, should we say that we were not able to bear the temptation, when there was and is a way of escape?

There is a true and scriptural sense in the which the children of God are required to possess their vessels (bodies) in sanctification and honor, and to cleanse their hands and purify their hearts. 1 Thess. iv. 4, James iv. 8. Is it not right for the Lord's ministers to preach the same holy precepts which the apostles taught? What right have we to lower the standard of God's holy precepts, and say that more is required than we are able to comply with? To sanctify ourselves is to set ourselves apart to the service of God, to consecrate our lives to Him in obedience to His Word; and is this impossible? if so, the servant who received the one talent was correct when he said, "I knew that thou wert an austere man, reaping where thou hast not sown, and taking up that thou laidst not down."

Now, if the children of God persist in the course of disobedience and neglect, there is one and only one way appointed for their redemption from this state of moral corruption and apostasy, and that is with the judgment

of God. I hope that these suggestions will be considered in the light of the Holy Scriptures.

J. E. W. H.

PEACE VS. STRIFE.

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy.

“And the fruit of righteousness is sown in peace of them that make peace”—James III, 17, 18.

What is sweeter than peace? Who can do a better work than to strive for gospel peace?

Brother Hassell, your life and talent has been given to promote peace in God's dear family. I think I know of cases where your timely words have aided in settlements of peace.

There never has been a time on earth, or a place, where such work was more needed than is now needed in Texas.

If we could all follow out and practice the principles laid down in the above text, there would soon be a peaceful settlement, and both sides maintain, in substance, what they have ever held. When I see one pretending to defend the truth, and he does it in an overbearing way, denouncing those who differ from him in a vindictive way, I wonder if the manifest fruits of the Spirit are not as important as his opinion in the matter.

Most of the wiry arguments I see and read generally state the doctrine of those who differ from them incorrectly. It then amounts to a misrepresentation. Can our papers who put forth such matter be of any benefit to the cause of our Master's Kingdom?

I find that some of our people desire to do away with all our papers, because some will continue to publish the quarrels. They seem to think that all of them are in the quarrelling business; but they should notice the difference between the papers. “The Gospel Messenger” and some others do not allow them in their papers.

I want to record a few things in the dear old “Messenger” that will remain for those who would like to refer back to my positions in the future.

I believe with the London Confession of Faith, with Elder Hassell, and many others that I have read from, that God's purpose embraces all events, including sin permissively and in the sense of suffering or allowing; and righteousness, causatively and efficiently. Sin no more comes from God than darkness comes from the sun. Evil and wickedness being found in the Devil, can not be scripturally accounted for, and I have always left it as an unrevealed point.

To say that God is the immediate cause of sin and wickedness, is to blaspheme His holy name, and those holding to such doctrine should not be held in our churches, so I think. But I have never met anyone who believed such. I believe that God is most holy, and is a Trinity and also a Unity—“Father, Word, and Holy Ghost, and these three are one.”

I do not put in my time trying to minutely tell all about the mysterious person of Christ, but do believe that He was very God and very man. As God, He came down from heaven. As man he came up from the earth, and was pure humanity of the tribe of Judah, who descended from Abraham. From Abraham to David there were fourteen generations; and from David to the carrying away into Babylon were fourteen generations; and from the carrying away into Babylon to Christ were fourteen generations, and then the identity of the Jewish nation was destroyed for killing and slaying the prophets that were sent unto them, which was foreshadowed by the two she-bears that came out of the wilderness and tore forty-two children for mocking the prophet Elisha. God did not suffer the identity of the Jews to cease until He brought forth at an appointed time His own Son “made of a woman, made under the law to redeem them that were under the law.”

I believe that Salvation is altogether by the election of grace given to us in Christ before the world began. Or rather that all that essentially saves a sinner was actually treasured in Christ before the world was made or sin existed—such as Wisdom, Power, Mercy, Love, Justice, Holiness, Truth. These were firmly fixed and laid in Jesus Christ before time. All the church was given to Jesus by covenant, promise, purpose, fore-

knowledge, and predestination.' God's covenant, purpose, predestination, foreknowledge, love, grace, power, etc., are all of the same age and belong to eternity. But those who are redeemed, regenerated, justified, sanctified, resurrected and glorified are Adam sinners, that were lost by the sin and transgression of Adam, wherein all the human race fell into death and ruin until saved by grace.

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

I hold that the quickening of dead sinners is the direct work of the Holy Spirit. The evidence of it to us is discovered in the preaching of the gospel. That preaching the truth does not give sinners love, faith, and repentance; but these are made manifest by preaching, yet exist in the heart by the direct touch of the Holy Spirit.

I teach, and most certainly believe, that the bodies of all the saints will be quickened and changed, and raised in the glory of the Lord Jesus at His call and coming. That Jesus will come soon and bring up the church in glory and restore all things, fulfill every promise, from Adam down, transfigure the earth and reign with His saints in honor till the end of time, when eternity will annihilate time and all temporal things and affairs. I also hold to the visible organic church, as God's exclusive and only authorized institution on earth. It is the only thing I care to belong to and that God has ever commanded any of His people to join. It is the one body that is lovely and acceptable in the sight of Jesus our Lord.

Where our Associations are considered as mutual gatherings of the saints for general and social and devotional purposes, with those whom we can not otherwise meet so often, I think they are good and profitable. But when used and considered as having any authority or jurisdiction over the local churches, they become institutions of idolatry like the ancient high places of Baal.

Now, lastly, I think that good works, and practical

duties, and creature accountability to the great Creator, should be maintained and preached among us, as most of our ministers teach, for this is good and profitable unto us.

I am opposed to bars of fellowship as being set up now among us as if a few had the authority to regulate the church. I am glad, you, dear brethren Hassell and Henderson, have come out against such things. Also I am glad to see that Elder Gold, in *Zion's Landmark*, has also come out against Extremists, and that Elder Thompson, in the *Monitor*, also has come out against setting up bars. I see also that Elder Cash is very conservative in the *Messenger of Peace*. And others of our editors have seen of late the evil of these bars, and are opposing them. They never could have gained a foothold among us if all the editors were conservative with their papers. We should be firm against heresy, but doubtful expressions are poor things to be raising bars of fellowship for or against.

It seems to me that some are going into a species of Arminianism in using so many wild expressions to defend "Conditional time salvation." Others going to the other extreme in defense of "Absolute predestination of all things." I have come to the conclusion that neither expression is in harmony with the Scriptures. If this prevents me from being popular with either side, I can not help it, for I had rather work for peace and be right than to be popular with the majorities. I do not endorse any sides but Christ and the Apostles. While I believe that obedience, prompted by the Spirit of the Lord, leads us to spiritual enjoyments, yet at the same time it often takes us into a dungeon, as it did Joseph; or into the fiery furnace, as it did the three Hebrew children; or into a den of lions, as it did Daniel. But, in the end, it exalts and confirms those who are persecuted, so as to give God all the glory.

So now I am done with a word or two more.

I feel to be one of the poorest ones, and especially of late, as I am almost daily in lamentations over the divisions of churches and Associations for the last year in Texas, and the alienation of lovely companions in the ministry over the bars, strife, and contentions that are

now being so ruthlessly pushed and driven from North Texas in every direction.

My own home church stands firm against these splits and this rule or ruin spirit, which, I suppose, never was seen before in such terrific non forbearance. Every Association in Arkansas, so far as I learn, and about fourteen in Texas, stand firm against the bars.

There are only about eight Associations that favor them.

Those who are fighting "unlimited predestination" and contending for "conditional time salvation," are the only ones that I know of that are setting up bars in Texas; some are forced along these lines, or lose their membership. But there are good, honest, upright, intelligent brethren and ministers on both sides.

My impressions continue with me to work for peace, the best I know how, against all extremes.

So far I have received kind treatment from all the Associations and churches I have visited.

J. H. F.

TOISNOT ASSOCIATION PEACEFULLY DIS- SOLVED.

As, during the last six years, the Chemung Association of Western New York, and the Olive Association of Eastern Alabama, have been peacefully dissolved, so was the Toisnot Association of Eastern North Carolina at the close of its session at Castalia, Nash County, N. C., October 21, 1901, by not appointing any time or place for any future meeting. The churches recently composing the Association are left at liberty either to remain on simple, primitive, apostolic, Bible ground, unconnected with other churches except by the high and holy, Divine and everlasting bond of spiritual life and light and love, like all the Baptist churches of the first sixteen centuries of the Christian Era, or they may, if they prefer, unite with other sound and orderly Associations. I do not object to Associations if they are held only for Divine worship and mutual edification, and if they do not attempt in any way to lord it over their churches or over other Associations.

S. H.

BANNER OF PEACE.

Elder J. H. Fisher, of Graham, Tex., has changed his *Baptist Watch Tower*, which has been published quarterly at Graham, Tex., to the *Banner of Peace*, to be published monthly at Texarkana, Ark.—the only Primitive Baptist periodical issued in Arkansas; and he has changed the price from 25 cents to One Dollar a year, though for a while he will receive subscriptions at fifty cents a year. Of course the club-rates between THE GOSPEL MESSENGER and the *Baptist Watch Tower* are discontinued.

S. H.

ELDER BAZEMORE'S AUTOBIOGRAPHY AND
BOOK OF SERMONS.

This volume has been issued from the press of Brother D. H. Goble, Greenfield, Indiana. It contains 280 pages in large print, and is very interesting and valuable. The Autobiography occupies 148 pages; then follows an Address by the author to his Children; and then four Sermons on The Faith which was once Delivered unto the Saints, The Holy Scriptures, The Gospel Rule, and Discipline. Brother Bazemore gives, in his Autobiography, the natural history of himself and family, his loss of five sons, his changes of residence, his Christian experience and Call to the Ministry and Ordination, his numerous preaching tours, the names of hundreds of ministers whom he has met, and his views of the questions of the absolute predestination of all things, and the actual, eternal, vital union of Christ and His people, and the resurrection of the body, and of Associations, and of the "Manifesto Churches" in Georgia. His views are those of the most of Primitive Baptists. His Address to his Children is excellent and practical. And his Sermons state clearly the doctrine and order held by the great majority of our people. He shows the scripturalness of our position in regard to Missions and Sunday Schools. Elder Bazemore was the first editor of THE GOSPEL MESSENGER, and for awhile an Associate Editor of *The Primitive Pathway*, and is now an Asso-

ciate Editor of *The Primitive Monitor*. His book may be had by sending One Dollar to Elder T. J. Bazemore, Kirkwood, DeKalb County, Ga.

S. H.

FOOTSTEPS OF THE FLOCK.

Elder J. K. Booton, of Luray, Va., has prepared a book of about seven hundred pages of manuscript on the above subject, selecting from the Scriptures and from Commentators, Church Works, and Historians of unquestioned authority, and supplementing the citations with such explanations as thought necessary, pointing out the unmistakable way by which God has led His people from the creation of man down to the present time. The cost of the book, postpaid, will be One Dollar. In order to know whether he will be justified in publishing the work, he requests each person who would like to have a copy, to inform him at once of the fact—the money to be sent after the subscriber receives the book.

Elder Booton is about eighty years of age, and has long been a sound, valiant, and faithful soldier of the cross. He has passed through the fires of persecution for the truth's sake, and has spent his manhood and his declining years in the services of his Divine Master. I would not know where to find a more noble, earnest, and tender brother. I am sure that his work is valuable, and I hope that he will receive enough subscribers to justify him in publishing it.

S. H.

QUESTIONS AND ANSWERS.

1—Q. What is the meaning of the language in Psalm xix. 7—"The Law of the Lord is perfect, converting the soul?" A. As shown by Psalm i. 2 and cxix., and Isa. ii. 3 and viii. 20, by "the law of the Lord" is meant the entire word of God, including both the law that was given by Moses and the gospel of Christ (John i. 17). When the law of the Lord is granted to a person gra-

ciously (Psalm cxix. 29), is written by the God of Israel in the mind and heart (Jer. xxxi. 33, 34; Heb. viii. 10-12; x. 14-18), it converts or turns the soul from Satan to God, from darkness to light, from sin to holiness, from hatred to love, from hell to heaven. The law of the Lord, the word of God is perfect, being an expression of His perfect nature and perfect will; and when applied to the soul by the Spirit of God, it 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. 15-17).

2—Q. Do you think there were many believers gathered into the churches at the time the Scriptures were finished? A. In Acts ii. 41 we are told that three thousand were added by the Lord unto the church on the Day of Pentecost; and in Acts iv. 4, that five thousand of those that heard the word believed; and in Acts vi. 7, that the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith; and, in the remainder of Acts, how the gospel was preached by the Apostles from Jerusalem to Rome; and in Col. i. 23, that "the gospel was preached to every creature which is under heaven," that is, I suppose, all over the known or civilized world. It is estimated by church historians that there were about five hundred thousand professing Christians in the world by A. D. 100, that is, at the time the Scriptures were finished.

3—Q. Do you think that all the churches were spoken of or alluded to, in the Scriptures, that existed at the time they were written? A. I suppose not; it seems probable that churches were established, in their various countries, by most of the converted on the Day of Pentecost (Acts ii. 9-11; Matt. xviii. 19, 20; Mark xvi. 15, 16).

4—Q. Was not each church generally named after the town or city where it was located? A. Yes, such as the church at Jerusalem, Antioch, Colosse, Ephesus, Miletus, Philippi, Thessalonica, Berea, Corinth, and Rome.

5—Q. Is there any clue in the New Testament as to

what Apostle was the last to die? A. Yes; John, the Apostle of love (John xxi. 20-24), who wrote the last Gospel, the last three Epistles (except Jude's), and the last book of the Bible, Revelation, which tells of all the future history of the church and the world not only through time but also to the endless ages of eternity.

6—Q. Does the Apostle Paul refer to baptism when he says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col iii. 1)? A. To baptism only as a type or figure of their believing in Christ and of their dying and being quickened and rising with Him to a new, a spiritual, and a holy life (Col ii. 10-15; Rom. vi. 1-13).

7—Q. When and why was the "Catholic Church" so named? A. The word "catholic" is Greek, and means "universal," and is first found in the History of Polybius, a heathen Greek author, about 140 B. C. It was first used of the church by Ignatius, of Antioch, 115 A. D., in the eighth chapter of his Epistle to the Smyrneans (though this Epistle is thought by many scholars to be a forgery); it was employed to distinguish the Christian church, which was meant for all nations, from the Jewish church, which was for one nation; and it was afterwards used to distinguish the so-called orthodox church from the sects, such as Gnostics and Arians, that sprang from it. But Cyprian, "Bishop" of Carthage in Northern Africa, in his tract "Concerning the Unity of the Church," written 251 A. D., became the true parent of Roman Catholicism (see H. H. Milman's History of Latin Christianity, Vol. I., page 81; and Philip Schaff's History of the Christian Church, Vol. II., page 172), by pretending that the "bishops" are the successors of the Apostles, the chair of Peter the centre of episcopal unity, and the church at Rome the root and mother of "the Catholic Church"; and yet Cyprian, the theoretical founder of Roman Catholicism was anti-papal and anti-Roman when he differed from the pope. The first pope, in the real sense of the word, was Leo. i. (A. D. 440-461), who ambitiously and energetically sought to transform the so-called "church" into an ecclesiastical monarchy, with himself at the head. The

doctrine of the Scriptures, "Out of Christ there is no salvation," was perverted by Cyprian into the falsehood, "Out of the Catholic Church there is no salvation," and was still further perverted by Leo into the worse falsehood, "Out of the Roman Catholic Church there is no salvation" (Schaff's History of the Christian Church, Vol. ii., page 174).

8—Q. When was the infallibility of the pope of Rome proclaimed? A. July 18, 1870, by the Vatican Council at Rome, in the midst of a terrific tempest of black clouds and incessant lightning flash and thunder peal—this decree of the Vatican Council blasphemously making the pope of Rome the last Supreme Judge of the human race in all questions of faith and morals when he speaks as pastor and doctor of all Christians, from whose decision no one can deviate without loss of salvation; and this monstrous wickedness was followed, in speedy Divine retribution, *the very next day*, July 19th, 1870, by the declaration of war against Germany by Napoleon III, the political supporter of the papacy, which contest in two months destroyed the Empire of France and the temporal power of the pope.

9—Q. What is it to be "unequally yoked together with unbelievers" (2 Cor. vi. 14-18)? A. The context shows that the chief and direct object of the Apostle Paul in this exhortation is to forbid believers in Christ from being united in church membership with unbelievers. And I think that the language also forbids Christians from being members, with the unconverted, of secret oath-bound societies; and that it also forbids any intimate and habitual association of the people of God with the wicked and profane, as "evil communications corrupt good manners or morals" (1 Cor. xv. 33; Psalm i. 1; Prov. iv. 14-27). While the Apostle Paul discouraged the marriage of believers with unbelievers (1 Cor. vii. 39), it seems that he allowed it (1 Cor. vii. 10-17).

10—Q. Is there any Scripture authority for rescinding the ordination of a deacon who is in fellowship with the church? A. I do not know of any scriptural precept or example of rescinding the ordination of either an elder or a deacon; but churches are composed of

fallible members, and may do wrong; and if they become satisfied that they have done wrong in any matter, it is certainly right for them to undo the wrong. A member who has been baptized and is afterwards found to be unworthy of membership, should be excluded from the church; and, in the same manner, one who has been ordained to be an elder or deacon, and is afterwards found to be unworthy of the office, should be deprived of it, both for his own sake and the good of the cause as well as for the glory of God.

11—Q. Will the Jews return to Palestine? A. No one but the Lord knows. Some Scriptures seem to imply it; but they may mean that the great majority of the Jews will be converted to Christianity. Palestine contains only about one-tenth of the population it had in the time of Solomon; and only about one-tenth of its present population are Jews. But there is, among the Jews of the Eastern Hemisphere, a movement, called "Zionism," towards raising money to buy Palestine from the Sultan of Turkey, and to establish colonies of Jews all over Palestine, mostly for the purpose of cultivating the land. If it succeeds, large numbers of the Jews will have returned to the land given in covenant to Abraham, Isaac, and Jacob; and we know, from the Scriptures, that Christ will come to Zion, and save all Israel with a holy and everlasting salvation (Isa. xlv. 17, 25; lix. 20, 21; Acts iii. 19-26; Rom. xi. 25-32.)

12—Q. What is meant by Christ's language in Luke xiii. 28, 29? A. In this and many other Scriptures heaven is represented as a banquet of light and joy to which all the chosen, redeemed, and regenerated people of God will be admitted in everlasting happiness; while all merely nominal and fruitless professors of religion and the openly unbelieving and ungodly will be shut out from heaven, and shut up in hell, in the lake of fire and brimstone prepared for the Devil and his angels, in everlasting misery (Matt. xxv. ; Rev. xxi.).

S. H.

When we come to Christ He puts us to school, and the Holy Spirit is our teacher.—Selected.

REMARKABLE PROVIDENCES.

“Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!” “Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.”—Psalm cvii 8, 43.

THE FORGOTTEN SERMON.

John William Fletcher, of Madely, England (born 1729, died 1785) says that when, on one occasion, he went up into the pulpit to preach, he could not recollect either the text or any part of the sermon that he thought to have delivered, and was afraid that he would have to come down without saying anything. But suddenly it occurred to him to speak of the three Hebrews cast into the fiery furnace, as described in the third chapter of Daniel. He says that, in speaking on that subject, he found such extraordinary assistance from the Lord, and such singular enlargement of heart, that he supposed there must be some peculiar cause for it. He, therefore, requested that, if any of the congregation had met with anything particular, they would acquaint him with it the following week. The next Wednesday a Mrs. K. came to him and said that she had been for some time much concerned about her salvation, so that she attended religious meetings at all opportunities, and spent much time in private prayer. At this her husband, who was a butcher, became exceedingly enraged, and threatened severely what he would do if she did not leave off going to meeting. When she told him that she could not in conscience refrain from going, he grew quite outrageous, and swore that, if she went any more, he would cut her throat as soon as she came home. This made her cry mightily unto God that He would support her in the trying hour. And, although she did not feel any degree of comfort, yet, having a sure confidence in God, she determined to continue attending meeting and leave the event to Him. On the previous Sunday, after many struggles with Satan and her own heart, she came down stairs ready to go to meeting. Her husband asked her whether she was resolved to go. She told him she was. “Well, then,” said he, “I shall not, as I intended, cut your throat, but I will heat the oven, and throw you

into it the moment you come home." Notwithstanding this threat, which he enforced with many bitter oaths, she went to meeting, praying all the way that God would strengthen her to suffer whatever might befall her. While Mr. Fletcher was speaking of the three Hebrew children whom Nebuchadnezzar cast into the burning fiery furnace for not worshipping the great golden idol he had set up, she found it all belonging to her, and the Lord applied every word to her heart. And when the sermon was ended, she thought, if she had a thousand lives, she could lay them all down for God. She felt her whole soul so filled with His love that she hastened home to give herself to whatsoever the Lord pleased, believing that He would either save her eternally if He suffered her to be burned to death, or that He would in some way deliver her, even as He did the three Hebrew children who trusted in Him. But, when she opened the door, to her astonishment and comfort she found her husband's wrath abated, and she soon had reason to believe that he was under conviction for his sins. Instead of trying to keep his wife from going to meeting after that, he became an attendant upon Divine service himself. The Lord knows the secrets of all hearts, and the necessities of all occasions, and He often blesses His waiting people by taking from His servants what they thought to have said and by filling their hearts and tongues with something better.

S. H.

PLEASE REMEMBER US.

A large number of our subscribers are in arrears, so that it is very hard for me to pay even the expenses of printing and mailing THE GOSPEL MESSENGER. We beg them to please remember us, and to make a remittance as soon as they can conveniently do so. The sum due by each one is very small, but the entire amount to us is very large. I know the crops are short and the prices are low; but let us try to help one another, and the burden will be lighter. He who made us and sustains us and gives us all our blessings tells us that it is His royal law of love for us to do unto others as we would

have them do unto us. The principles maintained in THE GOSPEL MESSENGER are more precious to its editors and subscribers than all the treasures of earth. I am perfectly willing to continue sending THE MESSENGER to all who desire it; and nothing but painful necessity compels me to make this appeal.

SYLVESTER HASSELL.

CLOSE OF VOLUME XXIII.

With the present number closes the twenty-third volume of THE GOSPEL MESSENGER. During the present year, as during all the past years of our lives, we feel that the wonderful mercies of the Lord have abounded toward us, far beyond our deservings and far beyond our fears, and that they have brought us under deeper obligations and deeper desires to love and to serve Him forever. For even His natural, and much more for His spiritual mercies to us and to ours, we feel that eternity itself will be too short to render Him adequate praise. O for an outpouring of His gracious Spirit to enable us hereafter to serve Him with more perfect hearts and more willing minds!

On the 26th of last February it pleased the Lord to remove from us our gifted and afflicted, venerable and beloved brother, Elder W. M. Mitchell, in the 83d year of his age, the 58th year of his Christian ministry, and the 20th year of his editorial connection with THE GOSPEL MESSENGER, about six years after the departure of Elder J. R. Respass, the former humble, able, and excellent proprietor and editor, who fell asleep February 4, 1895. Next to their own families and churches, I do not believe that any other human being was more deeply pained than myself by the separation from these gracious and faithful servants of the Lord; but we are assured that their liberated and purified spirits are living with Him in glory, and that by His rich and reigning grace we shall soon meet them again in that Better Country, that Heavenly and Eternal City, where sin and sorrow, death and parting are unknown. Though His people and servants die, the Lord lives forever, and

will never leave Himself without a witness on earth, and will always take care of His church. According to Elder Mitchell's advice, and according to my own impression, I hope from the Lord, I asked Elder J. H. Fisher, of Graham, Texas, to become an Associate Editor of THE GOSPEL MESSENGER, and he consented, he thinks by a Divine impression, to do so. Elder J. E. W. Henderson remains on our staff as before.

Satan is busy in the world and in the church. The ungodly hand of anarchy has struck down the President of the United States, and threatens, if unchecked, to destroy all law and order on earth; and the evil spirit of pride, selfishness, envy, jealousy, and traditionalism has, in some sections, divided Primitive Baptists into warring factions, devouring and consuming one another. But God is above the Devil, and He will bring order out of confusion, and salvation out of ruin. The Great Head of the church, in His final high-priestly intercession, besought His Father to make all His people one even as the Father and the Son are one; and all the utmost efforts of sinful men and evil spirits can not prevent this prayer from being answered.

S. H.

EXTRACTS.

Columbiana, Ala., April 2, 1901.

Elder Sylvester Hassell—

DEAR BROTHER:—I do not feel that I would be satisfied to drop THE MESSENGER, as I have been taking it for several years, and I think it has been a messenger of love, yet earnestly contending for the faith once delivered to the saints. Enclosed you will find a post-office order for one dollar, for THE GOSPEL MESSENGER for 1901.

Your unworthy brother in hope of eternal life,

JOHN E. DYKES.

Indianapolis, Ind., 2107 Broadway, December 9, 1900.

Dear Elder Hassell—

Enclosed please find \$2.00 as payment on THE MESSENGER. I am sorry of the delay in sending the money, for I appreciate your paper. I am now in my seventy-fifth year, and can not get to church as often as I used to, and your messages come like a cup of cold water to the thirsty.

May the dear Lord bless you in all your labors of love.

Your sister in Christ,

LUCY PARR.

Lowell, Ark., December 6, 1900.

Elder Sylvester Hassell—

DEAR BROTHER, AS I HOPE:—I wish to send in my remittance for THE MESSENGER another year. I would be glad the good Lord would put it in the minds of all His children to pay up their dues. We should live up to the Golden Rule—Do as we would wish to be done by—pay our editors for the good news they send us in their religious papers.

Yours, with respects,

J. A. McLEOD.

Wayside, Ga., January 10, 1901.

Dear Brother Hassell—

Enclosed you will find one dollar to pay for the dear old MESSENGER for 1901. I appreciate it so much, and never want a number without paying for it. I would have sent it before now, but sickness has prevented my doing so. I have had several severe spells since I s nt last year, and didn't think I would ever get well, but I am thankful to say that the good Lord has restored me again to my usual health, although I am very feeble at times. I am still with my grandchildren, and in my eightieth year, but know I can't be here much longer. You and all the dear readers of the dear paper pray for me, that I may live a Christian life while on this earth. With much love to you, and the dear readers,

Your poor and unworthy sister, ELIZABETH M. CONNER.

Corinth, Ky., March 16, 1901.

Very Dear Brother Hassell—

As my time for THE GOSPEL MESSENGER expired the 1st of this month, I send you money order for one dollar to pay for another year, as I endorse the doctrine it advocates in full, and I admire the kind and Christian manner you have of writing for peace and fellowship among the Baptists in every section of the country, and I heartily endorse everything that the associate editors write in THE MESSENGER, and I hope the Lord may long spare you all to continue THE MESSENGER in the future as you have in the past.

A. F. SHERFY.

Iverson, La., April 5, 1901.

Elder Sylvester Hassell—

DEAR BROTHER:—You will find enclosed \$1.00, for which you will please send THE MESSENGER for the year 1901. 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,

JASPER HUGGINS.

Altoona, Fla., May 21, 1901.

Elder Sylvester Hassell—

DEAR SIR:—I can't well do without THE GOSPEL MESSENGER. My hearing has failed me till I can't hear preaching, but I can read the best of preaching in THE MESSENGER.

Yours truly,

E. H. CROW.

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.

DEACON JAMES G. HARTLEY.

Deacon James G. Hartley was born in Fayette County, Ga., on August 26, 1844; moved with his father to Blunt County, Ala., at the age of 15 years; obtained a good hope through grace and joined the Primitive Baptist church at the age of 23 years; was married to Celia Marium Cornelius on the 7th of May, 1865, to which union there were not any children born, and died at his home, in Brown County, Texas, July 13, 1901, to which State he had moved from Alabama in 1873. This beloved brother was ordained to the office of Deacon in the church called Smyrna, in Brown County, in 1888, by Elders W. C. Burks and A. P. Koen. The writer was very intimately acquainted with him for several years, having served his church as pastor, and can safely assert that he was an exemplary Christian, much devoted to the Baptist cause, and an honor to his profession, made an efficient Deacon, always found in his place in the church, unless providentially hindered. He was also a good citizen, prompt and faithful in all his dealings. So the church and community have lost in every sense a good man, but we feel assured that our loss is his gain. His widow is a worthy member of Smyrna church, beloved by all the members and her neighbors. May God, in His abundant mercy, guide, direct and protect her through life, is the prayer of her pastor,

W. S. HARRIS.

Baptist Trumpet please copy.

HOWELL WELCH

Was born December 16, 1816, and died January 26, 1877; professed a hope in Christ at an early age and united with the Missionary Baptists and remained with them till death. Brother Welch was a good citizen, was respected by his neighbors and was always willing to accompany his companion to her church.

SARAH WELCH,

Consort of Howell Welch, was born January 16, 1827; departed this life February 24, 1901; was married to Howell Welch December 21, 1848. To this union were ten children born, seven having preceded her to the grave. Sister Welch professed a hope in early life and united with the Primitive Baptist church at Laodicea in 1847, and was baptized by Elder Holmes. Though left a widow with children to raise and care for, she performed this duty well. Some of her children and grandchildren are members of the same church. She was ever faithful in her duties as neighbor, wife and mother, and lived a devoted and consecrated Christian life, always filling her seat at her church, unless providentially hindered, and passed peacefully away, leaving strong evidences behind her to her children and friends that Jesus was with her and that she feared no evil. May the Father of mercies bring in the remainder of her children to fill the seat so well filled at Laodicea and emulate through life the examples of mother. May the Lord bless the children.

In hope of a better life,

A. B. MORRIS.

MARY ARCADA SMITH.

Another one of nature's pure and noble daughters and Zion's true and exemplary members has passed over the river to rest in Jesus. Mary Arcada Smith, daughter of M. W. and S. J. Smith, was born September 28, 1846, and departed this life March 28, 1901, aged 24 years and 6 months. Sister Arcada professed a hope in Christ July, 1895, and united with the church at Lafayette Springs, Miss., in May, 1899, and was baptized with four others by the writer, and honored her profession truly and purely by her humble devotion to the cause she loved so well. The doctrine of salvation by grace was the theme she loved. She was so very kind and attentive to the sick, and obedient and respectful to her parents. She was taken with la grippe and it terminated in pneumonia. She suffered a good deal and was delirious part of the time, but the last week of her sickness she knew all her friends, and said to them, "I have just been in conversation with my blessed Saviour," and soon she would be with her grandmother, who had a few months preceded her to her eternal home. May the blessed Saviour sanctify this sad dispensation of His providence to the good of the dear parents and children and prepare them to meet her in glory. A. B. MORRIS.

MARTHA CATHERINE SHERIDAN.

It becomes my painful duty to chronicle the death of our dear little granddaughter, Mattie Kate. She was born November 14, 1900, and died September 16, 1901. She was the only granddaughter in our family, and the first and the only child of our baby daughter. Oh, we all loved her so much! She was the sunshine of our home, and everybody that knew her only knew her to love her. She had such a sweet, lovable disposition. She was sick twelve days with cholera infantum and meningitis, and then was paralyzed. Oh, she suffered so much, but bore her sufferings with so much patience! But the good Lord saw fit to take our dear little darling, our sunshine, from us. Oh, we do miss her so much! But the good Lord loved her most and called her to that home not made with hands, there to praise His holy name.

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

Yet again, precious darling, we hope to meet thee.
When the day of life is fled,
And in heaven with joy to greet thee,
Where no farewell tear is shed.

Death is no more a frightful foe,
Since God has taken my little claim;
With joy I leave this world of woe,
For me to die is gain.

Columbus, Ga.

—GRANDMOTHER.

I have a few copies of the following books on hand yet:

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Having received many requests to reprint my book, "My Reasons for Leaving the New-School Baptists," I have decided to get out a new edition. I have published and circulated 5,000, but this seems to have been only an advertisement to create a demand. More requests are now coming in than ever before for them.

All who will send on their orders now, for one or more, at 25 cents each, will help me bear the expense and burden.

I have received many words of encouragement about its benefiting some in seeing the true church. I hope it will do good.

J. H. Fisher,
Graham, Texas.

Don't send stamps.

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A pamphlet of 20 chapters and 93 pages on the subjects most essential to the order and peace of Primitive Baptist churches; 25 cents for one copy, or for five or more copies to one address, 20 cents each. Send money by registered letter or post-office money order. If a money order is sent, let it be on the post office at Greensboro, Ala., but address all letters to me at Fivemile, Hale County, Ala.

G. W. STEWART.

If anyone buys this pamphlet and is dissatisfied with it, the purchaser can return it to the seller, and have the money refunded.

NOTICE.

Any person wishing to read Elder G. W. Stewart's pamphlet, entitled "Order and Disorder," can obtain it by applying or sending order to my address, Troy, Ala., or to Brother John G. Kev, who will keep a few copies on hand at the court-house in Troy, Ala. It is desirable that every Baptist in Southeast Alabama would read this excellent book, and profit by its wholesome teachings. Price 25 cts.

J. E. W. HENDERSON.

WHITAKERS' ACADEMY,

(FOR BOTH SEXES.)

Whitakers, North Carolina.

The 41st Session will open, the Lord willing, on the First Monday, September 2d, 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

A. J. MOORE, Principal.

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The London Baptist Confession of Faith with the Fulton Convention Foot-Notes is now ready for delivery. The books are first-class style, plain, good type, and best cloth binding. Price per single copy, 35 cents; per dozen, \$3.90; per fifty, \$15; per one hundred copies, \$27.50. Cash must accompany the orders. Send all orders to

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(FOR BOTH SEXES.)

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