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

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Vol. 24.

No. 1.

J. H. Harrison. Sept 5.

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THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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JANUARY, 1902.

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

The Gospel Messenger.

JANUARY, 1902.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 24. WILLIAMSTON, N. C., JANUARY, 1902. No. 1.

HAVE FAITH IN GOD.

Have faith in God! for He who reigns on high
Hath borne thy grief and hears the suppliant's sigh;
Still to His arms, thine only refuge, fly.
Have faith in God!

Fear not to call on Him, O soul distressed!
Thy sorrow's whisper woos thee to His breast;
He who is oftenest there is oftenest blest.
Have faith in God!

Lean not on Egypt's reeds; slake not thy thirst
At earthly cisterns; seek the kingdom first,
Though man and Satan fright thee with their worst.
Have faith in God!

Go tell Him all! The sigh thy bosom heaves
Is heard in Heaven. Strength and grace He gives,
Who gave Himself for thee. Our Jesus lives.
Have faith in God!

Gober, Tex., November 6, 1901.

DEAR BROTHER HASSELL:—I have been a subscriber of "The Messenger" for over twenty years, and have always loved and endorsed and recommended its sentiment and principles; but I have certainly always understood it to teach that no one by any means should be held in the fellowship of the churches who in any way teaches and persists in the idea that God is pleased with the wicked acts of men and devils. I have had men who claim to be Primitive Baptists to urge that God was pleased with everything that is going on. Elder W. S. Harris, of Mullin, Tex., and my aged father, who is now in his 87th year, have heard things advocated lately from the stand on this question, which they say they can not endorse.

Elder Harris says if the things he has heard be Primitive Baptist doctrine, he is not one now, nor has he ever been. See his article in late issue of "Trumpet."

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Now, Brother Hassell, I want you to know that I am not in favor of "new" tests or new bars to fellowship; but I can not fellowship the doctrine that God is in any sense the author or approver of sin, nor encourage anyone who does believe it.

As ever, your trother,

A. P. KOEN.

Remarks.—For twenty-five years I have denounced, in the Church History and "The Gospel Messenger," privately and publicly, with tongue and pen and all my ability, the doctrine that God is, in any sense, the Author or Approver of sin in any form, as utterly unscriptural, blasphemous, and diabolical,—as fatalism, pantheism, and heathenism,—as the utter annihilation of all religion. No one believing such a doctrine should make the slightest pretensions to religion, or be retained a moment in a church of Christ. This is no *new* test of fellowship—it is as *old* as the sin of Adam.

S. H.

Purves, Tex., October 18, 1901.

Elder S. Hassell—

DEAR BROTHER: We, whose names are below, have thought it best, after reading your remarks in the October number of "The Messenger," on New Bars of Fellowship, to write you a letter jointly. We beg you as a brother to hear us, and consider what we say. We notice that you claim that there is no difference between you and those who hold to the unlimited predestination of all things, only in expression; and, believing that you have been misinformed in regard to what some believe in Texas, we give you some of their statements, and then ask you if you can not see a difference in doctrine as well as expression. One writes, in substance, as follows: That God created evil, and that the evil He created is the source of all sin, and that the idea that God permits or allows sin is not true, but that all things, sin and all, are alike predestinated of God and in harmony with His will.

Another writes that murder and every other act or event which occurs in time are alike predestinated of

God, and that all we do, good and bad, is in keeping with God's will, and he brands those who do not believe these things as Arminians. Many other such expressions are used, but we mention these, and ask you if such things were urged in your churches and persisted in to the destruction of the peace of God's people, would you advise that we still fellowship and hold such in our churches as sound Primitive Baptists. We feel sure that there is a difference between those you mention and those we are declaring against here in Texas.

We have begged them not to urge these extreme views, but it seems to make them worse. We feel that forbearance in some places has ceased to be a virtue, and that where they refuse to heed gospel admonition the only proper course is to reject them. We feel that your remarks do the Baptists of Texas an injustice, and we hope you will see proper to correct them.

J. G. WEBB,

W. L. BARRETT, Bonham, Tex.

S. A. PAINE, Clairette, Texas.

A. P. KOEN, Shive, Texas.

Remarks.—I, myself, have never heard any of our absolute brethren use such extreme expressions; and if I did, I should condemn them as utterly unscriptural, abominable, and ruinous, just as I have condemned such expressions verbally and in my writings for a quarter of a century. See my Church History on the pages indicated in the Index under the titles, Predestination, Permission of Sin, Sin Cursed by God, and Sin, Origin of; and "The Gospel Messenger" for January 1888, November 1889, May 1894, July 1896, December 1896, January 1897, June 1897, August 1898, March 1898, December 1898, January 1901, October 1901, and December 1901. I have written more on this subject and published a more thorough and minute scriptural and historical investigation of it than any other Primitive Baptist, and my views are well known by those who have read my writings. While God's purpose embraces all things, it is to suffer and overrule sin, but to work holiness in the hearts of His people. Sin is not a creature of God, but the wicked rebellion of the creature against his Holy Creator, who forbids, threatens, and resents,

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and abominates sin, and righteously punishes it, if unatoned for and unrepented of, with everlasting torment. Every faithful Baptist and every faithful church should non-fellowship the diabolical doctrine that God causes or endorses sin.

S. H.

IDOLATRY.

“Little children, keep yourselves from idols.” (1 John v. 21). This Scripture is full of importance to the little children. If we truly are disciples of that meek and lowly One who is exalted at the right hand of the Majesty in the heavens, we realize that we are little, that we are weak and continually need His Holy Spirit to guide us—need continually the grace of God to support us and teach us. Oh, how kind, how patient His correction of His little ones. He putteth forth His own sheep and goeth before them; is not this a blessed condition? It has ever been the experience of God’s children, when they have turned away from God in their minds and have sought unto idols, that they at once get to be of some importance in their own eyes, and so become exalted with their idols, and become cold in their affections toward the brethren, and are ready to devour some brother because he don’t see just as themselves. It may be only his view on some Scripture and he altogether wrong, because, if right, it would most surely be accompanied by the mind of Christ, which mind is not to destroy but to save. These idols set up in our hearts estrange us from God and from His children. Paul says, “In anger be ye children, howbeit in understanding be men.” Let us look at the disposition of a child. Almost all children have their pets or their idols—it may be a doll or pen knife or some other toy that they esteem above all other earthly goods. They may become angry with their little playmates, brothers or sisters, but it soon passes away, and how ready they are to make a sacrifice to restore the feelings of the other. “Here, brother, you can have my doll or my knife if you won’t be mad.”

We then, brethren, as the little children of God,

ought to be ready to make any sacrifice that would tend to heal the wounded feelings of a brother, though we suffer the loss of some of our selfish pride. We would afterwards feel greatly rewarded in our own feelings. We are too apt to judge a brother harshly, an offending brother, I mean. I recall a little of my own experience in my early days with the Primitive Baptists. I was somewhat over-zealous for the cause. If a brother drank to intoxication, I thought that the church should not labor with him, but exclude him at once, not thinking I was liable to the same like temptations. And so, feeling safe on that line, I had an attack of neuralgia, and some one recommended apple brandy as a present cure, and I took too much, and found it was no respecter of persons. But, dear brethren, I did not feel about it as I have heard some say they did—that they did not feel to have done any wrong, only it was against the discipline, but I felt that I had sinned a great sin against God and the brethren, and could not expect them to retain me in their fellowship, but went to church and told them what I had done and how I was suffering, and the brethren forgave me that great sin, and I have been more charitable since toward the brethren. Now, I don't want to be understood that I have any fellowship with drunkenness, either in myself or others, for the Scriptures in no uncertain tones condemn drunkenness, and admonish to soberness and temperance, to be temperate in all things, sober in all matters of discipline and doctrine; and especially in individual dealings to bear with the faults of others, knowing that we, too, have faults and need their forbearance. It has ever been the tendency of depraved human nature to worship the works of their own hands or to serve idols. To be carnally minded is death, but to be spiritually-minded is life and peace. We can not divide our service; we can not serve God and mammon; we can not serve God and idols. God is a jealous God; therefore, to serve Him acceptably, we should keep ourselves from idols that blind the eyes of our understanding and wean our affections from Him, to whom our best service is due. Paul says, "Ye are not your own; ye are bought with a price; therefore glorify God in

your bodies and in your spirits, which are His. David says, "Let the meditation of my heart and the words of my mouth be acceptable in Thy sight, O Lord"; that is, I understand, let them be such as would be acceptable to God. The Primitive Baptists, above all other people, should keep themselves from the idols of this fast age.

While we should do good to all men we should know not to partake with them in their idolatrous worship. There is not an institution on earth devised by human wisdom that does not partake of idolatry. An unscriptural institution of the Primitive Baptists is just as wrong as any other, and a great deal more harmful to the cause. The Scriptures fully supply all the needs of the church. Anything not thus authorized should be let alone by the brethren. Let us ever seek the guidance of His Holy Spirit, and pray for the peace and oneness of Zion.

Sutalle, Ga.

W. H. LEONARD.

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 Fish r.

"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 XXIV.

The twenty-fourth volume of THE GOSPEL MESSENGER begins with the present number. The great principles of truth, righteousness, love, and peace, by which THE GOSPEL MESSENGER has been guided in the past will, by

the Divine blessing, continue to be maintained in its pages. Truth, the whole truth, and nothing but the truth should be desired by every honest heart; and righteousness towards our Creator and towards all our fellow-creatures should be practiced by every enlightened human being. The principles of truth and righteousness in reference both to God and to man are clearly set forth in the Scriptures of the Old and New Testaments; and if these principles reigned in every human heart, we would all love God supremely, and one another fervently, and inward and outward peace would abound, and earth would become heaven. It should be our continual prayer to our Heavenly Father that He would cause His spiritual kingdom to come, and His holy will to be done on earth as it is done in heaven. And He who puts this prayer in the hearts of His children is infinitely more wise and powerful than Satan and all his angelic and human followers, and will most certainly bring it to pass.

S. H.

FAIRNESS.

The unfairness, or injustice, of man towards God and towards his fellow-man tends to fill the world with unhappiness. It injures all men who are influenced by it; but it injures most the person who is guilty of it. The Lord Jesus Christ, and His prophets and apostles, suffered all forms of persecution from this evil spirit; tens of millions of the best men and women that ever lived have been tortured and put to death under its baleful influence. If all the members of the professedly Christian churches sincerely believed and searched the Scriptures, and treated them and their own hearts with perfect fairness, there would not be 150 different denominations, including 15 different kinds of Baptists, in Christendom; and there would not be warring factions among the 150,000 Primitive Baptists in the United States. If we are born and taught of God, and take the Scriptures as our only standard of faith and practice, and receive all their teachings on every subject, neither taking from nor adding to them, and if we love each other as we love ourselves, and are very careful not to mis-

understand or misrepresent one another, but to do to our brethren just as we would have them do to us, and if we esteem spiritual far above material things, we will soon find that we are agreed with our brethren on all essential points, and, in regard to minor points, we will be willing to extend to them the same charity that we desire to be extended to ourselves. Of course if any doctrine or practice of any of our members is plainly contrary to the Scriptures, we should not receive or fellowship it.

Several years ago one of our papers, published near one end of the United States, printed a severe attack on me by name, utterly misrepresenting my position in regard to predestination and the vital union of Christ and His people, and would not print a word from me explaining my position; this was not fair, or doing to me as the writer wished to be done by, but the writer injured himself more than he did me. I hope that the Lord has given him repentance and forgiveness for the wrong. Recently another one of our papers, published in the opposite end of the United States, has, without republishing my editorial on "New Bars of Fellowship" in the October, 1901, number of THE GOSPEL MESSENGER, attacked that editorial in three articles, and misrepresented my position, as set forth in that editorial and in numerous articles previously published, in regard to predestination and feet-washing. In his criticisms, the writer suppresses vital scriptural and historical facts that I gave in my editorial and had given much more fully in previous articles; and this suppression misrepresents my position. But when brethren treat the Holy Scriptures unfairly, suppressing a part of their inspired teachings, we can not be surprised that they will treat one another unfairly. This carnality is the one great cause of the contention and division among us. If we were fair with the Scriptures and with our own hearts and with one another, unprofitable, unwholesome, and subverting strifes of words and of persons would disappear from our midst, and I am sure that there would be far more spiritual peace and prosperity in our churches than at present.

S. H.

THE PRIMITIVE BAPTISTS OF TEXAS.

I am glad to learn that the great majority of our churches in Texas are in peace; and that the resolutions of non-fellowship passed by a few of them have been a condemnation of such extreme, unscriptural, fatalistic expressions as I have never heard our absolute predestinarian brethren make, and as I believe no judicious, scriptural, absolute predestinarian would endorse.

I utterly disavow the charge of ever *dictating* to any church; entreating our brethren to observe the scriptural injunction to let brotherly love continue, to bear and forbear with one another, and not to bite, devour, and consume one another, is not dictation. I have found that the difference between myself and the most absolute brethren with whom I have conversed is only a difference in expression; of course if there is really a radical difference in doctrine between brethren, they can not fellowship one another; but I believe that these differences in doctrine are made by extremists, who should be individually dealt with by their own churches, at the request, if necessary, of the aggrieved sister church.

In regard to feet-washing, I desire to say again that, ever since I have been a member of the church, I have always taken part in it every time I have witnessed it, because it is the plain command and example of the Lord Jesus Christ; but like all the Strict Baptists in England and like one-half of the Primitive Baptists in the United States, I have never seen in the Scriptures and never been satisfied that Christ commanded it to be observed as a church-ordinance or as a part or appendage of the Lord's Supper; but, as my dear father said of himself, I feel always willing to wash a brother's feet either in public or in private. Matthew, Mark, and Luke, in their Gospels, do not speak of the feet-washing, and John, who speaks of the feet-washing, does not speak of the Lord's Supper; and Luke in giving, in the Acts of Apostles, the history of the church for thirty years after Christ's ascension, does not speak of feet-washing; and Paul, who enjoins upon the church of Corinth the proper observance of the Lord's Supper (1 Cor. xi. 20-34), does not say a word to them about feet-

washing, and in 1 Tim. v. 10 he speaks of feet-washing, not in connection with baptism or the Lord's Supper, but in connection with the private or domestic duties of "bringing up children, lodging strangers, relieving the afflicted, and diligently following every good work." *In view of these unquestionable scriptural facts*, I think that each church should be left to its own understanding of this matter, and that it should not be made a test of fellowship. If this new test of fellowship is made universal among us, it will divide the Primitive Baptists of the United States into two nearly equal portions. Charity or love is the greatest and most important of all the Christian graces (1 Cor. xiii. ; 1 Pet. iv. 8).

S. H.

THE TEST OF DISCIPLESHIP.

In order that it may be seen and known that one is a true disciple of Jesus, he must be tested or tried by the rule given by the Lord in the Holy Scriptures; and it is certain that none are able to bear such test except they be called and supported by divine grace. To hate and forsake all our worldly interests and pleasures, and our nearest and dearest relatives, is entirely above human nature; and yet all this is required under the test to render our discipleship acceptable to the Lord. If any earthly bond proves sufficiently strong to cause us to forsake Christ and turn from Him and His service entirely, the evidence is that we do not possess the true, spiritual elements of Christianity. His own word for it, "Ye can not be My disciples." Luke xiv. 26, 27, 33.

What a mercy it is that the possession of wife and children, houses and land, and of our natural life is not necessarily an obstacle to our Christian obedience and discipleship; that the circumstances under which we live in this age are not such as to force us to this extreme test. And yet if it were so with us, we should soon know whether or not we have the grace of God to sustain us.

Dear brethren, think for a moment. If you were required to forsake, and even hate, your wives and children, and your houses and lands, and even your own life,

or else give up your interest in the blessed Saviour, and abandon forever your love and service to Him, what would be your choice? Divine grace and the love of God in Christ is all that could save us, in that emergency, from a wretched choice; nature would cling to its own, we would save our life, and lose it forever, rather than lose it for His sake and find it unto life everlasting.

How often are we made to wonder if we, like the faithful martyrs, were required to renounce the faith, or else give up our lives, would be prepared by the power and presence of God to bear the test. And the answer comes to our souls, yes; if we are God's children, like them, we would be prepared for any emergency; for all alike have the promises, and we may safely confide in Him who has promised He will strengthen and help us just as we have need, and the feeblest child of God may hope to be made as strong as the apostles and prophets, if need be, who sealed their faith and testimony with their blood. If, did we say? Yes, "If we are God's children." How shall we decide this doubt and dispense with the word, If? At this point we are "saved by hope," and as long as hope lives within us the little If will hold its place. Yes, if a child of God, then I am a willing disciple of Jesus; "For it is God which worketh in you, both to will and to do of His good pleasure." Phil. ii. 13.

But what are my outward tokens of the inward working of God? The church at Philippi had "always obeyed"; and can this be said of me? When I at first offered myself to the church I related something which I had experienced, of a sense of the pardon of my sins; I gave thereby some evidence to the brethren that I was "a new creature" in Christ, and thereupon they received me into their body as a member, and I was baptized in the name of the Holy Trinity. I had felt what I hope was the love of God in my heart, and with it a desire to be and live with His people, and join in His service with them. Does the same love still abide in my heart? I hope so, but Oh! how little my sense of its presence; and here I begin to search for evidence. I have two daughters who occupy one room of our dwelling-house;

and when the weather is unpleasant, and I know that they have need of fire in the grate, I wish to ascertain if they are supplied with that comfort, and if I am outside, in the yard, I can and have frequently found out whether there was fire in their grate or not, and how? not by calling to them, and asking the question, but by raising my eyes to the chimney top, and when I saw the smoke ascending through the chimney, I knew the fire burned in the hearth below. The smoke was not the cause of the fire, but the effect and evidence of its presence.

Now, where is the evidence of the existence of God's love in my heart? "He that loveth Him that begot loveth him also that is begotten of Him." 1 John v. 1. So we see that if we truly love God we also love His children. And are we not commanded to love one another? Yes, and how? Not in word only, "but indeed and in truth." Our love, then, is manifested in deed—by doing something. As the smoke testifies of the existence and presence of the fire in the grate, so our deeds testify either for or against our Christian profession; for it is only our good and lawful conduct which commends us to the favorable consideration of our brethren, and testifies of the good influence of the principles that abide in us, while the contrary course is negative. It is true that when we have done all we could to obey the commandments of our Lord, we feel that our obedience is very imperfect, else we might become inflated with a sense of self-righteousness; but this much we may truly know, that is, whether or not we have a fervent desire to obey Christ; and if such be the case, this desire will lead us to do all we can, and will present sufficient evidence to all who love the Lord that we are what we profess to be, and our discipleship will thus be recognized and owned by Him who has said, "Follow Me."

Remember that God works within, by the quickening or life-giving influence of His holy Spirit, to prompt our outward obedience, which obedience is not the cause of salvation, but the effect and evidence of it. Yet this holy influence is not to be considered as coercive or compelling in its force so as to compel us to do every-

thing that we are commanded to do; but it establishes our accountability to Christ as qualified subjects of His moral and spiritual government, and we are to do His bidding, and not vainly presume that He will do for us what He commands us to do. Let him who occupies this ground of passive obedience, only, ask himself if he is not a disciple in name only.

J. E. W. H.

A WATERED GARDEN.

Thou shalt be like a watered garden.—Isa. lviii. 11.

The prophet Isaiah was here telling the children of Israel how they would be blessed and prospered when the Lord would turn them from their sins and iniquities.

Sometimes the Lord turns His people by warning them through His servants. He told Isaiah to "Cry aloud and spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins."

This very thing is more needful to-day than all the hue and cry about doctrinal differences.

"Show the house of Jacob their sins." "Why beholdest thou the mote in thy brother's eye and considerest not the beam in thine own eye?" Why split the churches and Associations all to pieces, over a difference on some doctrinal point, when at the same time you are holding members that are filled with covetousness, idolatry, selfishness, hatred, wrath, emulations, strife, seditions, variance, revellings, and such like?

How do you think Old Baptists can afford to carry dishonest and untruthful people in their churches, and at the same time exclude or non-fellowship the most sturdy, reliable people in the church, because of some difference of expression on some peculiar and difficult points of doctrine?

It does seem to me that here is a mote on one side and a beam on the other. And it is the man with the beam, trying to get the mote out of his brother's eye. But he is the wrong man to get the mote out. He has

to play the hypocrite to do so. "Thou hypocrite, first cast the beam out of thine own eye, "and then thou shalt see clearly how to get the mote out of thy brother's eye." I ought to be willing fo brethren to get the motes out of my eyes, and even help them to do it. But when you can see clearly that it is your eye that he is striking at, then you are ready to jump back and say, "Thou hypocrite, first cast the beam out of thine own eye." No man can get the motes out of his brother's eye, while he is working with zealous and selfish motives. Motes are bad enough, but beams sow ruin, division, devastation, and destruction among us everywhere they operate. Let us put away lying, dishonesty, adultery (one party having two or more companions), also covetousness, and return to the Lord and He will establish us and make us like a watered garden.

Jesus established His church, planted His people in it as trees and plants of righteousness of His own planting, and said they should stand forever. He said, "Every plant which My heavenly Father hath not planted shall be rooted up." Yes, I think that the great work that men are claiming to do, in planting sinners into the kingdom of God, will all finally be rooted up and destroyed. The work which God's Spirit and grace directs is all that will stand the test of fire in the end.

So with this test Judas was "rooted up" and thrown out, but other faithful witnesses were found ready and the Lord planted them in. Thus Jesus built and finished His beautiful garden (church) and put in it all the variety of plants to the number of twelve, that they might bear twelve manner of fruit and even yield every month. After Jesus had built this garden (church) He dedicated it in an anti-typical way, as Solomon did the temple--by prayer and shedding of blood. 1 Kings viii. 22, 62, 63.

So Jesus, when He had finished the work of building and planting His garden, gave it to the Father by prayer (see John, 17th chapter), and then further dedicated it by the sacrificial offering of Himself. So we see here that the church must have been built, finished, and dedicated by prayer and blood before the day of Pentecost.

But now this standing garden needs water. God has promised to water it, for it is to be a watered garden.

Jesus had said—"He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." (But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

So Jesus had said to them, "Tarry ye in Jerusalem until ye be endued with power from on high." That is until the Holy Spirit is given in His great baptismal power, or until the great season of spiritual rain shall water the wonderful garden of the Lord.

Look now at the garden of the Lord standing on the day of Pentecost, waiting for rain. The prophet has said, "Thou shalt be like a watered garden." After all the work of the Father, and also of the Son, the awful scheme of God's great salvation would have failed but for the work of the Spirit.

The same may be said of the church after the Father and the Son had built it. But for the sustaining presence of the Holy Spirit it would die and go out.

After a farmer has cleaned off his land, fenced it, plowed it up, planted it with roses, berries, vines, flowers, and trees, he is now still dependent and must have the rain before his garden will flourish.

So it is with the dear old church of God as it stands on the day of Pentecost. It is now waiting for the rain.

See, the clouds are gathering. Clouds represent ministers. Twelve apostles (ministers) are gathered together in one accord in prayer. When the wind blows right on the clouds they send down water. When the Divine Spirit of Christ comes upon the dependent minister, he will drop down the doctrine like rain.

So it was "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were

all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii. 1-4.)

Here the sweet, pleasant, invigorating rain fell upon the garden.

"Speaking" in the name of the Lord is bearing fruit.

So the plants here began to bloom and send forth the fruits of the Spirit, such as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, etc.

These flowers make a beautiful odor in the garden of the Lord. Prayer is one that goes up with love and faith, and is even bottled up by the Lord our God, as sweet incense.

Would not Jesus as the beloved come and walk in such a beautiful garden? "My Beloved is gone down into His garden, to the bed of spices, to feed in the gardens (local churches) to gather lilies." "A garden inclosed is My sister." "Thy plants are an orchard of pomegranates, with pleasant fruits, camphire with spikenard." Then He speaks of saffron, calamus, cinnamon, trees of frankincense, myrrh and aloes with all the chief spices. "A fountain of gardens, a well of living waters, and streams from Lebanon."

Here, then, on Pentecost, and in every live, active gospel church is the watered garden. These spiritual incense, odors, and fruits are worth a million times as much and more than all similar natural fruits and flowers that fade and die, for this garden of the Lord shall never fade, fail, or die, but shall stand forever.

Where the bitter fruits of wrath, strife, jealousy and covetousness prevail, we do not expect the sweet flowers and fruits of the Lord's garden.

Who would not be willing to suffer poverty, persecution, trials, labors, and self-denial to get to see the church like this watered garden? Can we not be willing to pray earnestly, and give up every little idol pet, and throw away every golden wedge and Babylonish garment in order to see the church of our own membership like a watered garden?

The Lord says. "If My people, who are called by My name, will humble themselves and pray, and seek My

face, and turn from their wicked ways, then I will hear from heaven, forgive their sins, and heal their land."

I know in my poor heart and soul this is what the Old Baptists need to-day more than all things else.

Are we praying daily? Are we giving of our means to aid the poor? Are we attending our meetings regularly? Are we bearing the mutual burdens of the church by helping our deacons in whatsoever they have need of us? If so, I verily believe that the Lord will make your church like a watered garden, sooner or later. But do not be hasty, or impatient. God will avenge His elect that cry unto Him daily.

Then you can sweetly sing—

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

"Like trees of myrrh and spice we stand,
Planted by God the Father's hand;
And all His springs in Zion flow,
To make the young plantation grow.

"Awake, O Heavenly Wind, and come,
Blow on this garden of perfume;
Spirit Divine, descend and breathe
A gracious gale on plants beneath.

"Make our best spices flow abroad,
To entertain our Saviour God;
And faith and love and joy appear,
And every grace be active here."

J. H. F.

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.

HELP IN TIME OF NEED.

A great city is a Babel of confusion, and is almost like a desert to a stranger and to the penniless and friendless poor. It is a place where you might be hungry and sicken and die, and your next neighbor not know it until he saw your coffin carried in or your corpse carried out. "In 1835, when fires and cholera

and financial disaster had done their worst, there resided in New York a poor laborer. He was out of work, and that simple sentence tells of multiplied horrors in such a place. He had lived honestly and independently and free from debt. Unaccustomed to ask favors, he knew not where to obtain them; and, as he had neither employment nor money, he was in great distress. Food was gone, and a wife and family depended on him for a breakfast, which he had no means of obtaining. But he was a Christian. His hope and confidence were in that God whom he had endeavored faithfully to serve—and who ever trusted God in vain? He went to his chamber and laid his case before the Lord. He plead with earnestness the Divine promises, and supplicated God for daily bread. For hours he continued there, until his wife at length came to the door and said, 'A gentleman wants to see you.' He left the chamber, and came into the room where he found a stranger, who said, 'I have a contract for labor, and I wish to obtain an overseer for my hands. I want a steady, faithful, and reliable man. I am informed that you are well fitted for the place. Now name your terms, and if you wish money to settle up or to remove to the place, here it is at your service.' A bargain was quickly concluded, and with a salary of one thousand dollars per year he entered upon his duties. He prospered: his wages were increased; he rose to stations of profit and honor; he became the Mayor of the city in which he resided; but in all his subsequent prosperity he never experienced a purer joy than that on that day when he proved the faithfulness of God, the steadfastness of His promises, and the efficacy of inwrought, fervent, persevering prayer."

S. H.

QUESTIONS AND ANSWERS.

1—Q. Did God drive Adam out of the garden of Eden for sin or disobedience? A. The second and third chapters of Genesis show that, while God gave Adam liberty to eat of all the other trees of the garden, He forbade him to eat of the tree of the knowledge of good and

evil, under penalty of death, and that Adam and Eve partook of that tree, and God pronounced upon Adam the sentence of death, and drove him from the garden, "lest he should put forth his hand, and take also of the tree of life, and eat, and live forever," and "He placed at the east of the Garden of Eden cherubim and a flaming sword which turned every way, to keep the way of the tree of life." Thus are we taught that man can destroy himself, but that he can not save himself. God's justice condemns the sinner, and nothing but His mercy in Christ can pardon and justify him.

2—Q. Does God chastise His children for their disobedience? A. Such Scriptures as Psalm lxxxix. 30-33; Prov. iii. 11, 12; Amos iii. 2; Heb. xii. 6-11, and many others prove that He does, not for their destruction, but "for their profit, that they may be partakers of His holiness."

3—Q. What is the meaning of Romans viii. 10—"And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness"? A. That, though the body of a Christian is subject to infirmity, affliction, and death, and is, so to speak, already dead, according to the law and sentence and appointment of God, because both of Adam's sin and the Christian's sin, yet the spirit of the believer, renewed and pervaded by Christ's Spirit, is essentially and everlastingly alive, is life itself, being a partaker of the Divine nature, and can never die, because of Christ's righteousness imputed to each one of His people. And, as the following verses show, the indwelling Spirit of God will at last even quicken our mortal bodies, redeem or deliver them from death, and conform us, both in soul and body, according to His eternal predestination, to the perfect image of His glorified Son.

4—Q. Has not a church, which is sound in doctrine and orderly in practice, the right to stand outside of an Association, and yet not declare non-fellowship for sound and orderly churches belonging to Associations? A. Certainly she has, as did all the Apostolic churches and all the Baptist churches until A. D. 1649, and as do the most of the Strict Baptist churches in England and many Primitive Baptist churches in the United States.

And the fact that a sound and orderly church belongs to an Association which is held only for Divine worship and mutual edification, does not justify a declaration of non-fellowship for that church.

5—Q. What constitutes church-fellowship? A. The spiritual communion of a regenerated and baptized church membership, holding the doctrine and walking in the commandments of the Lord Jesus Christ; as the Apostle Paul expresses it—"One body, one Spirit, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all" (Eph. iv. 4-6).

6—Q. Would the baptism of a person be invalid if he were baptized by a "Missionary Baptist" preacher into the fellowship of a church supporting "Missions," if that church belonged to an Association that allowed its churches either to favor or oppose "Missions," until a bar to fellowship was raised against that Association for its departure from Primitive faith and order? A. Associations are not mentioned in the Scriptures, and, as long as they observe Primitive faith and order, they do not affect the validity of the baptism of a member of one of their churches; but I do not know of any Primitive Baptist who thinks that the baptism of a person by a New School Baptist preacher into the fellowship of a New School Baptist church is valid.

7—Q. Where and at what price can a New Testament with Brief Notes be purchased? A. A Non-Sectarian New Testament With Notes, Instructions, and References (Pocket Edition) can be purchased of S. S. Scranton Co., 281 Asylum Street, Hartford, Connecticut. A Baptist New Testament With Brief Notes, Reflections, and References, by G. W. Clark and J. M. Pendleton, can be purchased of the Baptist Book Concern, 642 Fourth Avenue, Louisville, Kentucky. The latter is a larger book than the former. Both are very valuable, though of course not perfect. The price of each is One Dollar, postpaid.

S. H.

There is nothing, sir, too little for so little a creature as man. It is by studying little things that we attain the great art of having as little misery and as much happiness as possible.—Samuel Johnson.

EXTRACTS.

Swainsboro, Ga., November 1, 1901.

Elder Sylvester Hassell—

DEAR BROTHER: I send you one of the Minutes of the last session of our Association, that you may see what we did concerning correspondence. Our Association has been in correspondence with several sister Associations ever since her constitution, but, owing to the confusion that some of our sister Associations are having, we thought it best to discontinue correspondence altogether, which I think is the best we could have done under the circumstances.

In love,

W. A. LAMB.

Danville, Ind., November 15, 1901.

Elder Syvester Hassell—

DEAR AND ESTEEMED BROTHER IN CHRIST: I received the Bible in due time, and in good condition.

We are not having much prosperity in our churches at present, but they are in peace, and brotherly love seems to abound generally among our brethren. Our people have not become agitated over any of the questions that are dividing our people in some parts. I feel very thankful for this great blessing, for I have known something of division and strife among brethren. It is surely a very sad and distressing sight to see brethren, who had been warm friends in the gospel, become enemies over some technicality of doctrine, and try to devour each other and the whole church. But such has been the history of our dear cause in the past, and I presume such will be the case in the future. But there is a "woe" pronounced against him by whom the offence cometh.

I see great need of sincere consecration and earnest, true, and spiritual worship of the only true God and Jesus Christ, but I find great difficulty in attaining unto it. My worship is so often formal, lacking the Spirit. I earnestly pray and hope, though it seems against hope, for this dark night to be done and to see the dawn

of another day. I very much esteem the "Gospel Messenger." I am very sorry there are so many negligent about paying for it, thus embarrassing you in your work, which otherwise is very laborious. May the Lord be your stay, and put it in the hearts of your subscribers to support you with their just duty.

With an humble prayer to the Giver of all good for your success in everything to the promotion of His cause,

I am yours in a blessed hope of immortality.

E. W. THOMAS.

Jeffersonton, Va., January 1, 1901.

Dear Brother Hassell—

I herewith send \$1.00 to renew my subscription to THE MESSENGER. I enjoy reading it very much. I find it very instructive and edifying. I do wish the people would pay up more promptly and relieve you of so much anxiety and worry. It is not right for people to act with such indifference.

May the Lord bless you, dear brother, with His sweet presence.

Your humble brother,

W. T. EATON.

Goodman, Miss., February 9, 1901.

Elder Sylvester Hassell—

MY DEAR BROTHER:—Please find enclosed \$1.00 for subscription to THE MESSENGER this year. Thanks be to the Great Giver of all good and precious gifts. I've been blessed with means to renew my subscription, for I regard THE MESSENGER as an able, sound Baptist periodical, and enjoy reading it very much, because it comes laden with instruction and very comforting, and is the more appreciated, since we are deprived of the privilege of hearing preaching. May the Lord so bless the hearts and means of the dear brethren, sisters and friends that they may give you a hearty support in your great work of publishing THE MESSENGER, and may the good Lord sustain you and your co-editors to carry on the great work, is the desire of your unworthy sister, if one at all.

Yours in hope,

S. E. BANKHEAD.

New Hartford, Mo., January, 1901.

Dear Brother Hassell—

I see that my time has just about expired, for THE GOSPEL MESSENGER, which has filled my heart with love. Your worthy and valuable paper has comforted me through these many years, and as I am going down in age and strength badly and my days are far spent, I feel that I have been spiritually blessed in reading your paper and hearing from the dear brethren and sisters.

Your brother in Christ, though unworthy,

JOSHUA MORRIS.

Caroline Depot, Tompkins County, N. Y., June 5, 1901.

Dear Brother Hassell—

I send one dollar for THE GOSPEL MESSENGER. I am much pleased with it. I hope you will be sustained in it. I am over ninety years old.

MRS. SARAH A. HOLLISTER.

Allisona, Tenn., December 14, 1899.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—I have been a subscriber to THE MESSENGER, and my father, for eighteen years, and feel that I can not well do without it. I think it the best periodical published in the interest of our cause. I like your questions and answers, with the editorials. I have the Church History. It is a great help to me.

Yours in hope,

W. H. LOFTIN.

Delray, Texas, October 12, 1901.

Sylvester Hassell—

DEAR BROTHER IN CHRIST:—Enclosed please find one dollar for a renewal of my subscription to THE GOSPEL MESSENGER. I am well pleased with THE MESSENGER in every particular, as it teaches just what I believe to be the truth as taught in the words of inspiration, and feel to hope that we have the witness within ourselves which enables us to discern the truth of the gospel of Christ, and which enables us to rejoice in hope when we read the testimony of those who have like precious faith. O, what a precious Saviour we have, who died to redeem us from all sin, and to make us priests and kings unto God, and give us a bright and happy home in the realms of eternal day!

J. G. DAVIS.

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.

J. H. CALDWELL.

Our beloved brother, J. H. Caldwell, died at his home, in Chipley, Ga., November 7, 1901. He was born in Meriwether County, Ga., near Sulphur Springs, in March, 1839. He was near 63 years of age at the time of his death. He was the son of Elder Creed Caldwell, a notable Primitive Baptist minister, in his day. Bro. J. H. Caldwell leaves a devoted wife and one son and one daughter, Mr. J. W. and Miss Ada Caldwell, of this place; also, a host of brethren and sisters and friends to mourn his loss. He united with the Primitive Baptist church at Bethlehem, about twenty-four or twenty-five years ago. Since that time he has tried to follow Jesus in humble obedience to His commands. He was a true Christian, ever ready to administer to the necessities of his brethren and sisters, and especially his pastor. He was a friend to suffering humanity. He showed forth the spirit of meekness. He will be missed as a brother, husband, father and citizen. We feel to grieve and sorrow with our beloved sister,

Elizabeth Caldwell, his wife, and with his son and daughter, J. W. and Miss Ada Caldwell. Brother Caldwell served his church as clerk for many years, which position he held up to the time of his death. We feel that God has taken him home to rest from all of his troubles and trying ordeals, where the wicked will never trouble him again. May the Lord give us grace to be reconciled to His dealings with us. This is written by order of Bethlehem church, in Conference, November 16, 1901.

G. W. ROWE,
Church Clerk.

WM. BULLARD,
Moderator.

MRS. MARY E. TRUITT.

Our beloved sister, Mary E. Truitt, died at her home, in Harris County, Ga., October 14, 1901. She was born June 9, 1829, being near 72 years of age at her death. She leaves a host of brethren and sisters and friends, and five living children, three boys and two daughters, Messrs. S. S. Truitt, of Tyler, Texas, and James Truitt, of Fort Worth, Texas, and J. J. Truitt, of this county; and Mrs. Alcey Nix, of Harris County, Ga., and Miss M. O. C. Truitt, of Harris County, Ga., to mourn their loss; but we feel that our loss is her gain. Sister Truitt united with the Primitive Baptist church at old Mt. Moriah church, near Whitesville, in Harris County, Ga., about the year 1855, and was baptized by Elder Jeff. Stringer. Since that time she has been an humble, faithful, kind and gentle Christian, attending her meetings regularly, assisting suffering humanity in any way she could. We, the church at Harmony, where Sister Truitt's membership was at the time of her death, miss her at our meetings; but we feel that she has been taken home to rest in the world of glory from all of her afflictions and troubles.

Elder W. M. Bullard officiated at her funeral, from Psalm lxx, 3, to the comfort and edification of all present, after which she was laid to rest in the family burying ground near her residence. "Mark the perfect one; behold the upright, for the end of that one is peace." This is written by order of Harmony church, in Conference, this the 23d day of November, 1901.

W. J. HART,
Church Clerk.

WM. BULLARD,
Moderator.

THOMAS R. BURKS.

Thomas R. Burks, son of A. J. and Nancy Burks, was born at Wooster, Faulkner County, Ark., June 21, 1878, and died after a four-weeks' illness of typhoid fever, at the residence of his friend, Mr. Russell, at Plano, Texas, July 30, 1901. His remains were interred near Plano, there to await the resurrection. His brother, Adolphus, was with him during his whole sickness, and his father, in answer to a telegram, reached his bedside a few days before he died, but he never recognized him; had been unconscious for a week before he died. All that loving friends and good physicians could do was done, but the death summons came and he must obey.

Tom had never married, but leaves a father, mother, two brothers and three sisters, together with numerous other relatives and friends, to mourn his loss; but we sorrow not as those who have no hope. He had never united with the church, but professed a hope in Christ about a year ago, so we feel assured that he is now at rest. On one occasion during his sickness, in his semi-conscious condition he exclaimed, "Get my coat and let us all go to see dear old mother,"

and then, "O, I see Jesus! What a comfort! What a comfort!" What a comfort indeed it must have been to him in that hour to behold the lovely form of Jesus, and what a comfort it is to the bereaved ones to realize that such was his happy state!

Tom was indeed a noble specimen of young manhood, physically, mentally, and morally.

An obedient son, loving brother, and true friend, always so thoughtful and attentive to those around him, especially his dear old afflicted mother; he seemed to never tire of ministering to her wants and necessities.

He left the paternal home three years ago and went to Plano, Tex., where he entered school, and had been in school almost constantly since up to the time of his death. Being very intelligent and bright-minded, he had made unusual progress in an educational line, and had before him the prospect of a bright and useful future in this life, but the Lord had a better, brighter one for him, and called him to it. By his manly, upright conduct, he won many friends in his adopted home. His father was told by the best people of the town that Tom was a "model young man."

His death was a terrible shock to his family, especially his old afflicted mother, following, as it did, so quickly on that of his oldest brother, Ira, who died in New Mexico, thirteen months to a day previous to Tom's death.

The loss of two such noble boys is indeed a sore trial to the dear old brother and sister in Christ. They had looked forward to them as a staff on which to lean in old age, but the Lord has seen fit to take them, and may they be enabled to realize that the Lord is a more sure staff on which to rely. May the Lord comfort the bereaved family, and sanctify this sad dispensation of His providence to their good and His glory, is my prayer.

Written at the request of his mother, by his cousin,

MARY C. PATTON.

Wooster, Ark.

MRS. ELIZA ADAIR.

Mrs. Eliza Adair departed this life October 5, 1901. She was the daughter of Mr. and Mrs. Hiram Adams, of Clayton County, Ga.; was born March 25, 1846; lived in Clayton County until 1872, when she married Mr. A. R. Adair, of Morgan County, Ga., where she lived for several years, and helped her husband take care of his aged father until his death. She professed a hope in Christ and joined the church at Rock Springs, of Primitive faith and order, in 1875, and was baptized by Elder I. S. Allman, where she lived, much devoted to her profession, until 1888, when father and mother moved to Carroll County, Ga., and placed their membership at Holly Springs, Carroll County, Ga., where she still enjoyed her profession until it was the Lord's will to send His death angel and take her to Himself above to her eternal home. Her remains were laid to rest in the cemetery at Holly Springs. The funeral services were conducted by Elders T. B. Chandler and Enoch Phillips, from a portion of Luke xxiii, 28, "Weep not for Me, but weep for yourselves and for your children."

She was a good wife, a good mother, and a good neighbor, always ready to do all the good that was in her power. She leaves a broken-hearted husband, two daughters, four sisters, one brother, together with many relatives and friends, to mourn her loss. During her illness she said she would never recover; her time had come. When asked how she felt, her answer was, "I am no better; I will soon be

done with the sufferings of this world, and be at rest. The Lord is good and knows best; I am perfectly resigned to His will."

She died perfectly happy, and, as David said on one occasion, "She can not come back to us, but we can go to her." We feel that our loss is her eternal gain. Therefore, we bow in humble submission and say to our dear father, while you are left alone, to weep not.

Remember the Lord thought it best
To take dear mother to her eternal rest.

Now, dear father, be of good cheer; if the Lord be for us, who can be against us. His will be done, and not ours.

Farewell, dear mother!
No more we see thy lovely face,
Or hear thy sweet and gentle voice,
For thou art gone and can't be replaced,
But it is God's own choice.

Her daughters,

BEFFIE ENTREKIN,
LEILA ADAIR.

LITTLE MINNIE MAHURIN,

Daughter of C. M. and Lucy Mahurin, was born July 20, 1900, departed this life October 20, 1901, making her stay on earth fifteen months. God saw fit to call her home to glory. Oh! how we miss our darling babe; but we can not wish her back again. We laid dear little Minnie to rest in the Hickman graveyard to await the resurrection, when her little body will be raised a spiritual body. She leaves father and mother, three sisters and four brothers to mourn her loss; but our loss is her gain.

Little Minnie has gone to rest,
To reign with God forever blest;
Her little tongue will always praise,
A Saviour's love, redeeming grace.

Kindred in Christ everywhere, remember her father and mother
at a throne of grace. C. M. MAHURIN.
Benton Mills, Ark.

WILLIAM THOMAS BUNN.

Was born October 7, 1873, and died January 12, 1901. He was born and raised in Emanuel County, Ga., but died at his sister's, in Colquitt County. He was out there on a visit and took sick and died there. We went and stayed with him three weeks before he died and heard him tell of his hope for a better home. He did not seem to mind death. He leaves a mother and father and eleven brothers and sisters to mourn his loss, but we feel that our loss is his eternal gain. But, oh! how hard to give him up! I was made to cry, "My God! my God! why hast Thou forsaken me?" But, alas! His kind providence showed me His will must be done and I am better reconciled to it. I would try to be when I was so near heartbroken, but could not be. Our poor darling boy would sing and pray and talk of

the goodness of God and tell the young men the danger of rowdy living, but I could not talk with him; it seemed that my poor heart would break. He said he saw the two little boys that died before and was going to them. He would try to show them to me.

Poor Tommy has gone to heaven to rest;
He had no rest on earth;
Afflictions followed him to the grave,
That followed from his birth.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

We feel assure he has gone to rest;
Good evidence he gave,
While we sat round his dying bed
Hoping for him to live.

He said he would go to his glorious home
Prepared for him above,
And meet his little brothers
That he so dearly loved.

Written in grief and sorrow by his mother,

V. D. BUNN.

LULA BELL BLOW.

Died on the October 15, 1901, Lula Bell Blow, infant daughter of sister and J. J. Blow, aged six months and three days. She was the second child those parents have had to give up to the grim monster. Their first-born lived only six months and three days, exactly the same time that Lula Bell did. I would say to the bereaved father and mother, to weep not, for—

The little babe is gone to rest,
To reign with God forever blest.
A precious one from them is gone,
A voice they loved is stilled,
A place is vacant in their home
That never can be filled.

JOHN D. CURTIS.

Mansfield, Ga.

The darling dear little one who has been taken from a loving mother's arms and tender care, yes, the precious little darling, the one whom she so oftentimes embraced to her breast, has now left a poor lonely mother and loving father to rest, forever blest, where there are no more sickness, sorrow, pain nor death to bear, but happiness there.

MRS. EMILIA McCULLOUGH.

Mrs. Emilia (Souls-Barron) McCullough was born in North Carolina January 21, 1823, and died at the home of her grandson, Dr. George F. Lee, near Bryan, Texas, November 15, 1901. Her parents emigrated to

Alabama when she was quite young; there she united with the Primitive Baptist Church, and, May 12, 1842, was married to Irwin Barron, son of James Barron. Irwin was a brother of the writer's mother, whose maiden name was Barron. Irwin Barron died January 5, 1868, leaving the subject of our sketch a widow with five children, three boys and two girls. They soon made their home near Bryan, Texas. Aunt Emilia was a woman whose nature had endowed not only with fine sense and a lovable disposition, but great vitality and untiring energy. She not only succeeded in supporting and educating these children, but actually prospered financially and lived to see her sons become prosperous and influential citizens, filling positions of credit and honor. The oldest son, J. W., was for many years clerk of the county court of Brazos County. One of the daughters died in the early seventies, the other is the wife of Durant Dunsby, a prosperous merchant of Bryan. After coming to Texas Aunt Emilia, not finding any Primitive Baptists was induced to unite temporarily with the Missionary Baptists, and some time in the eighties she married a Missionary Baptist preacher by the name of McCullough, who lived only a short time. She at last found a church of her faith and reunited with Ebenezer church, Brazos County, and remained a worthy member until death called her to her reward. She was kind and charitable to all and would not turn a hungry dog from her door. The lengthy mention made of her death in the Bryan papers showed how she was esteemed as a Christian lady who impressed all with whom she met for good. We trust that her children and grandchildren, who flock the land and stand in first rank as intelligent, influential men and women, will continue to imitate her noble example and be prepared by the grace of God to meet her where sad farewells will no more be spoken.

Her loving nephew,

W. L. DUBOSE.

Devine, Texas

CHANGES OF RESIDENCE.

Elder James Duncan has removed from Mahon, Miss., to Ripley, Tippah County, Miss.

Elder W. B. Sikes has removed from Crowell, Tex., to Holder, Brown County, Texas.

Brother J. B. Spradley has removed from Childersburg, Ala., to R. F. D. No. 2, Birmingham, Ala.

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Dear Brother Hassell—

Will you say in the MESSENGER that I have yet on hand a few copies of "Reminiscences and Letters of Mary Parker, price reduced since her death to 50 cents; and a few copies of "Meditations on Portions of the Word," price \$1.

Your brother in hope,
Southampton, Pa., November 18, 1901.

SILAS H. DURAND.

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Vol. 24.

No. 2.

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The Gospel Messenger.

FEBRUARY, 1902.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 24. WILLIAMSTON, N. C., FEBRUARY, 1902. No. 2

BE THOU CONTENT.

Why art thou full of anxious fear
How thou shalt be sustained and fed?
He who hath made and placed thee here
Will give thee needful daily bread.
Canst thou not trust His rich and bounteous hand,
Who feeds all living things on sea and land?
Be thou content.

He who doth teach the little birds
To find their meat in field and wood,
Who gives the countless flocks and herds
Each day their needful drink and food,
Thy hunger, too, will surely satisfy,
And all thy wants in His good time supply.
Be thou content.

—Paul Gerhardt (1670).

ELDER J. W. LORD'S LETTER TO THE NEW BEULAH ASSOCIATION OF GEORGIA.

*To the Messengers and Ministers that may compose the
New Beulah Primitive Baptist Association—GREET-
ING:*

DEARLY BELOVED:—As I can't meet with you in an associational capacity, I would, if I could, give an expression of my love to you. Dear brethren, my mind reverts back to the time when we first became an Association, when we could meet together in sweet union and fellowship. As some of you know, I have met you every session until a few years back. I have met you thirteen consecutive sessions and have acted as Moderator nine sessions. We transacted the business of the Association in peace and love, almost without a jar, which was very comforting. The brethren all seemed to be locking forward to the mark of the prize of their high calling, and we could indeed say in truth we have

transacted the business in love and union as becometh saints. The ministry seemed to have that freedom and unction that cometh from on high in preaching the Word of divine truth, and when the time would come for us to be separated one from another, the brethren and sisters wished to be remembered at a throne of grace in manifesting their love one for another. But now, alas, dear brethren, in my old and worn-out age and in my afflicted condition, to my great sorrow, I hear of distress going on among some of the churches of our union where once love and union prevailed. All such things are very painful to me. Will you be admonished by one who has borne many burdens as a minister? Let me say to you, to lay down these things; they are dangerous things for God's people. Handle not the unclean things, but live nearer to each other, love each other, and walk with each other; walk as children of God. Go in the discharge of your duties.

Dear brethren, there are many things I would like to speak of, but space forbids just now. A little more, as I am providentially prevented from meeting with you on account of my affliction. I desire an interest in your prayers, not that my affliction may cease, unless the will of God be so, but that I may have patience to bear me up until my change comes. I know the rod of affliction is held in the hand of a kind Father who doeth all things well. As I can not be with you in body, I hope I am with you in spirit. May God direct you in all your business and be your great Head and Moderator. Finally, brethren, farewell; be of one mind; live in peace with each other, love one another, and visit me as often as you can; and remember me in your prayers, is the desire of your old unworthy brother, but in hope.

J. W. LORD.

Magnolia, Ark., December 9, 1901.

Elder Sylvester Hassell—

DEAR BROTHER HASSELL: "The Messenger" has been coming to us regularly each month for a long time. We enjoy reading it each month, and hope to be able to keep the subscription paid in advance.

We would be so glad to know that all the readers of

the dear "Gospel Messenger" could pay their back dues and even pay for one or two years in advance, for this would be such a great help and relief to you, in two ways: First, it would relieve you of the financial strain, and in the second place save you from the painful necessity of making those hurting and hurtful appeals for the arrearage. I hope and pray that they may do so, that "The Gospel Messenger" may continue to be issued each month, bearing the sweet, precious, and wholesome doctrine of God our Saviour—salvation by grace; peace, love, good-will to men, and joy in the Holy Ghost; for this is the doctrine that purifies the hearts of God's dear and humble poor, and enables each of them to esteem others better than themselves, and to trust in God for life and salvation while they sojourn in this unfriendly world of passion, folly, and sin, which seems to be so materially affecting the peace, love, union, and communion of our beloved Zion at this time. I am happy to say that peace and love prevail among the churches and brethren in this part of our Father's moral vineyard, and oh how thankful we ought to be to the Giver of every good and perfect gift for such a blessed state, and especially so while we see and hear that evil surmising and bitter contention are rife in the land from East to West, from North to South, and is dividing the dear saints, beclouding their love and greatly marring their sweet peace. I often feel constrained to pray, O that men would leave off all unprofitable and hurtful things, and strive for, or endeavor to keep the unity of the Spirit in the bond of peace, and praise God for His love and mercy and His wonderful works to the children of men, letting all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from them, with all malice; and be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven them.

In view of the widespread contention, strife, and division there are in the land, is it not a fit time for us to read and sing—

"God, who rules the times and seasons,
Doubtless for the best of reasons,
Has been pleased to visit Zion,
With afflictions sore and trying."

See Hymn 692 in Lloyd's Collection.

This hymn is truly descriptive of a state of sadness, deep sorrow, and bitter grief; but Oh, let's turn and sing—

“Keep silence, all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God.”

See Hymn 325 in Lloyd's Collection.

In this, methinks, I see truly in the Poet the recognition and Spirit of God, in faith and practice—building, dissolving, binding together, and scattering, working all things after the counsel of His own will. Then—

“Who can forbear to sing,
Who can refuse to praise,
When Zion's high Celestial King
His sovereign power displays?”

“O that men would praise the Lord for His goodness and for His wonderful works to the children of men!” that they be less disposed to seek notoriety and applause of men; but always remembering that he that exalteth himself shall be abased, and he that humbleth himself shall be exalted; and that the lot is cast into the lap, but the whole disposing thereof is of the Lord.

May God bless you with spiritual and physical strength to continue “The Messenger” in love and peace, comforting and consoling and edifying and strengthening the dear brethren and sisters everywhere, and enabling them to do to you as they would have you to do to them.

Your unworthy brother,

J. H. DANIELL.

TEACHING.

“And the servant of the Lord must not strive; but be gentle unto all men apt to teach, patient,

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; “And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will.” 2 Tim. ii. 24, 25, 26.

“The servant of the Lord” in the text is the minister of the gospel. He must not strive. To strive is to try

to carry one's point by carnal argument; it is to try to prevail by force, in a sense; it is to try to prevail in one's own strength. It betrays a lack of faith in God. Instead of striving he must be gentle, apt to teach, patient, in meekness instructing those that oppose themselves. When one is striving he is not teaching. Whenever a minister forces a church into measures, getting her to do as he says by lording it over her, and leading her contrary to her convictions, he can not have the respect for her that he ought, but despises her. A church ought never to suffer herself to be led contrary to her convictions.

Instead of pursuing such a course he should try in gentleness and meekness and patience to get the church, or any he desires to benefit, to understand what he is trying to present. And he should have an aptness to teach the truth. If he has, he need not resort to striving in order to get the saints to understand what he should teach them. If he succeeds in teaching them, then they can sentimentally adopt the truth taught, and they become interested in the truth, in its vindication, promulgation, and promotion. And the minister should manifest in his teaching that his faith is in God's giving understanding and repentance to those who oppose the truth, and not in his zeal and arguments, although it is all right for him to have a zeal according to knowledge, and to use good, sound, and forcible arguments. In this way he does not make haste. "He that believeth shall not make haste."

It will not do for us as Primitive Baptists to try to give this Scripture that I am using as a text to other people. Children of God sometimes become carnal, and traditional, and grossly ignorant, and slothful, and oppose themselves to the truth. In such a course they can not be reached even by meek and gentle teaching unless the Lord gives them repentance to the acknowledging of the truth, and enables them to recover themselves out of the snare of the Devil, by whom they are taken captive.

If one has not an aptness to teach, it is an evidence that he is not called of God to preach the gospel. Such a one is quite likely to be carnal himself, and rather

leads others wrong himself instead of correcting them. It is quite likely that our present condition of strife, discord, and division is largely due to the false teaching of those who have never been called to preach the gospel. Such false teachers, right in among the Primitive Baptists, resort to human device and carnal policy, and pander to the prejudices of the children of God to build themselves up. And it is a lamentable fact that these false teachers are quite popular in some places, while the true ministers of Christ are rejected.

Is it to be wondered at that we are in such a condition, in view of these things?

Paul to Timothy used the following language: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

"And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv. 2, 3, 4.

How many reprove, rebuke, and exhort in their preaching in these dark days, with all longsuffering and doctrine? Some are prophesying smooth things to please their hearers. Others are railers, abusing their hearers in a harsh, carnal way. Gospel ministers should reprove, rebuke, and exhort, but should do so with all longsuffering and doctrine; that is, should do so in the right spirit, in the spirit of meekness, gentleness, and patience, and should bring the scriptural proof to support what they preach.

As Primitive Baptists we have been disposed to give a certain class of Scriptures to other people; such Scriptures as are reproofing, rebuking, and exhorting in their nature. By this we have shown that we can not endure sound doctrine. So in order to avoid these unpleasant reproofs, and rebukes, and exhortations, we have "heaped" to ourselves teachers who prophesy smooth things to us. We have done this until we find ourselves where we are. We have shown that we have the ear disease referred to in the Scripture we are considering, by the expression, "itching ears." Can we not ask with

Jehosaphat, "Is there not here a prophet of the Lord besides, that we might inquire of him?" Solomon says, "Whoso boasteth himself of a false gift is like clouds and wind without rain." Prov. xxv. 14. Do we not know that the preaching of those who are not gifted of the Lord, and who are therefore not ministers of Christ, is as empty as the wind and clouds without rain. They not only have not the word of the Lord, but they come with a false vision that misleads the simple.

My dear brother Hassell, while we are to seek for peace, we must remember that the way to seek for it is to follow after the things that make for peace. The things that make for peace are the things that are set forth in the Scriptures; and how can we follow those things unless we know them? And how can we know them unless we carefully and prayerfully read the Scriptures? And how can we understand them when we read them unless we have the understanding? And how can we understand unless God give us the wisdom? And how can we get God to give us the wisdom? We should ask Him to give it to us, and He will give it to us liberally, and will not upbraid us for asking Him for it, notwithstanding our unworthiness.

I am satisfied that no one can preach the gospel in its fulness, which is sufficient, amply sufficient for all emergencies in all ages, unless he is not only called of God, as was Aaron, but also walks with God, being in communion with God. And I am satisfied that no one can live the life of a devoted Christian unless he is in communion with God. We need the special, sustaining grace of God every moment of our lives to help us. If anyone teaches "conditional, time salvation" in a way to convey the idea that we can obey the Lord acceptably without His special grace, he is certainly in gross error. And, on the other hand, if anyone denies "conditional, time salvation" in a way to convey the idea that we do not obey, and can not obey, with the help of the special grace of God, but that it is God by His grace who obeys in us, he is also in gross error. Paul says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16. The grace spoken

of here is a special grace given unto us to help in time of need. It does not refer to the grace of God that saves us eternally, for that grace does not help save us, but saves us without our help, and without our works. While we can not serve God acceptably without His grace, the apostle says, "Wherefore we, receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." Heb. xii. 28, 29. The apostle says here, "Let us have grace, whereby we may serve God acceptably." He here plainly teaches us that with the grace of God we, ourselves, may serve God acceptably. Evidently it is clearly taught here that without His grace we can not serve God acceptably; hence the apostle says, "Let us have grace," meaning, no doubt, special grace. The question arises, How are we to have grace, this special grace? By the expression, "Let us have grace," the apostle seems to be on an exhortational line. If this be so, there must be some way whereby we may have this grace. I say with the assurance of God's Word that we are to have it as a gift from God by finding it at the throne of grace; that is, by prayer. The apostle says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The Apostle John says, "And of His fulness have all we received, and grace for grace." John i. 16. What a great heritage it is to receive of Christ's fulness; of His wisdom, righteousness, sanctification, and redemption! By the expression, "grace for grace," I understand the apostle teaches that we find grace for grace; that we receive grace, and by doing what grace teaches and prompts us to do we have more grace given unto us, and in this way "grow in grace." This is evidently taught by or in the parable of the talents. The talents committed unto the servants represent the special grace of God given to the children of God, whereby they may be able to serve God acceptably. The talents being put to the exchangers and bringing in usury, represent the grace of God given unto us, whereby we may serve God acceptably, and thereby receive more grace, or "grace for grace."

When we object to an expression merely because it does not sound to suit us, when the sentiment is correct or true, then we are striving about words to no profit. It is true we are to hold to the form of sound words, speech that can not be condemned. But if our words form a sentence that conveys the truth, then they have the form of sound words, and constitute speech that can not be condemned. But we should not be sticklers for mere expressions, especially those that are likely to be misunderstood. We should have no hobbies nor pet theories. If I want to teach an important truth, and am in earnest about it, I am willing to change my words, if necessary, so my brethren may understand me. If I make my meaning unmistakably clear, and then my brother objects to it, objects to my meaning, then there is a real difference between us. It may be a difference on an important matter, or it may be a difference on something that would not or should not break fellowship between us. If we have not charity, which is love, then we are radically wrong, however sound we may be in the letter.

T. J. BAZEMORE.

Kirkwood, Ga., December 5, 1901.

JOY AND GLADNESS.

Sometimes we become so inured to sadness, suffering, trial, and gloom that we almost forget that there are any emotions save those of sorrow; and, although we are taught, in the written Word, that it is through much tribulation we enter the kingdom, that we are chosen in the furnace of affliction, that the Master Himself was a Man of sorrows, that we as His followers shall indeed drink of His cup, yet we also learn that once in spirit He did rejoice, and that there was joy set before Him after the endurance of the cross was past.

We are not speaking of earthly joy nor earthly gladness; but of that pure and heavenly joy that is given to the true believer, of the joy he experiences when he is given power to believe, of that joy and gladness which the ransomed of the Lord shall obtain when they shall return and come to Zion with songs upon their

heads. This is one of the exceeding great and precious promises given the believer, not only a promise but an "exceeding great and precious one." How expressive the words on record for our comfort are! We not only read of joy, but of the "oil of joy"; not only of gladness, but of the "oil of gladness," with which He was anointed because He hated iniquity and loved righteousness. In His sufferings and death for His sinful people, He manifested His love for righteousness and hatred for iniquity; therefore God hath anointed Him with the oil of gladness above His fellows. So as we follow Him in the fellowship of suffering, and in our hunger and thirst after righteousness, and in our abhorrence of the iniquity revealed in us by the teachings and leading of His divine Spirit, we too are looking for and hoping for the anointing when the work of grace is done and we are given an entrance into the joy of the Lord.

"Ye shall weep and mourn," said the Master, "but your sorrow shall be turned into joy, and your joy no man taketh from you." Also we read of "joy unspeakable and full of glory," and that "though sorrow may endure for the night, yet joy cometh in the morning."

Sorrow is first in order, afterwards the joy. And so when I almost forgot that there could be such an emotion as joy, I was reminded of how many times we read of these things; and searching the long weary years that are gone by, I call to mind the songs in the night, the visits to Mizar's Hill and Hermon's Mount, the times when the candle of the Lord shone round about me, when through darkness I walked by His light, when I washed my steps with butter, and the Rock poured me out rivers of oil.

We know there was never a night so dark, so sorrowful, that did not give place to morning, and sorrow give place to joy.

So though there be no present joy nor peace nor rest, I am like one who is waiting the unfolding—

"Waiting for the dawning,
For the opening of the door,
Waiting till the Master
Shall bid me rise and come
To the glory of His presence,
To the gladness of His home."

Cement City, Mich.

KATE SWARTOUT.

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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.

LOVING ONE ANOTHER IS THE BEST TEST OF TRUE DISCIPLESHIP.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye should also love one another. By this shall all men know that ye are My disciples, if ye have love one to another," says our adorable Redeemer, who proved the unsurpassable greatness of His love for us by laying down His holy life for us (John xiii. 34, 35; xv. 13). "We know," says the Apostle John, the beloved disciple, "that we have passed from death unto life, because we love the brethren." "If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John iii. 14; iv. 20.) "Now abideth faith, hope, love, but the greatest of these is love," says the Apostle Paul (1 Cor. xiii. 13). "Above all things," says the Apostle Peter, "have fervent love among yourselves" (1 Pet. iv. 8). It was the great distinguishing mark of the Christians from the heathen in the early centuries, that while Christians loved, heathens hated one another.

In the above passages the Holy Spirit declares that we are known to ourselves and to others to be the true disciples of Christ, not by ceremonies or formalities, not

by bodily or mental endowments, not by knowledge or wisdom, not by the ability to understand and expound the Scriptures, not even by soundness of doctrine or a moral life, nor by professing to love the people of God, but by really and truly loving them, as the Lord Jesus Christ, our Elder Brother, our Perfect Exemplar, loved and loves them. And how did the dear Saviour of sinners, during His earthly ministry, show and prove that He loved His people? By associating with them, worshipping with them, communing with them, praying for them, serving them, washing their feet, teaching them, warning them, gently reproving them, forbearing with them, forgiving them, taking their part against their enemies, helping them, ministering to them, laboring for them, weeping for and with them, comforting them, suffering poverty and reproach and persecution and slander and desertion and pain and shame, even the apparent and temporary forsaking by His Father for them, and a horrible and bloody death for them, loving them even to the end, and lying in the grave for them, and rising and ascending to the right hand of God to intercede for them, never, never leaving or forsaking them. Behold the true love that never fails, so beautifully portrayed by the Apostle Paul in the thirteenth chapter of First Corinthians! A love that suffers long, and is kind, and envies not, vaunts not itself, is not puffed up, does not behave itself unseemly, seeks not its own, is not easily provoked, thinks no evil, rejoices not in iniquity but in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth! Unselfish, self-denying, self-sacrificing, unearthly, heavenly, and eternal love! How much of this Christ-love, this Divine love, this transcendent and indispensable principle of the Christian Religion, is now being manifested in Primitive Baptist churches—especially in those that are erecting modern human institutions and doubtful human phrases into tests of fellowship, misconstruing and misrepresenting humble and lovely brethren, tearing asunder neighborhoods and churches and Associations, doing all that such members can do to prove that Primitive Baptist churches are not the churches of Christ? We can bear and for-

bear with and still love and cherish members of our own natural families from whom we differ on such formalities; and our spiritual forbearance and love for our brethren in Christ should be far greater and more enduring than any natural affection. *If it is not, it is perfectly certain that we are not the true disciples of Jesus.* I have given the language of the Holy Spirit on this momentous subject. "Let God be true, and every man a liar" (Rom. iii. 4). S. H.

COMPROMISE.

A compromise is defined in the dictionaries to be a reciprocal abatement of extreme positions, resulting in an agreement; an agreement for the settlement of a controversy by mutual concessions.

Next to Christ no human being was ever more valiant for the pure and eternal truth of God than was the Apostle Paul. In defense of the truth he was, after Christ quickened and taught him, ready to sacrifice every natural advantage or prospect that he possessed—Phariseeism, Judaism, home, country, earthly honors and riches and pleasures, family, liberty, and mortal life itself, which he at last lay down for the truth. Next to his Lord, there never was a greater spiritual hero among men. For no consideration would he compromise or surrender the least particle of essential and eternal truth, which was more precious to him than anything of an earthly or material character. And yet, next to his Divine-Human Master, Paul was the most humble, tender, sympathetic, and conciliatory of men. He himself says:—"I made myself servant unto all, that I might gain the more. Unto the Jews I become as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for

the gospel's sake, that I might be partaker thereof with you." "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (1 Cor. ix. 19-23; x. 32, 33). "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. ii. 10). The pre-eminently gracious and gifted Apostle does not mean that he ever sacrificed the essential and eternal principles of Christianity for any purpose whatever; but that, in order to promote the prevalence and spread of the gospel, and to benefit the elect of God, he was ready, at all times and places, ready to sacrifice his own pride, prejudice, preferences, passions, interests, and rights—yea, even to sacrifice his own self for Christ and His people. If he was living on earth now, in some sections of our country, among those Primitive Baptists who are bitterly arrayed against each other, biting, devouring, and consuming one another, over human formalities and not over essential principles, the Apostle would probably be called by extremists a compromiser and one of the most dangerous enemies of the truth. Of course, if vital principles are involved, they must never for a moment be compromised or surrendered; but where the differences are only in some formality of worship or some formality of expression, every genuine follower of the meek and lowly Lamb of God should, like the Apostle Paul, be willing to be considerate and gentle and forbearing towards his brethren for the sake of the peace and prosperity of Zion.

S. H.

A FIELD OF LABOR.

"Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house." Prov. xxiv. 27.

This Scripture, if heeded, will prove beneficial, even in its literal construction. When we contemplate building a house, there are several important points to consider, the first of which is to count up the cost, and as-

certain whether our available means would warrant the undertaking; for it is better to not begin than to begin and fail. When we have settled this question, the next thing is to locate a site upon which to erect the building; after this all the details connecting the purpose and the execution of the work will naturally come in order. But the most important matter connected with the building of the house is, that of the means of sustaining the inmates, or family who occupy it. This is not derived from the house, but comes from without. Plastered walls, bay windows, and lace curtains are very nice and desirable; and rich carpeting is both useful and ornamental; but all these comforts and beautiful ornaments must have a backing. It costs a heap to keep up this style; and if all is right at the outside fountain, if the fields are fertile, and bountiful harvests, or incomes are sufficient to sustain the family in this good living, then all is well; but these things, outside, in the field must correspond with the house; and are so much more important than the building of the house that they demand the first and most careful attention. We would be very foolish to invest all our means in a fine mansion, and reserve nothing to subsist upon. The first thought of the possessor is to construct a rude shanty for a temporary abode, and then go into the forest at once and clear some land, and afterwards, when a provision crop is harvested, he can improve his dwelling-house or build a better one. And so, to be a genuine practical church-member, there is much more required than to tell our experience and be baptized. The church is not the building that we are required to erect; it is only the proper place for us to build. To build up and establish a good reputation as a devoted Christian and faithful servant of Jesus is the proper work of all who are favored of the Lord to unite with the church; and to go to the church meetings—to join in social worship with each other is a great privilege—it is a feast of love and fellowship—it is the banqueting house for the happy family.

And in order to the full enjoyment of this feast, we must be in a healthy condition. A table spread with luxuries is worthless in the absence of an appetite.

Good moderate outdoor exercise will promote a healthy digestion and relish for food.

The church organization is a local habitation for the dear family of God; but they have a field outside to cultivate, and the work required of each member in that field can not be performed in the house; nor will there be much sound spiritual devotion in the house, or church, if the field is neglected.

The faithful exercise of all the spiritual gifts in the church is required for the mutual edification of the body; and these gifts can only be profitable when supported by a consistent course of conduct in every relation of life. Public exercises in the house are like good milk to the children when the vessel is clean that bears it; and when we use milk we prefer to take it from a clean vessel, both inside and outside.

“Prepare thy work without.” This signifies that there is a work for every child of God, and by performing this work the means accumulate for the building of his house, or establishing his reputation and influence for good in the house and among the people of God. By making his work “fit for himself in the field” may signify that his general character and deportment should correspond favorably with his Christian profession. When this is done the house will be built, and that upon the solid Rock foundation, and will stand the test of the floods, winds, and waves that beat against it. It will not fall, because it is founded upon a Rock—upon the holy precepts and authority of Jesus Christ our Saviour.

To prepare is to make ourself ready, to put all things in suitable order. And if one comes to the church he should previously consider and recognize the fact that he “can not serve God and mammon.” To be a true disciple of Jesus is to deny one’s self and follow Him, bearing His cross daily. And may the Lord help us to improve our outdoor, field work, and, since Christ is the builder of the church, He will sustain it against all the powers of earth and hell. Let us go to the field, dear brethren, and work faithfully and then we will feel so happy when we come together at the house.

J. E. W. H.

PRACTICAL GODLINESS.

There are some things which of late have borne on my mind very heavily. If I can explain myself and my present impressions I shall be somewhat relieved.

There are two extreme tendencies that I desire to kindly object to, and then desire to show what seems to me to be the better way.

It seems to me that there is a tendency to stir up more activity among the Old Baptists by urging that God's purposes have reference to His works of redemption and regeneration, and not to our obedience and good works.

Well now, I am in sympathy, heartily so, with a scriptural effort to encourage practical godliness and spiritual activities, but I do not desire to do so by denying the sovereignty of Almighty God over all things. Some Arminians claim that by their zealous efforts they will save some that would have been eternally lost, and this is their main reason for special activity in duty. But of course we believe that in so doing they deny the righteous Sovereignty of God.

Now, some others seem to hold that as God's eternal purposes and foreknowledge are certain and sure, definite and fixed from all eternity, therefore we need not give ourselves particular concern about things, as they are going to develop anyhow in harmony with His foreknowledge and purpose. Now, here is another extreme. This would gradually lead us to do-nothingism, sure enough.

But Paul said, "I labored more abundantly than they all, yet not I but the grace of God that was with me." And I feel sure that Paul was not afraid he would go beyond any of God's foreknowledge and purposes.

So now it does seem to me that in our efforts to stir our people up to more diligence, which is right, we could more fully follow out the Scriptures, by not trying to say for certain just how God's purpose does or does not relate to our good works; not trying to decide whether you join the church at a predestinated time or not; but especially not fighting God's predestination in order to get some one who is tender on it to join.

I am anxious to see more meetings, warmer meetings, longer meetings, more preaching, more Bible study, more warm affiliation and association; but if we get up something of this kind and think we have hurried it on quicker than God purposed or intended it to be, I think it would appear to be a case of hurry, like Ishmael and Hagar. I want to see the churches built up, but not by getting in mocking Ishmaelites.

Let us push on trying to encourage our people out of the lethargy they often get in, but let us not get to thinking that God's purposes are about to fail and that we must do something very unusual to bring about His purposes.

No, let us do right, walk humbly, fear God, and arise from disobedient lethargy, but let us not begin to doubt but what all of

" God's purposes will ripen fast,
Unfolding every hour.
The bud may have a bitter taste,
But sweet will be the flower."

I think that sometimes our people are too much afraid of having many meetings lest we be like other denominations, and hence get to leaning too much in the line of neglect, not only in attending their meetings, but in enabling the minister to come often. It may be that God as much purposed the members to aid the minister in carnal things as He did the minister to come to his appointments.

God has "ordained that they which preach the gospel shall live of the gospel."

God has not predestinated the preaching here than he has the carnal living by the gospel. Sometimes it seems that some people believe that God has specially ordained the preaching of the gospel, but has not so particularly ordained that the preacher should live of the gospel. In this they must surely be wrong.

Bro. Hassell, please tell us what the Scriptures mean here by living of the gospel.

J. H. F.

Remarks.—The entire context and such Scriptures as Matt. x 9, 10; Luke x. 7; 1 Tim. v. 18 prove to every intelligent and candid mind that the Apostle Paul here

means (as Christ means in Matt. x. 9, 10 and Luke x. 7) that all true and faithful ministers, who devote their time and talents to the service of the churches, have a God-given right to a temporal support from the churches, and yet the noble self-sacrificing Apostle declares—"But I have used none of these things, neither have I written these things, that it should be so done unto me" (1 Cor. ix. 15); "I have coveted no man's silver or gold or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me" (Acts xx. 33, 34). S. H.

QUESTIONS AND ANSWERS.

1—Q. In 2 Cor. viii. 18, Paul speaks of "the brother whose praise is in the gospel throughout all the churches," and in the 22d verse he speaks of "our brother whom we have oftentimes proved diligent in many things"; who were these two brethren? A. No human being now on earth knows. Some have supposed that the first brother mentioned was Luke, or Mark, or Barnabas, or Apollos, or Silas, or Erastus, or Sopater, or Aristarchus, or Secundus, or a brother of Titus; and that the second brother mentioned was Luke, or Apollos, or Timothy, or Clement, or Epenetus, or Zenas, or Sosthenes, or Trophimus, or Tychichus, or Gaius.

2—Q. What was "the epistle from Laodicea" which Paul directed the Colossians to read (Col. iv. 16)? A. No Bible scholar knows. It may have been an epistle written by Paul to the church at Laodicea (a town 18 miles west of Colosse), and the epistle may not have been preserved, just as all the acts and words of Christ have not been preserved (John xxi. 25). Some suppose that it was Paul's letter to the Ephesians, which may have also been sent to the church at Laodicea. The Latin so called "Epistle to the Laodiceans" is believed by all scholars to have been a clumsy forgery of the fourth century.

3—Q. What is the meaning of Mark v. 1-20 and Luke viii. 26-39? A. This is a description of the great

miracle of Christ in healing and saving the poor naked Gadarene who was possessed by a legion (six thousand) of demons or evil spirits. It is the fullest account of the dispossession of a demoniac given in the Scriptures. We are taught, in this narrative, the following very important lessons:—The great number of evil spirits dwelling in both human beings and the lower animals—their intellectual knowledge of Christ as the Son of God and their hatred of Him and their fear of His righteous vengeance, and their complete subjection to Him, and also their hatred of men and their desire to make them as sinful, shameful, and miserable as themselves—the utter inability of men to deliver themselves or other men from the rule and ruin of these evil spirits—the perfect and absolute power of Christ to drive these spirits out of men, and to bring men to their right mind and clothe them and seat them at His feet, and to cause them to love Him and want to be with Him forever, and to constrain them to tell by their words and to show by their lives to others what great and merciful things the Lord has done for them, things which they could not do for themselves and which no man could do for them—and the terrible but certain fact that men, in their natural estate, think far more even of their swine than of their souls, far prefer material to spiritual and temporal to eternal riches, and feel no need and have no desire for Jesus, the Divine and Only Saviour. The swine mentioned in the narrative were no doubt literal swine or hogs, which as unclean animals, the ceremonial law forbade the Jews to eat, and they represent the non-elect, unredeemed, and unregenerate portion of mankind, and they may also represent the sinful passions of men, from which the people of God are partially delivered at their conversion, and will be entirely delivered when at last in perfect peace they see Jesus as He is. The word rendered “house” in Luke viii. 27 (“neither abode in any house but in the tombs”) means a house of wood or brick or stone for human habitation; while the word rendered “house” in the 39th verse (“Return to thine own house”) means, as shown by Mark v. 19, the saved man’s family and friends, who would be interested and de-

lighted hearers of his wonderful and blessed healing by the Lord Jesus; and the spiritual meaning of the word "house" in this last passage, is the church of God, those who believe in and fear and love the Lord, and who have experienced the same Divine deliverance from the reigning and ruining power of the Devil and his angels.

4—Q. What are your views of Matthew xix. 3-12?

A. This passage teaches that God in the beginning made, purposed, and commanded one man to marry one woman, and for this relation to be maintained during the whole period of the life of the couple on earth; that Moses, because of the hard-heartedness, the cruelty of the Jews to their wives, because they might have killed them if they were not allowed to divorce them, did not command but suffered them to give their wives a bill of divorcement, and to put them away, not really approving but restricting this evil practice to prevent a greater evil; that divorce is never allowable except for unchastity; and that, while it is according to God's will and is best for the great majority of adult men and women to marry, yet that to a few, as to the apostle Paul (1 Cor. vii. 7; ix. 5, 15), God gives a special call and special grace to abstain from marriage, and to devote themselves wholly to His service. No inspired writer says more, by his pen and his life, against marriage, than the Apostle Paul; and yet he says that "marriage is honorable in all" (Heb. xiii. 4), and is a type of the union of Christ and His church (Eph. v. 22-32), and he advises it for the great majority of men and women (1 Cor. vii. 2, 9). The re-marriage of divorced persons during the life of the other party is nowhere explicitly allowed in the New Testament; the right to re-marry while the other party lives is *inferred* by some from Matt. xix. 9, but it seems to be directly forbidden by Christ in Mark x 11, 12 and Luke xvi. 18.

5—Q. Of what kind of characters does Peter speak in his Second Epistle? A. False, heretical teachers, covetous, hypocritical, unjust, unclean, presumptuous, self-willed, abusive, brutal, cursed, Balaam-like, dry, proud, vain, corrupt, growing worse and worse, dogs, swine, doomed to perish utterly, to whom the mist of darkness is reserved forever, carnal Israelites, merely outward

and nominal professors of the religion of Christ, having that Divine and holy religion, not in their hearts, but only in their heads and in their apparent and temporary walk, pretending to believe that the Lord had bought or redeemed them, but denying Him in their hearts and lives, and judged and condemned by the Apostle of Christ out of their own mouths, as his Lord had condemned the self-righteous, hypocritical Pharisees out of their own mouths (Matt. ix. 10-13; xxiii. 25-33), saying to them, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" One of the most decisive proofs that these false teachers were not the elect, redeemed, and regenerated people of God is the Apostle's declaration that "their latter end is worse than their beginning" (2 Pet. ii. 20), which is the same language as that used by Christ (in Matt. xii. 43-45 and Luke xi. 23-26) in regard to the wicked man who had at first but one unclean spirit in him, that left the man for a while and the man seemed reformed and saved, but the same unclean spirit with seven more wicked spirits came back into the man and dwelt in him.

6—Q. Does God fit the vessels of wrath (objects of His displeasure) to destruction, or do these wicked persons do it themselves (Rom. ix. 22)? A. In the 23d verse the Apostle Paul says that God aforeprepared the vessels of mercy (the objects of His grace) unto glory; but in the 22d verse he does not say that God prepared, but that He "endured with much longsuffering the vessels of wrath fitted to destruction," showing with perfect plainness (as all other Scriptures and as the consciences of all men show) that God does not make men sin, but, while He forbids and threatens them if they sin, He endures them for awhile in their sins until they fill the cup of their iniquity and bring upon themselves everlasting destruction (2 Pet. ii. 1; 2 Thess. i. 6-10; Rom. ii. 5-16).

7—Q. To whom does the second death (mentioned in Rev. ii. 11, xx. 14, and xxi. 8) apply? A. Not to those who are born of God, and believe that Jesus is the Christ and the Son of God, their Divine and Only Saviour from sin, whose names are written in the Lamb's book of life, and who shall overcome the world

and not be hurt of the second death (1 John v. 1, 4, 5; Rev. ii. 11; xxi. 15), but to those who trust in their own works, and who shall be judged only according to those works, and who are described as "cowards, unbelievers, abominable, murderers, whoremongers, sorcerers, idolaters, and liars" (Luke xviii. 9-14; Rom. x. 3; Rev. xx. 13; xxi. 8; xxii. 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 loving kindness of the Lord."—Psalm cvii. 8, 43.

FOREWARNED.

On November 22d, 1877, the United States man-of-war, the Steamer Huron, was wrecked off the Northeast coast of North Carolina. Of the one hundred and thirty-nine persons on board, only thirty reached the beach alive. Lieutenant Arthur H. Fletcher, her executive officer, had a presentiment that the vessel would be wrecked on that voyage, and this feeling took complete possession of his mind, so that he used every means to get detached for this reason, but the Navy Department refused his applications. Finding that all his efforts had failed, he left the vessel on a twenty-four hours' leave of absence, while the steamer was lying in the harbor of Port Royal, S. C., and as he did not return for some days, the ship sailed away without him. He was arrested and tried by court-martial at Washington Navy Yard, and he plead in his defence the premonition, which was fully proven by the event to be a true one.

S. H.

LET US HELP.

Of all the extremes that have invaded the Baptists, it seems that "The Gospel Messenger" has steered clear of them, and has also avoided hobbies that create strife. Brethren of the United States, can we afford to neglect it? Could we afford to let such a paper go down?

Other denominations call on their members every Sunday, and sometimes oftener, for money to support the numerous departments of work. But two or three dollars expended in good Bible literature, such as our sound Old Baptist magazines, will certainly do more real good than all their salaried ministry and books and papers.

If false sentiments are being circulated through a country of free press and free speech, then it seems to me there is greater necessity for the circulation and dissemination of truthful sentiments. How else could we do this better than to increase in circulation clear, sound, and conservative literature.

Brethren, let us encourage Brother Hassell by helping to bear the burdens.

J. H. F.

EXTRACTS.

Upton, Tex., December 7, 1901.

Elder Sylvester Hassell—

DEAR BROTHER IN HOPE: I notice that my subscription for "The Gospel Messenger" is out in this month. You will please find enclosed one dollar for 1902. It comes regularly. I have been taking it for twenty years or more, and I don't know how I can do without it.

Your brother, I hope,

F. M. SCALLORN.

Rocky Mount, N. C., December 12, 1901.

Elder Sylvester Hassell—

MY DEAR AND VERY HIGHLY ESTEEMED BROTHER: Please forgive me for my slowness. I have no other apology to make. Surely it is not for the lack of appreciating your paper, for I assure you that myself and wife are anxious to see its appearance, and enjoy its comforting messages, and we want to see you, dear brother. We often speak of you to each other, and we judge you as one of the most profitable and able gifts to the household of faith.

Your affectionate brother in hope,

M. B. WILLIFORD.

Crutchfield, Ky., November 20, 1901.

Elder Sylvester Hassell—

HIGHLY ESTEEMED BROTHER: You will find enclosed one dollar, which place to my credit. I don't feel able to take "The Gospel Messenger," but don't see how I could get along without it. I esteem it as one of the best papers among our people, and wish it

could be in every home in the United States, especially in every Baptist home. May the good Lord continue to bless you in the publication of "The Gospel Messenger" to the good of the Lord's humble poor. My mother died the 11th of this month. She had been afflicted with cancer for about one year. She esteemed "The Gospel Messenger" very highly; it was a source of great comfort to her in her afflictions. She bore her afflictions very patiently and often expressed a desire to depart, as she felt that she would be better off, but always expressed herself as wanting to be patient. May the good Lord bless us with the same good spirit of reconciliation to His dealings with us. She did not seem to dread death, its terrors were all gone. The very fact that the Lord's people while passing through the valley and shadow of death can calmly and deliberately say, "I am not afraid to die," is one of the best evidences that there is a grand reality in the religion of the Lord Jesus Christ. Notwithstanding all this, I feel so lonely without her. Pray for us, that we may humbly bow to the will of the Lord, and say indeed and in truth, "The Lord giveth, and the Lord taketh away: blessed be His holy name."

Yours in tribulations,

J. C. ROSS.

Concord, Ga., December 18, 1901.

Elder Sylvester Hassell—

HIGHLY ESTEEMED BROTHER: Through the mercy of a kind Providence I am permitted to address you again and send you the usual amount. Please continue the precious "Messenger" for one more year, after which I may not be allowed to write for it again, as I have been on the bed most of this year and was expected to die two or three times. I have been badly afflicted for three years and six months, beginning with an acute attack of appendicitis. As poor as I am I want the "Messenger" as long as I am permitted to remain here, and believe that my family will try to keep it coming after my departure. I hope the Lord will be with you, editors and contributors, and enable you to continue editing it, and also direct each subscriber to do his duty by keeping up their subscriptions, as we know that you can't keep "The Messenger" in the homes of thousands without pay, while it is but a small amount, one dollar, for each subscriber to pay for a paper that is worth more than double the price. I will close. Pray for a poor old afflicted sinner and family.

Your brother in hope,

J. B. C. MADDEN.

Bishopville, S. C., December 4, 1901.

Elder J. E. W. Henderson—

MY DEAR BROTHER: Though I have never seen you I have for a number of years read much from your pen, and have just read your two editorials in the December number of "The Gospel Messenger." I desire to express my comfort in reading them, especially the one on "Escape to the Mountains," but I can't do so. You know we feel much we can't express, especially when we try to put it on paper. Your advice is so good—you are among the warring elements and see and feel the sad devastation caused by such war. You are an old soldier—true and tried—and have felt the heat of battle in the Christian warfare, and know that the saddest and most destruc-

tive wars are those of rebellion—intestinal wars of strife and contention among brethren. I feel for you in your labors for peace. To some extent I can sympathize with you, having in my short experience in the ministry seen and felt some of this strife and non-fellowshipping. May God save us. May God strengthen you and use you for much good is my prayer for Christ's sake.

Your brother in a precious hope,

R. H. PITTMAN.

Fulton, Ky., December 7, 1901.

Elder J. E. W. Henderson—

DEAR BROTHER: I received the December number of "The Gospel Messenger" last evening and read your very touching article, "Escaped to the Mountains," and it filled my heart with such sympathy for you that I could not get rid of the impression to write to you and express my heartfelt sympathy for you, and my concern for the deplorable condition of our beloved Zion. This sad situation has been on my mind with most ponderous weight for several years. It has almost wrecked my health, and rendered me almost helpless at times. It is a great mystery to me why such is the case. I am made to wonder what the result will be. It appears that a great many of the Primitive Baptists have become perfectly reckless and bent on the destruction of the cause. My heart turns sick when I hear, from time to time, of the destructive measures enacted and executed in so many places by our dear people. While I feel sorry for your sad situation, I yet feel consoled with the thought that you are suffering over the very things that have troubled me more than tongue can tell for the last seven or eight years. I feel glad to know that all of my good, able brethren all over the country are just in touch with me and suffer over these sad conditions just as I do. I do feel to hope, my dear brother, that the good Lord will hear the groans and answer the solemn prayers of so many of His devoted servants. I am led to believe sometimes that all this distress in our holy Zion is permitted by our Heavenly Father to chastise His people for their long and criminal neglect of His holy cause. When I think of the extreme indifference of the majority of our people, I can not wonder that the Lord should suffer such sad distress to visit us. I have actually been looking for it for years. I do believe, as you state, that these cruel derangements are in some way used as God's righteous judgments upon our disobedience as a church.

My prayer to God, by day and by night, is for our holy Zion, that God may save her from the destructive influence of those who have no respect for His holy cause nor His true and faithful servants. One thing that encourages me in this dark hour is that I find so many of our true and noble servants, both young and old, that are groaning and praying to Almighty God for relief, and do believe that God will hear these fervent prayers and come down and deliver His holy people from this sad destruction and give our dear precious old cause, that has been so long neglected and down-trodden, a most glorious revival and lasting prosperity, and the poor saints will all be gathered into the fold and comforted with the holy influence of the church of God as never before in our country.

May the good Lord grant it, I do humbly pray.

Yours in tribulation,

J. V. KIRKLAND.

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 LUCIUS REGISTER.

Elder Lucius Register, the subject of this notice, first saw the light of this world September 3, 1854, and died June 5, 1901, at his home in Dover, Hillsboro County, Florida. He was born in Clinch County, Ga.; was a son of Rubin and Harriet Register, of Clinch County, Ga. His father died during the Civil War between the States of the Union at Savannah, Ga., when he was about nine years old and the eldest of six children. He grew to manhood and was married to Miss Mary Fender, of Berrien County, Ga. Soon after his marriage he emigrated to South Florida, Hillsboro County. To him and wife were born eleven children, three of whom preceded him to the world beyond. He leaves a wife, eight children, an aged mother, three brothers, and two sisters, together with the Baptists of South Florida and all who knew him to mourn, but not without hope. He was truly a wonderful man, was recognized as one of the ablest gospel ministers of his time.

He was unassuming in his manners, humble in his Christian walk and conversation, an able counsellor in time of trouble among God's humble poor. But his voice will be heard no more among men. He sleeps in his grave at Salem church cemetery, where he was a member and also pastor, loved and esteemed by the brethren and community at large. He received a hope about 1881 or 1882, and soon afterward was received into the fellowship of Mount Enon church of the Primitive Baptist faith and order, and was shortly afterward liberated to exercise his gift.

In 1883 Salem church was constituted, and he with others holding letters from Mt. Enon church participated in the constitution of Salem church. On Saturday before the first Sunday in September, 1886, he was ordained to the full work of the ministry by Elders T. S. Evers, J. W. Futch and the late E. Z. Hull. As a minister he had the confidence and esteem of all Baptists that knew him. None knew better than he that sin dwelt in his mortal body.

God's will be done.

Done by request.

C. T. SIMMONS.

[Zion's Landmark and the Apostolic Primitive Baptist please copy.]

DEACON AARON LAND.

The subject of this sketch was born in Coweta County, Ga., February 24, 1834, moved to Harris County, Ga., when about twenty-one years old, and a few years later moved to Muscogee County, where he lived until his death, which occurred October 11, 1901. He was married to Miss A. P. Lokey in 1860, with whom he lived happily until death. He is survived by his wife and eleven children, four daughters and seven sons. He joined the Confederate Army in 1862, and served until the close of the war being a lieutenant in Company H, 54th Georgia. He was a member of the Board of Edu-

cation of Muscogee County for a number of years. He joined the Primitive Baptist church at Mt. Moriah, Muscogee County, Ga., in 1871, and was ordained deacon in 1894. He was a faithful, consistent member until death. He was liberal in his support of the ministry. He was a kind and obliging neighbor and was respected by all who knew him. But he is gone, and his fatherly love, care, and good admonition to his children and grandchildren and to the church will be heard no more. While he is dead he yet lives in example, and his good works will ever live in the minds of his brethren and friends. The funeral services were conducted by Elders A. B. Whatley, J. T. Satterwhite, and W. L. Bullard, and were attended by a large assembly of relatives and friends.

The church at its October meeting appointed a committee, which drew up the following memorial:

"Whereas, It has pleased our Heavenly Father to remove from our midst our much-beloved and highly-esteemed brother and deacon, Aaron Land; be it therefore

Resolved 1. That in his death the church at Mount Moriah loses one of her most faithful members, one always ready to bear his part in any matter of importance, being kind, patient and charitable, coming up to that standard written by the Apostle Paul to Titus concerning aged men, that they should be sober, grave, sound in faith, in charity, in patience.

2. Thus as a deacon he attained to that blessed inheritance secured to those "who use the office of a deacon well," who purchase to themselves a good degree and great boldness in the faith.

3. 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.

4. That to his bereaved companion, our sister, and to his family, we tender our heartfelt sympathies, and point them to his life and to Jesus, the One he has praised and trusted for life and salvation.

5. That space be preserved in our church record sacred to his memory, embracing this sketch.

6. That a copy of this sketch be sent to "The Gospel Messenger" and Pilgrim Banner for publication.

Above memorial adopted in conference November 9, 1901.

Elder A. B. WHATLEY, *Moderator*.

T. Z. MILLER, *Clerk*.

DEACON HENRY MARSH.

Deacon Henry Marsh died June 10, 1901, at the home of his nephew and niece, Bro. J. R. and Sister Georgia A. Boatright, in Emanuel County, Ga., in the triumphs of a living faith, and a well-grounded hope in our Lord and Saviour Jesus Christ. He united with Canoochee Primitive church June 6, 1874, and was baptized by Elder D. J. Lamb. Ordained deacon June 6, 1885, which office he filled with honor to God, himself and church until his death. We do not know his exact age, but perhaps he lived near his three-score-and-ten years. He sold out his property, save horse and buggy, about the year 1884, and retired entirely from business of a worldly nature, and devoted almost the whole of his time to visiting the brethren and the churches, and conveying trav-

eling ministers from place to place through this Association. His funeral was preached by Elder D. J. Lamb, in Canoochee church, and then we buried him in the cemetery near his companion, who preceded him in death several years ago. They raised no children, but he had a host of relatives and friends that followed him to his last resting place. We as a church do fully realize our loss, as his seat was always filled in time, and never vacant unless providentially hindered. He bore his sickness with as much Christian fortitude as we ever witnessed, and said to us, on Sunday before he died on Monday, he was only anxiously awaiting the time when the Father would call him home. Oh, such living faith! Soon each of us will be numbered with them. Then in conclusion, let us humbly bow to the will of Him who doeth all things well, hoping in the morn of the Resurrection we will meet him, together with all the redeemed, adorned in that robe of Righteousness of Christ that fadeth not away.

This done by order of Canoochee church, while in conference, July 6, 1901.

Elder H. TEMPLES,
H. V. HILL,
J. W. ROUNTREE,
Committee.

DEACON JOHN ALONZO PARK

Was the eldest son of Joseph and Apsey Park, deceased. He was born in Pike County, Ala., Dec. 16, 1847. He was first married to Miss Callie Spencer, Jan. 5, 1871, second, to Miss Eugenia C. Berry, Sept. 20, 1874, and lastly to Miss Irene M. Sneed, Nov. 29, 1883. He was baptized at Hopewell, Pike County, Ala., by Eld. Hiram King, July 14, 1878, and was subsequently ordained to the office of Deacon. He died in the town of Troy, Ala., and in full fellowship with the Beulah Primitive Baptist church, on the 6th day of Dec. 1901. Brother Park was a good man, highly esteemed by his brethren, and by all who knew him well. He was fully resigned to the Divine will during his painful illness, and bore his sufferings with remarkable patience and fortitude. His body was buried in the new cemetery at Troy on the day following his death. He left three brothers, two sisters, a sorrowing widow, five sons and four daughters to mourn his death. May the Lord in mercy sanctify our sorrows, and prepare us all to meet where parting is unknown.

J. E. W. HENDERSON.

CHANGE OF RESIDENCE.

Elder J. C. Williams has removed from Alma, Ga., to Nichols, Coffee County, Ga.

Elder W. A. Lamb has removed from Swainsboro, Ga., to Kite, Johnson County, Ga.

Elder George Robbins has removed from Dardens, N. C., to Spring Hope, N. C.

I have a few copies of the following books on hand yet:

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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.

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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.

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Your brother in hope,
Southampton, Pa., November 18, 1901.

SILAS H. DURAND.

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Vol. 24.

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

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MARCH, 1902.

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The Gospel Messenger.

MARCH, 1902.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 24.

WILLIAMSTON, N. C., MARCH, 1902.

No. 3

WE GLORY IN TRIBULATION ALSO.

"Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtile fragraney.
Would'st thou its secret strength unbind?
Crush it, and thou shalt perfume find,
Sweet as Arabia's spicy wind.

"In this dull stone so poor and bare
Of shape or lustre, patient care,
Will and for thee a jewel rare!
But first must skilful hands essay,
With file and flint, to clear away
The film which hides its fire from day.

"This leaf! this stone! it is thy heart—
It must be crushed by pain and smart,
It must be cleansed by sorrow's art,
Ere it will yield a fragrance sweet,
Ere it will shine a jewel meet,
To lay before thy dear Lord's feet!"

POSITION OF OUR ABSOLUTE PREDESTINARIAN BRETHREN IN TEXAS.

Tidwell, Tex.

Elder S. Hassell—

ESTEEMED BROTHER IN THE LORD: "The Gospel Messenger" for January has reached our office, and we have carefully noted its contents. Will you permit us to make a brief statement through the columns of "The Messenger" relative to the belief of the unlimited predestinarians of Texas? as the statements on pages 1, 2 and 3 of the January issue of "The Gospel Messenger," over the signatures of some of our Texas brethren, purporting to be what unlimited predestinarians in Texas believe, do not represent them fairly. The Unlimited

Predestinarian Baptists of Texas, against whom the bars of fellowship have been raised, do not endorse the statements above referred to.

We believe that God's predestination embraces all things; that He has a purpose worthy of Himself in all that He does Himself, in all that He causes to be done, and in all that He allows to be done; but do not believe that He sustains the same relation to sin and wickedness that He does to righteousness and holiness. Neither do we believe that God is in any sense the author or approver of sin. We believe that God is the only source or fountain of righteousness, and that all sin and iniquity emanate from Satan and the lusts of the flesh. We are not acquainted with all of the unlimited predestinarians of Texas, but we are acquainted with a large number of those who are being declared against in the new tests of fellowship on predestination, and know that they unanimously endorse what we have herein set forth. We think it unchristian and unbrotherly, as well as unfair, to misrepresent our brethren who differ from us in order to make a wrong impression upon those who do not know the facts.

Brother Hassell, we desire, with your permission, to make these statements of our belief through your paper, that your many readers may get from us directly what we believe on this subject, and will not have to take it second-hand. We feel sure that all of the unlimited predestinarians in good standing in Texas will heartily concur in the above.

Yours for truth and peace,

Editors of The Advocate of Truth, { J. R. HARDY,
J. C. SIKES,
J. I. MONEY,

Remarks.—I am not willing to act unfairly towards any human being, especially towards a brother in Christ. I hope that the Lord has put in my heart a desire to do unto others as I desire them to do unto me. I would not knowingly misrepresent any Primitive Baptist on either side of the predestinarian or any other controversy among us. The above letter is, I believe, an ac-

curate statement of the position of the most of our absolute predestinarian brethren not only in Texas but also elsewhere. They say that, while they believe God's predestination embraces all things, yet they do not believe that He sustains the same relation to sin that He does to holiness, nor that He is in any sense the author or approver of sin, but that He is the only source or fountain of righteousness, and that all sin emanates from Satan and the lusts of the flesh. They believe that God has a purpose worthy of Himself in all that He does Himself, in all that He causes to be done, and in all that He allows to be done. Our absolute predestinarian brethren have repeatedly said to me that they do not believe that God makes or even influences man to sin, but that from eternity He purposed to allow or suffer them to sin, and that we can not impeach His holiness, wisdom, or power in such a purpose. He certainly foreknew all things, and, if He had chosen to do so, He could have prevented every sin. We can not now understand why He ever suffered or still suffers sin to be committed; but we believe that He will at last overrule sin for the good of His people, and the glory of His name, while He does not cause or approve of sin, but forbids, threatens, hates, and resents it, and will righteously consign the unredeemed and impenitent sinner to everlasting torment. On the basis of these scriptural truths the people of God ought to be united. As I have thought and said for years, the controversy among the most of Primitive Baptists in regard to predestination is more a difference of words than a difference in doctrine, and, if we thoroughly understood one another and were entirely fair with one another, I believe that this controversy would cease. *I think that it would greatly advance the cause of peace on this subject among us, if our absolute brethren would say clearly, as the ablest of all the other predestinarians of former centuries have said, that, while God predestinates to cause and work holiness in the hearts and lives of His people, He predestinates to suffer and overrule sin in both angels and men for a purpose of His own glory; and if all our brethren would carefully abstain from all extreme, unscriptural, and bitter expressions.* If there is but one God, and He is unchange-

able, and has all knowledge and power, and suffers sin in time (as the Scriptures declare fourteen times—2 Chron. xxxii. 31; Psalm lxxxii. 12; Mark i. 34; v. 13; Luke iv. 41; viii. 32; Acts ii. 23; vii. 42; xiii. 18; xiv. 16; Rom. i. 24, 26, 28; ix. 22), it is unanswerably certain that He purposed or predestinated from eternity to suffer it. The two words “*delivered*” and “*determinate*” in Acts ii. 23 prove this fact. The word rendered “*determined before*” in Acts iv. 28 is the very same word rendered “*predestinate*” in Rom. viii. 29, 30 and Eph. i. 5, 11; and in the Baptist Version it is rendered “*predestinated*” in Acts iv. 28. God, foreknowing what Satan would put into the hearts of the wicked Jewish and Roman rulers to do if He delivered His sinless Son into their hands, predestinated (so the Holy Spirit says) to deliver Him to them, and not to cause but to suffer them to crucify Him, for the fulfillment of numerous types and prophecies, for the satisfaction of His holy law in the death of the Head and Surety of His people for their sins, and for their everlasting salvation from the curse and penalty of sin. This is a great mystery which we can not understand; but it is so clearly and repeatedly set forth in the Scriptures that I do not see how any believing and reverent child of God can deny it. The only real and lasting union of the people of God must be upon the basis of pure, scriptural, and eternal truth.

S. H.

Cuero, Texas, January 12, 1902.

Elder Sylvester Hassell—

DEAR BROTHER HASSELL: I present you herewith money order for one dollar. I feel that it is due you for “The Gospel Messenger.” I appreciate “The Messenger” very much, and heartily acquiesce in your views and positions relative to the mooted questions among our people, to-wit: Associations, feet-washing, and predestination. I sometimes fear that our limited brethren in their zeal lose sight of the fact that God’s foreknowledge embraced all events, and that therefore things foreknown of Him are as certain to come to pass

as though they were causatively predestinated; and on the other hand, I fear that our unlimited brethren lose sight of the fact that man is justly accountable to God for his acts or wrongdoings. If the justice of God is not displayed in His punishment of sin, pray tell me where a display of this attribute of Jehovah is to be seen? We behold the wisdom and power of God in His creation of the literal or physical universe; but His mercy, love, justice, etc., can only be seen in His dealings with the subjects of the moral and spiritual kingdoms. I would that our people everywhere leave off their extreme expressions and come together in love and peace, worshipping God and the Lord Jesus Christ in the unity of the faith. None of us can tell how much our beloved Zion is suffering, nor how many of God's humble poor are discouraged because of the continual wrangle that is kept up by some among us. Oh, that brethren would leave off the hurtful things, and, if you have occasion to speak of one another's position, do it in fairness—as you, Brother Hassell, taught us in the January "Messenger."

I have no doubt that the difference among our people on predestination is more in expression than anything else. That there have been wrong, hurtful, and misleading expressions on both sides, I do not deny; but it is hard for me to believe that a child of grace will persistently advocate a doctrine that charges his meanness to God; and, on the other hand, I believe that we are so taught of the Lord in our experience, that when left unbiassed, and unarrayed one against another, we will exclaim with Joshus, "Salvation is of the Lord." In the new birth or regeneration we are passive; in obedience we are active; we all believe this; then let us preach and write so as not to contradict it. We all lack wisdom, therefore let us ask it of God, who giveth liberally to all men, that we may be able to express ourselves without contradiction.

Yours in humble hope,

R. W. HARRELL.

Secrecy is the element of all goodness; even virtue, even beauty is mysterious.—Selected.

"THE TIME OF THE END."

Daniel, although from boyhood, a captive exile from his own land and people, was one of the notable prophets of the Lord. His supernatural powers were suddenly revealed when he astonished the royal court of Babylon by telling the king his forgotten dream as well as the interpretation of it. This secured him the almost unbounded favor of the king, and gave him supremacy above all the soothsayers and seers of the land. His prophetic powers soon embraced the most stupendous affairs of government. He was able to foretell the leagues and conflicts, and to depict the political fortunes of the mighty nations that ruled the earth. And with the rise, revolutions, and downfall of empires, the Lord gave him an astonishing foreknowledge of the far-off kingdom of Messiah; a glimmering of the suffering and purifying of His people, and even a ray or two of light from beyond the grave and the end of time. Vision upon vision came fast to Daniel. The intrigues and exploits, the honor and humiliation of individuals and kingdoms, yet in the future, were to him like the open pages of a book; and yet, with all this amazing insight he longed perhaps more than others to know the full meaning of the mystical allusions to things that should take place far down the stream of time. It must have been almost tantalizing to hear as he did, and yet not understand. He could but ask, "my Lord, what shall be the end of these things?" But the question was not to be answered. Daniel was told to shut up the book as it was, and seal it even to the time of the end.

But with this command, the Lord did vouchsafe to His inquiring servant one more open prophecy: "Many shall run to and fro, and knowledge shall be increased." While much was sealed up these words were given to Daniel as a keynote of the distant end. Six hundred years must pass away until the setting up of the everlasting kingdom, and then centuries upon centuries more before the final doom; and so we may see how long this prophecy must lie in the womb of time! But though it slept long ages forgotten by the world—ages in which Babylon itself, from whence came Daniel's prophecies and visions, should perish from the knowledge

of man—God would not let His own word fail. These prophetic words must ever stand out that when fulfilled, the momentous end is not far away, just as when we see the fig tree putting forth her tender branches we know that summer is nigh.

The Lord said to Habakkuk of the vision: "Though it seem to tarry, wait for it, because it will surely come; it will not tarry." How many, like Habakkuk, are standing upon their watch, or sitting on the tower, watching until the fulfillment of these words? Is there a thoughtful mind in Zion that is not stirred with emotion in comparing this prophecy with the wise, restless world as it exists to-day? What combination of words can equal this short sentence in describing the salient features of the great earth as seen in the three-score years leading down to the present hour? As we think of the world's accumulated stores of knowledge, its marvellous transportation facilities, and the eager, intense activity that everywhere prevails, we are ready to say, "This day is this Scripture fulfilled in your ears."

For more than two-score centuries after this prophecy was uttered, "all things seemed to continue as they were;" but now every day is rife with some indication that the time referred to is at hand. Fifty years ago in journeying with others to the Pacific coast, it was the opinion of our verdant minds that no railroad would ever be laid to that distant shore; but now while we yet live, railways almost interlace each other all over the land from ocean to ocean. They radiate from and girdle every city like a spider's web. They scale the sides and even the summit of mountains and penetrate the stony foundations beneath them. They leap rivers and frightful chasms, and thread dangerous defiles and mountain passes. They frighten the wild beasts of the desert, and awaken echoes in the deep solitudes of nature, and have even invaded that second garden of Eden—the Holy Land—a land of farmers and herdsmen who long frowned upon commercial activity, being content with their quiet, pastoral pursuits. But now, the flying, roaring, shrieking trains steam regularly into the once sacred inclosures of Joppa and Jerusalem! Surely the time has ripened for many to run to and fro!

Vessels, some of them large enough to hold the in-

habitants of a town, sweep every sea and traverse the watercourses of every land. They compass the islands and cross all longitudes. One little space among the icebergs remains a maddening prize to the individual and nation that shall first reach that region that has nothing to give in return but suffering and death! Submarine vessels are being made to course their way beneath the surface of the sea, and to dispute with leviathan the ocean depths; and others to navigate the blue ether as if to sail away to visit and do business with the stars on high!

Do not these abundant facilities of travel indicate that many shall run to and fro? not simply that they may go, but that they may run with speed; and so intense has the spirit of haste become that all lines of travel are in rivalry to please the universal desire. Distance is almost annihilated by the morning, evening, and midnight flyers, the cannon-ball train, and the lightning express. There is struggle to have air-line and bee-line routes, and our nation is now to cut our continent in two to offer shorter sea-routes. What a contrast between the present facilities of travel and the long, sleepy centuries from Daniel's time onward, when the best transportation to be had was the horse, mule, and dromedary, and the creeping vessels of those ages. How strangely it sounds, when six centuries after this prediction was made, soldiers were hurrying the Apostle Paul to Rome for trial before Cæsar, to read of the vessel which carried them, seeking a commodious haven to winter in on the way; and, twenty centuries after Daniel's time, of Columbus being months in sailing to the western world, a journey that can now be made within a week!

If anything is wanting to confirm our minds in the belief that the world has come to the time of running to and fro, it is found in the spirit of activity and unrest that prevails to-day, and the countless things that are springing up to create a mania for travel that is almost uncontrollable. I do not mean the thirst for gold that is luring men to every untrod wilderness; nor the armies as it were, of discoverers, explorers, men of commerce and pure sight-seers; yes, and real, hostile armies that are running the world over to-day. The

prophecy seems to point to a circumscribed and incessant character of travel, rather than the march of armies, the rage of trade and commerce, or the multiplying enterprises of the world, though it may mean all things that have combined to make men hunger-bitten to the ever going on missions of some kind.

Not only is there a new era of travelling opportunities, but every passion and pursuit of man is now contributing to this general running to and fro, whether it be social, religious, educational, political, financial, military, or a mere desire to be engaged in sight-seeing! It is a day of compact and association among men, and never before was there such banding together for every conceivable purpose as there is at this time. Towns are no longer enclosed with stone walls, nor castles with moats and ditches. It is a day of extended intercourse, a day of orders, conventions, associations, leagues, clubs, societies, boards, unions, and schools, and assembling together for everything that can interest mankind. Every trade and calling has its meetings, every party its conventions and rallies; every district and State its fairs and expositions; every city its bewildering displays, and every land its civic and military pageants; and as to the social, secret, and religious societies, there is a clash of dates and places to accommodate them all. Stated meetings, business sessions, reunions, anniversaries, and celebrations, are ringing their incessant invitations, and under the spur and pressure of it all, how can it be otherwise than that many shall run to and fro? Our great cities contend fiercely for catching the ever-moving throngs, while crowds of human beings flock to the shores of the sea, the quiet lakes and groves, the deep woods, and the echoing mountains. There is a rush and a babel of noises in the channels and haunts of trade, and vast subjugating armies (with "Christian" nations in the van) are overwhelming all weaker lands. May we not say in the full meaning of it, that the predicted running to and fro has been fulfilled?

"And knowledge shall be increased." It would be difficult to determine which characteristic is the more prominent in the world to day, its accumulated knowledge or the restlessness and running to and fro of the many. The world has been storing up knowledge for

six thousand years, and the volume has so augmented that no mind, however studious and capacious, can imbibes more than a fraction of it. The printing press—the art preservative of all arts—has prepared it for storing in the great libraries of the world. It should be noted that the prophecy does not allude to spiritual knowledge, nor would such knowledge be in harmony with other predictions of the Bible. It refers no doubt to the discoveries of men made in every accessible field, and it does seem that every source of natural knowledge had been drained until science, observation, and research can teach no more. But if the world does not know everything to day, it can at least be said that knowledge has been increased until the world is wiser than it ever was before. Some have made their nest among the stars, and others have discovered and appropriated the secret forces and treasures of nature, and explored the deepest mysteries of science. But, alas! there is no intimation that spiritual knowledge shall be increased. Adam, the first man, knew more of the Deity than do his descendants to-day. So did Abraham and the patriarchs, Moses and the prophets, and Job, David, and Solomon. The apostles were princes ruling in judgment, and the world has never had but one Paul in the understanding of divine things. The primitive churches were more devotional and loyal to God, purer, wiser, and truer perhaps than they will ever be found again. Within a brief period of their establishment corruptions and persecutions crept in, and grievous wolves arose.

If the writer has studied God's word aright, the gospel was to lose much of its lustre, and its lively impress upon men as the years went by. That startling period—the end—it was declared, should not come except there come a falling away first. Paul said the Spirit speaketh expressly that in the latter times some shall depart from the faith; that in the last days perilous times shall come, and that men should be proud, heady, high-minded, and lovers of pleasure more than lovers of God. It is made plain that many should turn from the doctrine of the gospel and be turned unto fables; and our Lord, the best of prophets, said as a sign of the end, that many should come in His name and that they

should show great signs and wonders that would deceive many. And some of His warnings were that His disciples should take heed and let no man deceive them. Solomon said of the type of the deceiver, "She is loud and stubborn, her feet abide not in her house; now she is without, now she is in the street." Her zeal and fascination were to be unbounded. But the great Teacher declared, If they say Lo, here is Christ, or there, believe it not. If they say, Behold He is in the desert, go not forth. And so all this running in highways and by-ways is to be scrutinized with care. It is not every one that can say with melody of voice, "Lord! Lord!" not every one that says, "We are preaching and casting out devils in Christ's name, and in His name doing many wonderful works," that is to receive His approval.

Is it really true, then, that the identical prediction made to Daniel more than twenty-four centuries ago is being fulfilled in our day? And are we justified in permitting the startling thought to enter our minds that "the time of the end" is near at hand? Is it not a momentous conclusion? Our Saviour did not hesitate to speak of the end of time, and the great signs that should immediately precede it. He did not do this to terrify His disciples, but to comfort them, and to excite in them the obedience of love. The end means the approach of the Bridegroom. The dissolution of temporal things means that we are to behold the hitherto unseen and eternal things of God. We should not decry useful, elevating knowledge, but knowledge itself shall vanish away, and though we had all that nature can teach us, we shall be undone unless we have the true knowledge of God and His love in our hearts. O, my brethren, it may be that we know not anything as we ought to know, and if we seem to be wise in this world, may we become fools that we may be wise—wise to the eternal realities we soon must meet! Our ever-present desire should be to be ready to meet our Lord at His coming. We know the day is to come as a thief in the night, but we do not want it to overtake us as the thief does. "For the Son of man is as a man taking a far journey, who left His home and gave authority to His servants, and to every man His work, and commanded the porter to watch. Watch ye therefore; for ye know not when the

Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning, lest coming suddenly He find you sleeping. And what I say unto you, I say unto all, Watch."

Crawfordsville, Ind.

S. B. LUCKETT.

EDITORIAL.

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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.

DYING PRAYER OF THE GREAT HIGH PRIEST OF ISRAEL FOR ALL HIS PEOPLE.

"Neither pray I for those 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." (John xvii. 20, 21.)

The seventeenth chapter of the Gospel of John has long seemed to me, in some respects, the most wonderful and momentous portion of the Inspired Scriptures. Here we see the heart of the Son of God pouring itself out to His Father—His perfect Divinity, one with His Father, and His perfect humanity, oneness with His people—His perfect sinlessness and yet His perfect humility shining in His priestly intercession for the eternal salvation of all His sinful people. In perfect faith the Great Head of the church prays to His Father for the preservation, sanctification, unification, and glorification of all whom the Father had given Him in the everlasting covenant, ordered in all things and sure. In the twentieth and twenty-first verses He prays for their

perfect union, even as the Father and the Son, by mutual indwelling, are One—One in nature, in character, in thought and feeling, in purpose, in affection, and in manifestation; so does He will and pray that all His chosen and redeemed people may, by His and their mutual indwelling, be one with Him and with the Father, that by this continual and amazing miracle the world may believe that the Father sent Him. The living and loving union of the body of Christ is one of the most convincing proofs of the Divine origin and character of the Christian Religion. The spiritual church is the one building, the one family, the one bride, the one body of her Divine Redeemer; one Spirit animates them; they have one Lord, one faith, and one baptism, one hope, one God and Father of all, who is above and through and in them all; and the great object of all Christ's gifts to His church is to build up His mystical body in love. His people, like the ungodly, have in their old natures, principles of selfishness, pride, carnality, worldliness, envy, jealousy, malice, and bitterness; but, if they are under the influence of the loving Spirit of their dying Saviour, they will detest, avoid, and mortify these evil principles, and earnestly endeavor to dwell in love and peace and fellowship with all their brethren.

S. H.

UNCHARITABLENESS AND ONE-SIDEDNESS.

Two of the greatest causes of contention and division among our people are uncharitableness and one-sidedness.

1ST. UNCHARITABLENESS.

If we do not have proper charity or love for our brethren from whom we differ on some point or points of expression or of doctrine or practice, we are so sinful that we would actually rather misunderstand, misrepresent, and injure them than not, and we will be certain to do so unless we are restrained by the grace of God. But if we really love them, we can and do bear with them, and live with them in peace, and also in fellowship un-

less the difference is a vital one. True charity or love suffers long and is kind, envies not, vaunts not itself, is not puffed up, behaves not unseemly, seeks not her own, is not easily provoked, thinks no evil, rejoices not in iniquity, but rejoices in the truth, bears, believes, hopes, and endures all things, and never fails.

2D. ONE-SIDEDNESS.

This carnal principle stubbornly refuses to look on more than one side of a question, and, in searching the Scriptures on a subject, attends to only one class of passages, and ignores or suppresses or explains away another equally true and important class of passages bearing on the same subject but seeming rather opposed to the idea of the one-sided disputer. The Apostle Paul declares that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good words" (2 Tim. iii. 16, 17). And just as long as any Scriptures bearing on any point of doctrine or practice are ignored or suppressed by one-sided brethren, just so long will contention and division prevail among us. Every honest heart wishes to know "the truth, the whole truth, and nothing but the truth," and should be brave enough to maintain the pure and entire truth in love and humility, at the cost, if need be, of worldly popularity and reward and even of natural life itself. The Lord Jesus Christ was the incarnation of perfect truth; and yet the religious rulers of His own nation wickedly slew Him; and His followers should be deeply thankful that they are not called upon to endure such physical and spiritual agonies as did their Divine Saviour and Master.

O that the Lord would pour out upon His people more of the Spirit of love and truth, and do away with their strifes and divisions, and unite them in His holy and blessed cause!

S. H.

The life of little children is the most blessed and the best of all, for they have no temporal cares * * * have only pure thoughts and joyful speculations.—Martin Luther.

CHURCH DISCIPLINE.

Christ is the only Head of each individual church, and each church is subject to Him only. He never established any other religious body on earth; and He has, in the New Testament, either personally or by His Apostles, committed to each local church the exclusive and final power of receiving, disciplining, excluding, and restoring its members, electing its officers, and transacting all other necessary business. Nowhere in the Scriptures does Christ give one church the authority to rule over another church. If each church would attend to its own business, in all matters of faith and practice, looking to the Lord and His word for guidance, and let the business of other churches alone, we would have less confusion and division and more harmony and prosperity among us. Of course if a church gets into heresy or disorder, and persists in it month after month, and year after year, sound and orderly churches should not fellowship her in such departures, but they should be glad to welcome her back into their fellowship if she returns to the paths of truth and righteousness.

S. H.

CONFLICT.

“All these things are against me.”

So said the patriarch Jacob when, to his mind, Joseph was not, and Simeon was not, and Benjamin was demanded by the Governor of Egypt. Poor old soul, he had been passing through the furnace of affliction and sorrow; but had not been able to discern the purpose of God in those things. “Surely Thou art a God that hideth thyself.” The Almighty and Allwise God often conceals His good and merciful counsels for a time, only to show how wise and beneficent they are. When this was developed, Jacob exclaimed, “It is enough; Joseph is yet alive, and I shall go down and see him before I die.” The loss of Joseph seems to have been his absorbing sorrow; all other sorrows seem to have been swallowed up in the thought that the beloved Joseph had been

cruelly devoured by the wild beasts. The garment had been brought, stained with blood, which, to Jacob, was the blood of his favorite son. Following upon this came the famine in the land of Canaan, and a series of events conflicting with the pleasure and happiness of the whole family. They had money, but they needed food, and there was none nearer than Egypt. Then troubles began to multiply upon the good old father, and the whole family were in anxiety, none of them knowing that Joseph was still alive.

Well, I once had a precious son, and his name was Joseph; and I loved him dearly, for he was a noble, generous and intelligent boy. About eight years ago he went to Texas and engaged in his chosen profession, school teaching, and was making a fair record, when, in the month of December, 1901, he was taken suddenly and violently ill, and died on the 29th of the same month. The painful tidings came over the connecting wires that he was seriously ill, and desired his younger brother, Thomas, to come to him. The brother went with all possible haste, but arrived too late to see his brother alive; the funeral procession had already gone towards the place of burial and a postal message was hastily dispatched to tell us who were at home, "Joseph is dead." How solemn these words were to our hearts; and how they affect us still, I will not attempt to describe. But the words of Jacob rushed into my mind as never before: "Joseph is not," etc.; and I could at once feel a touching sympathy for the grief of the ancient Patriarch.

And so it is true that we can only know the depths of human woe and misery as we are taught it by actual experience; and from such bitter experiences we can infer the magnitude of human rebellion against God. Our sufferings point us back to our sins; for it was sin that burdened the soul of our incarnate Redeemer, yet He knew no sin—was not Himself a transgressor. Yet it pleased the Lord to bruise Him, and fill His precious, loving heart with sorrow and grief that He might save His people from their sins.

Now, while we can understand how widely Jacob was mistaken about those things being against him, how

hard it is for us to anticipate our own mistakes with regard to things which seem to conflict with our best interest. But we have to wait for the full development of God's providence, and then we shall be able to say, "It is enough," it is all right and for good to them that love God, who rules, superrules, and overrules all things to His glory and honor and to the salvation of Israel. See how God overruled the wicked counsel and actions of Joseph's brethren. They meant it for evil; they did it with evil intent; and we have no account of any one of them ever boasting that they had only done the will of God, and carried out His purpose and predestination in the matter; no, God was doing that Himself, and they deserved no honor for the final result. They were left to their own carnal, evil will to sell their brother, with no purpose nor intent to further the will and purpose of God, and were as guilty as though God had no purpose to accomplish beyond their own. The same is true of Judas, the traitor, and the wicked mob that crucified our Saviour. They had a purpose and intent, but it was as foreign from the holy and gracious purpose of God as two extremes could be; and yet their wicked acts were overruled and made subservient to the purpose of God in the redemption of His people.

If Judas was asked what he betrayed Christ for, he would have to answer, "For thirty pieces of silver," and not for anything else. Surely he did not apprehend that God had a glorious purpose in the crucifixion of Christ. All the princes and rulers were ignorant of God's counsel in the matter, and proceeded with their own wickedness as though such counsel had not existed. They were doing their own will; God was doing His will. And if the brethren can all distinguish between the depraved, perverse will and consequent wicked works of men and devils, and the most holy, perfect, and righteous will and works of God, and keep them separate, they will have less perplexity on the subject of the predestination of God.

"The kings of the earth set themselves, and the rulers took counsel together against the Lord and against His Christ." Psa. ii. 2. Now in order to harmonize their counsel with the counsel of God, we will have to dis-

pense with the word, Against. Yet all they did served not to defeat the counsel of God. He did not allow them to proceed beyond the line established in His own eternal will. Pilate would have released Jesus from the custody of the Jews, but God suffered him not to cross the line. His disciples would have kept Jesus aloof from the cruel cross, but they could do nothing whereby the determinate counsel of Jehovah would be defeated. Christ being delivered by the determinate counsel and foreknowledge of God, was crucified by wicked hands. Where is the affinity found between the holy and righteous counsel of God and the wicked hands of men? Acts ii. 23. The betrayers and murderers of Christ were wicked men; but God did not make them so. He made man upright, and the man corrupted himself and his corruption descends to all his race, and hence the ready wicked hands to crucify the Lord of glory.

It is equally true, and on record, that God's hand and counsel determined those things to be done. Acts iv. 28, and Prov. xxi. 30, and Isa. xlvi. 10, show that no counsel of men can prevail to defeat the purpose of God in anywise; but in all these things, the actual doing of which is accorded to men, and done with evil intent and by wicked hands, we discover the overruling hand of God, making the wrath of men to praise Him; laughing; having them in derision; vexing them in His sore displeasure, and after all their force is spent against Him He enthrones His Son upon His holy Hill of Zion. Psa. ii. 4, 5, 6.

Then let the children of Zion honor their King as supreme and worthy of their daily homage and constant, obedient service; and be assured that no weapon that is formed against them shall prosper.

J. E. W. H.

SHOULD WOMEN PREACH?

“Let the women 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.

Here is some special instruction about order and propriety in church work. The woman is to be in silence with reference to teaching in the presence of men.

Other Scriptures show that woman should teach under some circumstances. But this Scripture shows that it should not be done publicly in the presence of men, but on such occasions she should be in silence. Paul says, in 1 Cor. xiv. 35, that "it is a shame for women to speak in the church."

This shows that God never intended for women to preach the gospel as a minister. This is God's revealed word about it.

But now suppose that a certain lady comes along filling appointments and holding meetings, and telling the people that God by His Holy Spirit has called her to preach.

Could you believe she told the truth?

Would God's unchangeable Spirit have Paul to write one thing, and go to another being and teach her the opposite? Does God contradict Himself? Certainly not.

One of our ministers in West Texas joined the "Sanctificationists" under the preaching of a lady, and she moved the people greatly by her apparent gravity, earnestness, and spiritual devotion. But it was my deep-seated feeling that she was a blatant blasphemer. If indeed she was honest, she was certainly deceived.

Now, I see no harm in devout and intelligent women doing good with their talents by teaching in their sphere. And indeed there is room for all their time.

Paul says, "They may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste," etc. Sometimes a woman is chaste, but lacks discretion.

Paul further says: "Teach them to be keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

How sadly is this kind of teaching needed to-day! A mother will leave a curse upon her daughters if she fails to teach them these noble and awful lessons. A brawling, quarrelling, disobedient wife is the darkest, blackest, bitterest curse that ever fell upon any man's life, and it is also true of the poor children raised in such a household. The wife is to respect and reverence her husband as the head and ruler of the household. As the church is subject to Christ, so the wives are to be subject to their own husbands. Eph. v. 24.

How would you like for your wife to get up in the stand and square herself before an audience of men, and begin to preach to them? Is it scriptural? Is it modest? Is it discreet? I think not.

The woman sits a queen in her sphere, when she loves her husband, respects and reverences his government, and teaches her children to do the same, and ruling the table and the house, she fills the sweetest, completest, and most perfect sphere that a man's eye or heart ever contemplated on this old sinful earth.

In this way she is a figure of the church of Jesus Christ. If she is a gad-about, a tattler, disrespects her husband, not a keeper at home, her life will at last bring misery to herself and those nearest to her. And this is so, even though she be a public preacher.

God knows best. Let us go along like He has arranged for us.

J. W. F.

QUESTIONS AND ANSWERS.

1—Q. If nothing takes place by chance (which makes everything certain), can anything be different without God's foreknowledge and predestination being changed, and the prophecies of the Scriptures being false? A. No; while the future is uncertain to us, it is certain to God; but nowhere in the Scriptures is there the slightest intimation that God's foreknowledge and predestination give the least excuse to sinful angels or men for their wickedness. All intelligent creatures are voluntary in the commission of sin, and sin against the light of nature, reason, and conscience, and are accountable to God and justly punishable for their sins.

2—Q. Do you understand that Christ bore all the sins of all the elect, and yet has punishment laid up for sins and blessings for obedience—if so, what is the difference between the Old and the New Covenants? A. The Old Covenant of Works made by God through Moses with the Hebrews at Mount Sinai was national, legal, outward, formal, temporal, and conditional, and, under this Covenant, God as a righteous Judge punished the Israelites for their disobedience, and rewarded them for

their obedience; but the New Covenant of Grace made by God through Christ with His elect of all nations is individual, evangelical, inward, spiritual, eternal, and unconditional, so far as their justification by the death and righteousness of Christ, their regeneration and sanctification by His Spirit, and their final and everlasting glorification in heaven are concerned, and, under this Covenant, God, as a wise, holy, and loving Father, chastises His people for their disobediences, and blesses them in their obedience, His grace working in them all their holy willing and doing.

3—Q. What was the origin of Free-Masonry? A. All critical authorities of any reliability state that the institution of Free-Masonry originated June 24, 1717, in London, England, though Modern Speculative Masonry may have been an outgrowth of the operative or practical masonry of the Middle or Dark Ages (see the *Encyclopædia Britannica*, Ninth Edition, Volume IX., page 747, 748, and 749; and *Johnson's Universal Cyclopædia*, Volume V., page 592). Uncritical writers pretend, from vague legends and analogies, to trace back this modern institution to the building of Solomon's Temple, the Flood, and even to the Creation! The heathen world has long been and is now pervaded by secret oath-bound societies, the most of which are of a diabolical nature. The Apostle John says:—"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John iii. 20, 21). And Christ says:—"Swear not at all" (Matt. v. 34); and "I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing" (John xviii. 20). And the Apostle Paul says:—"Be ye not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a

Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 14-18).

4—Q. In Matt. xi. 12, Christ says:—"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force"; what is His meaning? A. Some suppose that Christ, in those words, speaks of the persecution of the subjects of grace by their ungodly enemies; but such parallel passages as Matt. xxi. 23-32; Luke vii. 29, 30; xiii. 24; xvi. 16; John vi. 27; and Philip. ii. 12 show that He means that ever since John the Baptist, who was full of the Holy Ghost, began preaching in the wilderness of Judea the baptism of repentance and the near approach of the King Messiah and His heavenly kingdom, great multitudes had, under the quickening influences of the Divine Spirit, deeply felt their sinful, lost, and ruined condition, and had earnestly, intensely, and vehemently supplicated God for His pardoning and purifying mercy, and had been graciously enabled to realize their interest in that mercy, and had thus found an entrance into His spiritual kingdom, repenting and praying publicans and harlots being received into the kingdom of Christ, while proud, cold, formal, self-righteous Scribes and Pharisees were rejected.

5—Q. What is it to eat and drink of the Lord's Supper unworthily (1 Cor. xi. 29)? A. Not feeling our sinfulness and unworthiness, for none but those who feel thus in themselves and dependent on the blood and righteousness of Christ for salvation should ever partake of His Supper; but the Apostle's meaning is eating and drinking of the bread and wine, the emblems of Christ's broken body and shed blood in an unworthy or unbecoming manner, carelessly, irreverently, or excessively, as though they were only common food, as Paul says in the context (1 Cor. xi. 20-22) some of the members of the church at Corinth had been guilty of doing.

6—Q. What is meant by the great cloud of witnesses having a good report but received not the promise (Heb. xi. 39, 40; xii. 1)? A. The Old Testament saints who, by heaven-given faith, obtained a good report of living, laboring, and suffering for God, but who died before the fulfillment of God's great promise to send His Son into

the world to live in His sinless humanity, and to preach His everlasting gospel, and work mighty miracles, and suffer a shameful and painful death as an atoning sacrifice for the sins of His people, and to rise from the dead for their justification, and ascend to His mediatorial throne to intercede for them, and to send His Holy Spirit down in hitherto unknown fulness upon His people in all nations.

7—Q. What is it to bring up our children "in the nurture and admonition of the Lord" (Eph. vi. 4)? A. To train them, both by our daily example and by frequent precepts to realize the existence and perfections of God, our obligations to Him and our dependence upon Him, the pure and eternal truth of His Holy Scriptures, the wisdom of reverencing, fearing, loving, and obeying Him, our natural sinfulness and our urgent need of the quickening and sanctifying power of His Holy Spirit and the atoning and cleansing blood of His incarnate Son to prepare us to live right and to die right and to be accepted of Him in the eternal world and in the resurrection morning and the day of judgment. We should pray with and for our children in family worship, read and explain to them the Scriptures, and encourage them to read them, and take them with us to the public worship 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 OLD DEACON AND THE YOUNG PREACHER.

John Ashworth gives the following interesting account of the faithful dealing of John Kershan, a godly old deacon, with an inexperienced young preacher:—

The old deacon was very direct and pointed in his remarks, loving, honest, and straightforward, and wished to do good to everybody. I called to take tea with him one Sunday. During the repast he was silent, and seemed a little troubled. At the table sat a young

man who had been preaching that afternoon what he himself thought to be a most magnificent sermon from the text, "All Thy works shall praise Thee, and Thy saints shall bless Thee." He opened his discourse in a grandiloquent style, quoting from Young, "Morning stars exulting, shouting o'er the rising ball"; from Shakespeare, "Cloud-capped towers on gorgeous palaces"; and that sublime piece from Pollock's Course of Time, beginning—

" Whose garments were the clouds;
 Whose minstrels, brooks; whose lamps the moon and stars;
 Whose angel choir, the voice of many waters;
 Whose banquets, morning dews; whose heroes, storms;
 Whose warriors, mighty winds; whose lovers, flowers;
 Whose orators, the thunderbolts of God;
 Whose palaces, the everlasting hills;
 Whose ceiling, heaven's unfathomable blue."

Mounting up still amongst what he called the stellar worlds, he expatiated on the satellites of Herschel, Uranus, and Jupiter, and finished his aerial flight in the milky way. After tea, the old deacon requested the young preacher to go with him into the front parlor. When both were seated, he said:—"My young man, thou hast been flying thy kite high this afternoon, very high, and, if thou dost not mind, the string will break, and it will come wibble-wabble down. Thou hast been walking over the starts on stilts, cloud-capp'd towers shouting o'er the rising ball, satellites, Jupiter, and the milky way. It is thin milk in the pulpit. Thou got so high up, thou never saw Calvary where the Maker of all died for those gospel-hardened sinners who were staring at thee. Thou never told us that the work of God which praises Him most was the work of redemption, shedding His blood for a guilty world. My dear young friend, do come down before thou tumbledst down; keep at the foot of the cross; it is he and only he that humbleth himself that shall be exalted either in the pulpit or out." Few can conceive the agony of the young preacher while the old deacon was so tenderly crushing him. He had to preach again the same evening, and preach to this terrible old man. He was in great fear, and trembled as he walked up the pulpit steps. In his sermon he never reached the lowest star. During prayer

he wept, and the people wept with him. Christ crucified to save perishing sinners was his theme, and God blessed His *own* word, as He ever will. The old deacon met him at the church gate, saying:—"Thou wilt have to pass my house, and must call to take us much supper as ever thou likes; let me take hold of thy arm, for thou art younger than me. And now, my dear young brother, God has blessed us all to-night. I have been with Peter, James, and John on the mount, and with the Master, for we never get on the mount without the Master. The Lord will make thee a very useful preacher, when He has cured thee of cloud-capp'd towers." That young minister never forgot the old deacon's theological lecture, nor ever will, but he counts him as one of his truest and best friends, for he felt his very needful reproof ever after that day, and the story is repeated in the hope that some beginner in the work of God may profit by the young man's error and the old man's advice.

S. H.

EXTRACTS.

Rock Mills, Ala., January 15, 1902.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD:—The time for which I have paid for THE GOSPEL MESSENGER has expired. I enclose money order for \$1.00 for continuance of it. I desire the perpetuation of THE MESSENGER. I receive comfort and valuable instruction through it, and am always glad to receive it. I have been a regular subscriber since 1883, and have endorsed, so far as I have been able to understand, the doctrine and admonitions set forth therein by all the editors thereof, and it pains me in my heart to hear any of them censured as being unfaithful to their trust. Oh, that we, as Baptists, could be more calm and charitable, more diligent in searching the Scriptures of eternal truth, setting aside every traditional idea of man not set forth or sustained therein, endeavoring to cultivate that spirit of love implanted in our hearts by the Holy Spirit, and feed thereon and grow in a knowledge of the truth as it is in Christ Jesus our Lord! The general wrangle and confusion among our people causes me more grief than all things else, except my own sinful heart. May the Lord interpose by His Spirit and bring peace out of confusion, is my prayer, for Christ's sake. I remain,

Your brother in hope,

J. J. HEARN.

Pratt City, Ala., January 9, 1902.

Elder Sylvester Hassell—

DEAR BROTHER:—I hope that all our periodicals will fall in line with you in rebuking this wholesale exclusion among our people. It

is doing more harm than all the little irregularities and heresies that may exist in some places. We can not expect to be more pure than the churches of the apostolic age, and they had some gross errors and heresies among them; but they left no example for churches to deal with and attempt to exclude each other.

Yours truly,

P. J. POWELL.

Macon, Ga., October 25, 1901.

Elder Sylvester Hassell—

DEAR BELOVED BROTHER:—I have an impression to write a few lines for THE GOSPEL MESSENGER, to offer my opinion respecting the course that we, the Primitive Baptists, should take under existing circumstances. Some are in favor of Associations; some are not. I am in favor of Associations; yet, I think the difference of opinion should be no test of fellowship. We receive brethren who visit our Association (The Beulah) just like we always did, and treat them as lovingly as ever before. If brethren do not believe in such meetings, all right; it shall make no difference with us (as regards our love and respect to them); we love them as ever-beloved brethren. Let us all be of a loving, kind, forgiving spirit. Let all strifes and contentions about small matters cease. Let us try to cultivate a closer union. Let us follow after the things that make for peace. I know, and am persuaded, that salvation is alone by the grace of God, and I have fellowship for all that believe that. I am in my seventy-ninth year, and have been in the ministry fifty-five years. I am very feeble now. May God in His infinite mercy bless His afflicted people.

J. W. H. CLIETT.

Elder Cliett has long been the Moderator of the Beulah Association.—Ed.

Culloden, Ga., January 2, 1902.

DEAR BROTHER:—Enclosed find \$1.00 for renewal of THE MESSENGER. It is always a pleasure to me to pay up this little amount. Oftentimes one article from your able pen is worth more than the subscription. The health of myself and family is very good for our age. The churches have again opened their providential hand to me as a minister, thereby leaving me no excuse (the Lord willing) from another year's service. Every way I have nothing to complain of the old year. I hope the Lord will bless this one to me as He did the past one. Sometimes I feel that, though this heart of mine is sinful, there lives within it a love for God, His cause and people. This coming July will be thirty years of labor in His vineyard. It looks like a little span, and I often wish I could live it over again. There is no gospel news among us in this section beyond the general routine of the churches. We all would be glad if you could pay Georgia an extended visit this year, and believe it would be profitable. If you will accept it, I believe I have a reverence for you as God's son. I often look upon you as a special gift to His people, and wish that your great and useful life may be spared a long time.

With love without alloy,

WILDE C. CLEVELAND.

Economy, Ga., December 27, 1901.

Dear Brother Hassell—

Sister D. F. Woodall is a precious sister; she never forgets to extend kindness to the Lord's servants, and she receives her reward.

Her husband, who was baptized last year, was ordained to the full functions of the gospel ministry, by Elders Cleveland, Bussey, and myself, on the 19th day of this month. We esteem him a great gift to the Baptist family, and hope that God will continue to give him the spirit of his calling, and enable us all to properly appreciate His blessings. Wishing for you the continued blessings of the Lord, health and strength and His Spirit to guide you through the new year in sending forth THE GOSPEL MESSENGER, laden with the rich truths of the gospel, to gladden the hearts of many, and asking you to remember me and mine at a throne of grace, I am,

Your brother in gospel bonds,

S. T. BENTLEY.

Stanfordville, Ga., January 16, 1902.

Dear Brother Hassell—

Please find enclosed \$1.00 for a year's subscription for THE GOSPEL MESSENGER for 1902. I hope you are having good collections from your old subscribers, and will have a great many new ones for this year. I am always very anxious to receive THE MESSENGER. I have been a regular subscriber to THE MESSENGER ever since the first number was published. I am now eighty-eight years old and my eyes are getting very weak. I can not see to read very much, still I enjoy reading THE MESSENGER, and having it read to me, very much. I have been preaching fifty-five years; am now serving a church, which I have been pastor of for fifty-three years. Hoping you a prosperous and happy New Year, I am,

Yours in love,

D. L. HITCHCOCK.

Crawfordsville, Ind., December 29, 1901.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD:—We are with much interest waiting the coming of THE GOSPEL MESSENGER—the first number of the year now just to hand. This turns our minds to you with affectionate regard. We read of the tree yielding its fruit every month, and that its leaves were for the healing of the nations. I believe that healing virtue has been carried to many by your magazine in this trying day. It is said of those who labor in the Lord's field, that he is "not unrighteous to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints and do minister." We trust this will be true as applied to yourself, and that you can say the Lord is not forgetful. Labors of love are well-pleasing to the Lord, and none other, and we hope the dear MESSENGER will ever remain true to this binding principle and that peace will flow as a river among your readers.

I send you, dear brother, a holiday remembrance, and you will please accept four dollars of the enclosed order for that purpose, and one dollar as renewal subscription on the THE GOSPEL MESSENGER. May the Lord's strengthening presence be with you in your unceasing work, and may the hearts of all to whom you minister respond and share in some way in your ministrations and daily toil. When I think how soon we shall be without opportunity for usefulness, I feel that it should quicken every faculty and power of mind and body. We would rejoice to meet you once more on the shores of time. In gospel bonds,

Your sister, I hope,

MARY J. LUCKETT.

Crawfordsville, Ind., December 30, 1901.

Elder Sylvester Hassell—

MUCH ESTEEMED BROTHER:—Although unworthy to address one of the Lord's gifted ministers, I often have the desire to tell you how much I love and enjoy THE GOSPEL MESSENGER. It has been a comfort to me in many lonely hours, and has often given me instruction when oppressed with weakness and doubt, as I have often been. You know the Bible says, that "every heart knoweth its own bitterness." Surely I have found this true since the death of my lamented husband, Elder M. M. Vanleave, more than four years ago. As our dear Saviour was acquainted with grief and smitten and afflicted of God, so is it given to His children to have fellowship in sorrow. But though with me, as with others, the days of darkness have been many, I have found those memorable words to be true, "My grace is sufficient for thee," and, "as thy days, so shall thy strength be." My desire is to be deeply thankful for the goodness and mercy that have ever pursued me from the Lord. I often think, dear brother, of your short visit here, and how we all enjoyed it, and none more so than dear Mr. Vanleave. He so often spoke of you, and would say, with much feeling, "What a dear good brother Elder Hassell is!" I have often been glad that you were permitted to come in his time, and that you and he met face to face. I rejoice to believe that both of you will bear the image of the heavenly, and be parted no more. I am glad to fulfil my promise by sending you my dear husband's photograph. I trust his peaceful face will be familiar to you, and will remind you of the little band of worshippers at this place. May you be long spared to devote your pen and voice to the comfort and instruction of your spiritual kindred. What heart is there but has deeply felt the loss of dear Elders Mitchell and Respass? We mourn them, dear brother, but not without hope, for we know they rest in the Lord, and their works do follow them. I send you enclosed post-office money order for five dollars, one to renew my subscription, and four dollars as a token of regard for you and appreciation of your able and untiring labors. Come to see us again when you can, and please remember myself, a poor, helpless, needy one, before the throne, from whence emanate all the riches of God's grace. In abiding Christian love,

Your unworthy sister, I hope,

MRS. M. M. VANLEAVE.

Williamston, N. C., January 2, 1902.

Mrs. M. M. Vanleave—

MY DEAR SISTER:—I thank you for your very kind favor of December 30th, enclosing one dollar in payment of your subscription to THE GOSPEL MESSENGER to December, 1902, and four dollars as a gift, which I very highly appreciate, and the serene photograph of your sainted husband and your gracious and comforting words. I prize the photograph very highly; it seems almost a perfect reproduction of your dear husband's face, and that dear face seems the very embodiment of heavenly and eternal peace. I feel that I never met a lovelier spirit than that of dear Brother Vanleave. Delightful indeed was my short acquaintance with him, and precious have been my recollections of him. Having myself been twice similarly bereaved, I know how to sympathize with you, my dear sister, in your separation from our dear brother; but most blessed is the consolation that by rich and reigning grace we shall soon meet him again in a better and brighter world, where sin and sorrow can not enter, and where we shall part no more, but see our adorable Saviour face to

face, and all His dear people, and be in His likeness and dwell with Him forever.

Your brother, as I hope, in Christ, SYLVESTER HASSELL.

Such kind donations as those by these two beloved sisters aid me in sending THE GOSPEL MESSENGER to hundreds of poor and afflicted members, who highly appreciate it, and several of whom write me that they have no other preaching except what they get in THE MESSENGER. S. H.

Millersport, Fairfield Co., Ohio, December 23, 1901.

Elder Sylvester Hassell—

HIGHLY ESTEEMED BROTHER IN THE LORD:—Time in its rapid flight has brought us to near the close of another year, numbered with those that are past. Whatever may have been its cares and toils, comforts or sorrows, they are in the past. We know what has been in the past for us, but the future, none but God knows, and no doubt it is best that we do not. So far as my duty to God, or my thankfulness to Him for His untold and innumerable blessings, I fear I will not be more faithful, nor less ungrateful than in the past. It is no question in my mind but there is ample room for improvement; but will it be done? By and through the riches of His grace I may. The brethren here admire and commend the course pursued by you in the publication of THE MESSENGER. They say they do not want to be without it; and we are sorry those who take it year, perhaps, after year and are careless about remitting the subscription to the faithful and neglected editor. They certainly do not think for a moment what it costs to publish a paper like THE MESSENGER, to say nothing of the time and labor of its editor. We feel to say, we are satisfied that we are given a magazine that stands in the front ranks, and are not afraid for anyone to read or see it. We enjoy reading the articles of the associate editors. Feel sorry that the pen of our worthy and venerable servant of the Lord, Elder Mitchell, is silent on earth forever. But his faithful life will still live in the hearts of the brethren. And we believe his suffering is ended, and his heaven-born spirit praises the adorable Redeemer. Of him can be said, as the venerable Apostle Paul, "He has fought a good fight, he has kept the faith, henceforth there is laid up for him a crown of righteousness, which the Lord, the Righteous Judge, shall give him in that day, and not to him only, but unto all that love His appearing." Peace to his ashes; and may the Lord comfort and sustain his aged widow in her last days. And may the Lord abundantly bless you, my brother, in your trials and labors of love in publishing a paper for the comfort and consolation of God's humble poor, together with the associate editors, and may the New Year be full of comforts and blessings for you.

Yours in bonds of love,

LEWIS T. RUFFNER.

Ozan, Ky., December 30, 1901.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—It has been sometime since I wrote you, but we it known unto you that I have by no means forgotten you. The brotherly love, tender forbearance, and fatherly instructions that come to us in each MESSENGER always brighten our hope, cheers our drooping spirit, increases our zeal, confirms our faith, and makes

us feel more like marching on in our gospel warfare, putting forth more courageous efforts to glorify our King, whose head is as white as snow, and whose eyes are as a flame of fire, and bearing with patience our light afflictions.

Yours in bonds, but brotherly love, W. C. STOREY.

Brooklyn, New York, January 9, 1902.

Elder Sylvester Hassell—

DEAR BROTHER:—With the coming of the New Year I am reminded it is time to renew my subscription to THE GOSPEL MESSENGER. During the past year I have been much comforted, and I hope instructed, while reading the editorials and communications. May you long be spared to carry out the motto of THE MESSENGER—"Speaking the Truth in Love."

Sincerely yours, H. M. HOBBS.

Bishopville, S. C., December 3, 1901.

Dear Brother Hassell—

With this month my subscription to your excellent paper expires and I enclose money order for renewal. Have just finished reading in the December MESSENGER the editorials of yourself, Brother Henderson, and Brother Fisher, and feel in my heart to thank God for such gifts in the Master's vineyard. I wish every Baptist in the universe could read them in connection with his Bible. All working for peace in the family; all contending earnestly for the faith; all speaking the truth in love; all fighting the two dangerous extremes of Arminianism on the one hand and Fatalism on the other; all striving to let down the bars of non-fellowship where erected without just cause and Christian labor, so that the dear people of God may again come together in one common fold. And what an influence for good is such a publication for the dissemination of truth! May God's blessings rest and abide upon it, upon its editors, contributors, and readers. With much love for you, my dear brother, I am still

Yours unworthily, R. H. PITTMAN.

Sipe Springs, Comanche Co., Texas, January 7, 1902.

Elder Sylvester Hassell—

DEAR BROTHER:—I send you post-office money order for one dollar to pay for THE GOSPEL MESSENGER another year. I have taken it ever since 1883, and like it better than any other paper that I have ever seen. I approve of your course against this non-fellowshipping business, as you wrote in the October number. I like THE MESSENGER because it always has worked for peace and harmony among God's dear children. My best wishes to you. E. HUCKABEE.

Luray, Va., January 2, 1902.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed find \$2.00, which please credit on my GOSPEL MESSENGER subscription. I am highly pleased with your paper. With best wishes,

Your unworthy brother, SAM N. HURST.

Kenmore, Va., January 1, 1902.

Elder Sylvester Hassell—

MY DEAR BROTHER:—The old year, with its joys and sorrows, has borne its report to eternity. To me it has been inexpressibly sad. A dark shadow has fallen upon my happy home, and the light and life of it is gone out forever. The future has no happiness in store for me, as far as earthly things are concerned. Oh, my dear brother, I am so rebellious and find myself so often asking the question, "Why, oh! why was he taken from me?" I had one of the best of husbands [Brother Lewis E. Oliver], so thoughtful, tender and kind, who lived for the comfort and happiness of his family. I try to look to the "hills from whence cometh all our hope." I read the precious promises, and *know* the Lord does right, but can not understand His mysterious dealings with me. Heaven seems nearer and dearer, if possible, than ever before, and I look forward with a degree of pleasure to the time when I shall be free from the sorrows of earth, and meet my loved ones in a land where tears and sorrows are not known. My dear companion had a good hope in the Saviour of sinners. His only hope of heaven was in the blood of Jesus. I well remember when he was bowed down on account of his sins, and of his bright deliverance, a little after sunset on the last day of October, 1883. He called me to him, and said he had lost all interest in worldly things, and wanted to spend the rest of his days meditating on heavenly things. This world was not his home—he sought a city out of sight. At that time there was a neighbor, who lived in sight of us, with whom he had been at variance for several years; they did not speak to each other. Mr. Oliver watched for him to pass our home, and when he did, he went to him and told him he wanted to speak to him and be friends again; that he wanted to live in peace with all men, and from that time to his death he aimed to live peaceably with all, and when his friends had hard feelings toward each other, he always tried to act as a "peace-maker." He loved his church, and will be sadly missed there, as well as in his home. But his work is done, and he has entered into rest, while we are left to weep and mourn. Pray for me and my dear children.

Your sorrowing sister,

LOU A. OLIVER.

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. M. A. FINLEY.

She was the wife of Bro. Clay Finley, with whom she lived happily for about twenty-nine years. Six children, three boys and three girls, are left to continue the battle of life. While all of her children have not made a public profession of religion, yet it is evident that all of them are children of God by faith in Jesus. Hence, it could be said of Brother Finley, as was said of Cornelius: "He feared God with all his house," etc. Such ones sorrow not as those who have no

hope, but can say from the heart, "The Lord's will be done, and not ours." She was born October 14, 1850, and died December 2, 1901. She joined the Church of Christ at Macedonia, Chambers County, Ala., in 1899, and lived in fellowship and happiness with them until her death. Her maiden name was McClain. It is a fact that those who know her best loved her most. May the family be able to say like the bereaved and afflicted Job, "Shall we receive good at the hand of the Lord, and shall we not receive evil?" When He who gives takes away, let us bless His holy name.

J. T. SATTERWHITE.

Five Points, Ala.

MRS. ABIGILL WOMACK.

Sister Abigill Womack died very suddenly and unexpectedly to us all on the morning of September 28, 1901. About 4 o'clock she awoke her husband, struggling in the agony of death, and by the time he could light a lamp she was gone. She ate supper, sat up until late bed-time, and conversed with the family. She complained a little of being tired, owing to having done a good day's work. She was the daughter of Moses Levi and Harriet Bunn. She was born June 6, 1855, and died September 28, 1901, aged 46 years, 3 months, and 22 days. She was married to James M. Womack January 3, 1878. To this union were born thirteen children, of whom two preceded her to the grave; eleven survive her. She united with the Primitive Baptist church at Hebron, Emanuel County, Ga., on December 21, 1878, and was baptized the day following by the writer. She leaves many relatives and friends to mourn their loss, but our loss is her eternal gain. We mourn not as those who have no hope. We miss her in the church and in the family circle, and in the neighborhood. We shall not meet her any more in this world, but we hope to meet her in the beyond on the evergreen shore, where there shall be no more death, no more sorrow, nor crying, for Jesus will wipe away all tears from their eyes. We say to the bereaved ones, weep not for her, for we hope to meet her with the blest to praise God and the Lamb forevermore.

S. M. ANDERSON.

MRS. ANNA DUMAS.

Mrs. Anna Dumas, wife of A. C. Dumas, peacefully fell asleep in the blessed Lord December 23, 1901, near Horne, Ga. She was born April 24, 1853. She joined the Primitive Baptist church at Ramah in 1882, where she found the rest and comfort promised to the people of God. But 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 happy when surrounded by her family and friends, but death called her suddenly and she went away willingly. Part of her family had long since gone over, and were "waiting and watching" for her. I feel, and know, that she died in strong triumph of the faith promised to the children of God. I have never known anyone in whom this grace of God was more fully manifested. Her work of patient long-suffering is over. She was gentle and kind to all, always willing to lend a helping hand to the poor and needy. Our church will miss her, for she seemed to enjoy preaching, and the experience of the little one as much as anyone I ever saw. She delighted to have her brethren and sisters visit her,

and her doors were ever open to God's ministers. She was a good, kind and affectionate companion, ever warm-hearted and tender in her nature, which made her universally loved and esteemed, and her death falls as a heavy blow upon us all. She leaves a companion and six children, one grandchild, one brother and one sister to mourn, as well as a large circle of relatives and friends. Dear children, while you can never hear your mother's voice again, may you ever remember her good advice, and may grace be given to each of you to live her life and die her death, in triumph over the last enemy, and meet her and the dear little brother and sister who preceded her, where parting will be no more. She can not come to you, but you can go to her.

After services by Elders B. H. Pierson and W. W. Childs, her body was laid away in Ramah Cemetery to await the resurrection morn.

She sleeps, she sleeps, and never more
Will her footsteps fall by the old home door,
Nor her loving voice be heard
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.

TOMMIE SULLIVAN.

MRS. MARY O. DRAKE.

The deceased, Mary O. Drake, was born July 20, 1869; was the daughter of Isaac N. and Kathryn Kester. She was married on the 19th day of August, 1888, to Voorhees Drake. From this union two children were born, Eloner Eugene, who died when but six days old, and Welburn, who still survives her. She united with the Primitive Baptist church on Saturday before third Sunday in March, 1899. She fully trusted the Lord, and her hope of heaven was in His tender mercy. Her cheerful disposition and her sunny smile, and deeds of kindness, proved her a true Christian.

She died on Friday morning, December 6, 1901. She had been a sufferer for more than a year. She bore it with a Christian spirit and a willingness to trust herself in the hands of the Lord.

She leaves a husband and son, her father, two sisters, two brothers, with many friends, to mourn her loss. She has often said, "If it is the Lord's will, I am ready to go." Her last words to us were, "Don't weep; 'tis sweet to die." She also said, 'This is nothing; you will all soon come.'

Elder Oliphant conducted the funeral services, at the home of her father, and took his subject from Job xiv:13; yet taught in a very approving manner from the whole chapter. I feel like he comforted the hearts of the bereaved. In closing this, I feel to say that she was a dear child of God, and her death was victorious.

Written by her husband and sister,

VORHEES DRAKE,
ELLA KESTER.

APPEAL FOR HELP.

WHEREAS, Through adversity our house of worship, in Montgomery, Alabama, has been sold from us to secure the payment of a mortgage upon it, amounting to nearly one thousand dollars (\$1,000.00), which we are not able to pay; therefore,

Resolved, That we form ourselves into a committee of the whole church, including all friends who will assist us in that capacity, to solicit aid in money to pay this debt, and that we will all do what we can in this persevering effort to thus redeem our house, praying the Lord, who will hear the prayer of the destitute, to bless our efforts and give us favor with our kind and generous neighbors and brethren.

Adopted by the church in conference, December 31, 1901, and officially signed.

W. H. COLEMAN, *Clerk*,
12 N. Perry Street.

ELD. D. BARTLEY, *Mod. pro tem.*,
755 S. Perry Street.

755 S. Perry St., Montgomery, Ala., January 13, 1902.

Dear Brother Editors—

The above little church of this city, of the Old School, or Primitive faith, requests you to please favor them by publishing in THE GOSPEL MESSENGER their above resolution at once. They had paid on their church property nearly \$2,500, and it will be a great loss to them, unless they can receive help in redeeming it. But I believe many generous Christians will nobly come to their relief, and fill their hearts with gladness and gratitude.

Please send all moneys for this purpose to either Brother Coleman or myself, as above.

Your brother in the faith of Jesus,

D. BARTLEY.

A SUMMARY OF CHURCH DISCIPLINE.

This is an instructive pamphlet of fifty pages, showing the qualifications and duties of the officers and members of a gospel church, as adopted by the Tennessee Association of Primitive Baptists at their last annual session with Cade's Cove church, in Blount County, Tenn. For 10 cents I will mail the pamphlet to any address.

ELDER W. H. OLIVER,
Cade's Cove, Blount Co., Tennessee.

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Dear Brother Hassell—

Will you say in the MESSENGER that I have yet on hand a few copies of "Reminiscences and Letters of Mary Parker, price reduced since her death to 50 cents; and a few copies of "Meditations on Portions of the Word," price \$1.

Your brother in hope,
Southampton, Pa., November 18, 1901.

SILAS H. DURAND.

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.

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S. H.

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G. W. STEWART.

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Vol. 24.

No. 4.

of Pastor Dilly.
THE GOSPEL MESSENGER.
Page 7.

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

Williamston, North Carolina.

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APRIL, 1902.

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

The Gospel Messenger.

APRIL, 1902.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 24. WILLIAMSTON, N. C., APRIL, 1902. No. 4

WE SHALL MEET BEYOND DEATH'S VALLEY.

We shall meet beyond death's valley,
By-and-by, by-and-by;
Where its shadows can not follow,
By-and-by, by-and-by;
When the heart aches of the way,
And the tears of every day
Have forever passed away,
By-and-by, by-and-by.

We shall see the home of glory,
By-and-by, by-and-by;
We shall tell our loving story,
By-and-by, by-and-by;
We were led by God's right hand,
From a waste and desert land,
And we'll sing at His command,
By-and-by, by-and-by.

We'll think no more of dangers,
By-and-by, by-and-by;
And nevermore be strangers,
By-and-by, by-and-by;
Our hearts with joy will swell,
And God's saving wonders tell,
And declare that all is well,
By-and-by, by-and-by.

S. B. LUCKETT, Crawfordsville, Ind.

SUPRA-LAPSARIANISM.

Glen Rose, Texas.

Elder Sylvester Hassell—

MY DEAR PRECIOUS BROTHER: I feel that it is due the dear Baptists in Texas that I say a few things about them. I am quite sure that a wrong impression has been made abroad because a number of churches have recently declared against "absolute predestination of all things good and evil." There is not a single church in

Texas that I know of that has non-fellowshipped the "absolute predestination of all things good and evil," as held to by yourself and all sound Baptists everywhere.

Supra-lapsarian predestination is being taught by some, and it is this doctrine that the churches thought to be an unbearable heresy, and they thought they had a right to non-fellowship the doctrine that made sin a necessary link in the plan of salvation. It seems to some of us that, if it was necessary for Adam to sin in order to be saved or carried to heaven, God did not permissively or simply allow Adam to sin, but that He effectively and causitively predestinated for Adam to sin. This we understand to be supra-lapsarianism. "The supra-lapsarians are persons who hold that God, without any regard to the good or evil works of men, has resolved by an eternal decree, *supra lapsum*, antecedently to any knowledge of the fall of Adam, and independently of it, to save some and reject others; or, in other words, that God intended to glorify His justice in the condemnation of some, as well as His mercy in the salvation of others; and for that purpose decreed that Adam should necessarily fall" (Religious Denominations of the World, by V. L. Milner, p. 432). Some of us feel in our hearts that the churches that have declared against the above doctrine have taken a step in the right direction. They are not willing for any one to preach in their pulpits that God wanted Adam to sin. We try to incessantly and fervently pray that God will speedily come to the help of His poor distressed people.

Brother Hassell, I have never met you, but I think I love you for truth's sake, and hope the dear Lord will bless you and sustain you and help you to fight the good fight of faith, lay hold of eternal life, and finally go home to glory.

Grace, mercy, and peace be unto thee.

J. S. NEWMAN.

Remarks.—For thousands of years the controversy has been going on among philosophers and theologians, Greeks, Jews, Mohammedans, and professed Christians, both Catholic and Protestant, as to the deep and insol-

able problem of the exact connection between God and His intelligent and moral creatures—His eternal foreknowledge and predestination in reference to the acts of those creatures. The philosophy of the heathen Greeks, the Jewish Pharisees, and the orthodox Mohammedans tended mainly to Pantheism and Fatalism, making every will and act of man the result of the effective decree of God. Among Catholic and Protestant predestinarians, there have been two leading classes—1st, a very small class, called *Supra-lapsarians* (*supra*, above or before, and *lapsum*, the fall), who have maintained that God's decree of the election of His people to salvation and of the reprobation or consignment of others to damnation was, not in the order of time but in the order of thought, *before* His decree in reference to the creation and the fall of man; and 2dly, nearly all predestinarians, called *Infra-lapsarians* (*infra* below or after, and *lapsum*, the fall), who have maintained that God's decree of the election of His people to salvation and of leaving others to justly perish in their sins, was, not in the order of time but in the order of thought, *after* His decree to create man and to suffer him to fall. The question, to my mind, seems not only wholly undeterminable (because not revealed in the Scriptures), but also speculative, impractical, and unprofitable, if not irreverent—what has any creature to do with the order of the thoughts of God when He has not condescended or thought best to reveal such order? All predestinarian Confessions of Faith, made by any church or any set of churches, have either expressly or virtually excluded, if not condemned, *Supra-lapsarianism*. And I am glad to say that even all *Supra-lapsarians* of former ages (except two Roman Catholics in the Dark Ages—Thomas Aquinas, of Italy, born 1227, died 1274, and Thomas Bradwardine, of England, born 1290, died 1349) have held that God predestinated, not to cause or compel, but to permit or suffer or not prevent, the fall of Adam. I find no *supra-lapsarians* among the Baptists of former generations. I wish that all our brethren were equally scriptural, wise, and moderate, and would not imply by anything they say or write, that God ever wished any of His creatures to sin, when we know,

from His Word, that He is infinitely, essentially, and eternally holy, and hates sin, and threatens and resents and punishes it, if unatoned for and unrepented of, with everlasting torment. And, if any of our brethren do make such extreme and unscriptural remarks, I wish that those who hear them would endeavor, in humility and love, to teach them the way of God more perfectly. I myself have never met any absolute or unlimited predestinarians who have held that God caused or compelled or even influenced Adam to fall or any of His creatures to sin. S. H.

MODERATION.

Holder, Texas, January 23, 1902.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN THE LORD: I feel inclined to say to you and the readers of "The Messenger" that I have been a constant reader of "The Messenger" ever since Brethren Respass and Mitchell first started it at Butler, Ga., and with no exception must say that both the management and the doctrine have not been excelled by any; and while it has been bold in setting forth the truths of the Bible and in opposing error, it has been in the spirit of brotherly love, and at no time has been the cause of strife among brethren, nor a vehicle through which local troubles have been made public, all of which is commendable, and I think well-pleasing in the sight of God. But I notice some things in the January number that are misleading and caused you to comment on them, as any faithful editor would. Baptists in Texas well know that I have opposed all extremes on predestination from its origin in Texas, and would oppose today, just as quickly as in any day past and gone, any doctrine that made God the author or approver of sin in any way. And I must confess that, if there is a preacher in the State that believes or preaches any such doctrine, I have utterly failed to detect it in him; and I have been associated with the ones that are accused of believing and preaching it, and I believe that I could

detect it in them if they preached or believed it, and they deny either believing or preaching any such thing.

I have determined, God being my helper, to keep out of the fight until driven into it. Those who know me well know that I have made no compromise on any part of the ground, but will not submit to any bars or declarations of non-fellowship until I hear a man avow a heresy; and then if he fails when admonished to quit it, I say stop him at once, and not cut off a whole Association for one man and divide the churches in all the land.

With best wishes for "The Messenger" and all my dear kindred in Christ, I am, though unworthy, a lover of peace and order.

W. B. SIKES.

MY GRANDMOTHER'S EXPERIENCE.

I give the experience of my father's mother, Mrs. Martha Hassell, as related by her and written by myself during the last year of her life. She was born near Williamston, N. C., April 25, 1783, and died in Williamston, April 12, 1860, lacking but 13 days of being 77 years of age. She was a woman of fine mind, gentle spirit, and great affliction. For nearly 40 years she was most of the time confined to her bed by rheumatism, and was very hard of hearing, having to use a large ear-trumpet. She weighed about 300 pounds. My most familiar remembrance of her is as she lay upon her bed, holding a Family Bible open upon her breast, and poring, through her glasses, upon its precious pages.

SYLVESTER HASSELL.

I lived a great sinner until my thirty-second year. About this time I went one day to spend the afternoon at a neighbor's house, and there I met an aged lady, who related her experience. It made a great impression upon my mind, and there I humbly hope the Lord began a work with me. After hearing her, I went home very seriously, and attempted for the first time to offer a prayer to God. In this manner I continued for several months—reading the Scriptures, attending meeting, and praying. I seemed to get no relief, and therefore made a resolution to stop altogether reading my

Bible and going to preaching. Accordingly on one Sunday, when all the rest had gone to meeting, I determined to stay at home. I went out and gathered some garden vegetables, brought them in, and began preparing them for the table. As I was thus engaged, this sentence came forcibly to my mind: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." John v. 39. I immediately remembered having read this, and flew to my Bible to find it. As I was looking for it, my resolution never to read it again came to my mind. "There," said I, "I have broken my resolution!" At this moment I saw some people going on to meeting; and, although it was late, I determined to go also, notwithstanding my resolve never to go again. After this I read my Bible and went to preaching as usual. My husband died and left me in great distress, and in very bad circumstances. I was living at the time of his death in town, but removed soon after into the country, about three miles to a plantation of my own. Two of my children accompanied me, and one of them soon died. I left my son, Cushing Biggs Hassell, in town. I was still in wonderful distress and trouble—going to meetings, praying and reading yet. I went to preaching one day and heard a strange man hold forth. His text was, "Sir, we would see Jesus." John xii. 21. His whole discourse was with regard to the story of Lazarus, every detail of which he dwelt upon with peculiar earnestness. For three or four weeks afterwards, "Take ye away the stone" rang continually in my ear. I could not explain it; I could not weep, though all the world should die; I had so stony a heart. I felt myself to be just as Lazarus was. But soon this ringing ceased, and I realized the saying, "Lazarus, come forth." I thought myself to be exactly in his position, and was still waiting for the words, "Loose him and let him go." But they would not come! I felt myself to be bound as he was, completely helpless, and could get no release! I envied the little birds and wished most heartily that I had no soul! One day I remember in particular I saw a throng of the little creatures fly up out of a cedar-bush, and I longed, oh! how I longed! to exchange states with any

one of them! But this was impossible. I was in great distress, and continued so until one night I was lying on my bed, and thinking how strange it was that other people could believe so easily and I could not. It was suddenly impressed upon my mind, "Well, I do believe that Jesus Christ is the Son of God, and that He left the courts of heaven and came into this lower world to die for the sins of His people!" Then I had a view of the Saviour in His dying hour, when He exclaimed, "It is finished," and gave up the ghost! I always had thought that when I was saved the Lord had some marvellous work to perform; but when I had this vision I felt that the work was done, and nothing remained to be accomplished—all was "finished." I seemed now to have a view of the Father on His throne; how all was reconciled between the Father and the Son; and the glorious plan of salvation. How beautiful it was! how remarkably consistent in all its parts! A more splendid display I had never witnessed before. A voice seemed to thrill through every nerve of my being—"Be ye reconciled to God!" 2 Cor. v. 20. And I replied in trembling accents, "I am reconciled to Thee, oh Lord!" Now it seemed that every bond and band of sin flew from me, as swiftly as the rifle ball flies to its mark! Oh! how light I felt! how relieved! how happy! I raised up and clapped my hands and thanked the Lord that I had a soul to be saved, and that I was born to die! I felt that my feet were taken from the miry clay and placed on the Rock of Ages—Christ the Rock, which would stand when heaven and earth passed away! Everything looked new! everything delightful!

There was to be baptizing that same day. I had intended to go before my wonderful vision. As I was preparing to mount my horse a voice seemed to say, "Get your clothes and be baptized!" But I replied, "Oh, no; not to-day! wait 'till next meeting." As I was riding along, something like the rushing of a mighty wind overwhelmed me, repeating the same warning. It seemed to expostulate, "Have you not promised that when the Lord spake peace to your soul you would follow Him through all reports, evil as well as good?" I answered, "Yes, yes, I have! and from that time I was

made willing. I returned, took my clothes, went to the water, told my experience to the church, was received, and baptized by Elders Joseph Biggs and James Ross. Thirty-four years have rolled around since, and I have never had cause to repent my baptism.

MARTHA HASSELL.

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.

INFINITE SUPERIORITY OF THE SCRIPTURES TO ALL THE SO-CALLED SACRED BOOKS OF THE EAST.

In an address made in London in 1887 by Sir M. Monier-Williams (born in Bombay, India, in 1819), the most learned living Sanskrit scholar and author, Professor of Sanskrit (the sacred language of India) in the University of Oxford since 1860, this thoroughly competent authority says substantially: “The University of Oxford has just completed the publication of about thirty stately volumes of the so-called Sacred Books of the East, comprising the Veda, the Zend-Avesta of the Zoroastrians, the Confucian Texts, the Buddhist Tripitaka, and the Mohammedan Koran—all translated by well-known translators. There is an infinite gulf between these so-called Bibles of false religions and the Jewish and Christian Bible of true religion. These non-

Christian Bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study-table, but place the Christian Holy Bible on the right side—all by itself—all alone—and with a wide gap between. I will state only two all-sufficient reasons for this utter distinction. First, Vyasa, Zoroaster, Confucius, Buddha, and Mohammed, as represented in their own sacred books, were all of them sinners, and used and prescribed for others, in order to get rid of sin or of the misery of sin, severe penances, endless washings, incessant repetitions of prayer, painful pilgrimages, arduous rituals, and sacrificial observances; but, in our Bible, the Founder of Christianity is represented as a Divine and Sinless Man made sin, a perfect atoning sacrifice for the sins of His people, and saving them by His blood and Spirit from their sins—there is not the shade of a shadow of a similar doctrine in all the books of all the false religions of the world. Secondly—Vyasa, Zoroaster, Confucius, Buddha, and Mohammed, as all their followers admit, are all dead and buried, their flesh is dissolved, and their bones have crumbled into dust; but, as represented in our Bible, and as believed by all His followers, the Founder of Christianity, though He, as a man, died for our sins and was buried, yet He rose from the dead, before seeing corruption, on the third day, and ascended forty days afterwards in His glorified body to heaven, and sat down on the right hand of His Eternal Father, and is not only the Giver of eternal life to His people, but He is Himself their Life, and, when He shall appear again on earth, they will appear with Him in glory, to be like Him and with Him forever—there is not the shade of a shadow of a similar doctrine in all the books of all the false religions of the world. These two unparalleled truths in the Christian Bible—a *Sinless Man made Sin*, and a *Dead Man made Life*—make an utter, bridgeless, and hopeless gulf between it and all the other so-called sacred books in human literature. No member of our sinful race, whether in Asia or any other continent or on any island of the sea can be eternally saved except by the atoning blood and sanctifying

Spirit of Jesus Christ our Lord." It would be hard to find more truthful, more timely, and more important words outside of the Old and New Testament Scriptures.

To every spiritual mind, the great and indisputable *facts* set forth in this article are of incomparably more value than all the riches, honors, and pleasures of this poor, dying world.

S. H.

SALVATION BY WORKS IS THE ESSENCE OF
HEATHENISM, WHILE SALVATION BY GRACE
IS THE ESSENCE OF CHRISTIANITY.

Professor Frederick Max Muller, born in Germany in 1823, and died in England in 1900, said in an address not long before his death:

"In the discharge of my duties for forty years, as Professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the Sacred Books of the East, and I have found the one key-note—the one diapason, so to speak—of all these so-called Sacred Books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists—the one refrain through all—SALVATION BY WORKS. They all say that salvation must be purchased, must be bought with a price; and that the sole price, the sole purchase-money, must be our own works and deservings. Our own Holy Bible, our Sacred Book of the East, is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that Sacred Book of the East; but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these so-called Sacred Books, but let us teach Hindoos, Buddhists, and Mohammedans, that there is only one Sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the Sacred Book which contains that faith-

ful saying, worthy to be received of all men, women, and children, and not merely of us Christians—that Christ Jesus came into the world to save sinners.”

The teaching, then, that we are to be saved by our own works, no matter what those works may be, is HEATHENISM; while CHRISTIANITY teaches that we are to be saved by the grace of the Lord Jesus Christ, which conforms us to His own humble, loving, and holy image.

S. H.

DAVID'S LONGINGS.

While Israel were divided, some for Saul and some for David, and while David was an outcast and a fugitive, pursued by King Saul, and was in the cave of Adullam, and the Philistines were fighting the Israelites and filling the land, and even occupied Bethlehem, the birthplace of David and afterwards of Christ who was David's son and Lord, David, in the hot harvest-time, in a place where water, especially good water was scarce, longed and said “Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!” (2 Sam. xxiii. 15; 1 Chron. xi. 17.) In the time of his youth, when he was a shepherd-boy, and attended the flocks of his father, Jesse, he had no doubt often quenched his thirst with the cool, clear, refreshing water of that well at the gate of Bethlehem; and now when heated and thirsty, it may have been, with fever, he could not help thinking of that delightful water and longing for a copious draught of it again. And three of his mighty men, hearing of David's wish, went off without his knowledge, and, at the risk of their lives, broke through the host of the Philistines, and procured some of that water and brought it to David, who, however, considering the water as, in a sense, the blood of these valiant and loyal and self-sacrificing soldiers, felt himself unworthy to drink it, and poured it out as a thank-offering to the Lord for preserving the lives of his faithful followers. His devoted mighty men had proved that they loved David better than they loved their own natural lives; and he proved that he loved them better than he loved the

gratification of his natural appetites, and that he loved the Lord better than he loved the most precious natural objects. We feel sure that David was spiritually, if not naturally, refreshed. When he was in the wilderness of Judah, he exclaimed:—"O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is, to see Thy power and Thy glory, so as I have seen Thee in the sanctuary" (Psalm lxiii. 1, 2). And, when pursued and distressed by his enemies, and praying earnestly and mournfully to the Lord, he cries, "Oh that I had wings like a dove, for then would I fly away and be at rest. So, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest" (Psalm lv. 6-8). And not only did David long for water and for wings, and for God, but he also longed for the peace and prosperity of Zion. He says:—"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" (Psalm cxxii. 6-9).

David was "the anointed of the Lord, and the sweet psalmist of Israel" (2 Sam. xxiii 1); and he was not only an eminent type of Christ, but also, in many respects, a type of all the true Israel of God. As the tribes of ancient Israel were divided into two kingdoms, and at times warred upon one another, so every spiritual Israelite has, in himself, the company of two armies, the flesh and the Spirit, the old and the new man, each contending for the mastery, and when the old man is victorious, the new man is in a dark and dismal and comfortless cave, and longs again for light and freedom and the refreshing joys of God's presence, favor, and salvation, of which he was an enraptured partaker in the morning of his deliverance; and he longs at times to fly away from the storms and tempests of earth to the world of heavenly and eternal rest. And especially when the people of God are divided into hostile and warring camps, the true and loving and humble child of God longs and labors and prays, and wishes others

to labor and pray to God for the return of those earlier and better and brighter times when Israel dwelt together in unity and peace and prosperity, when the churches were heavenly places in Christ Jesus, when the Lord made the place of His feet glorious, and all was love and humility and peace and joy. We want to go to Bethlehem again, and drink again of its refreshing water, and bow down together at the feet of our dear Redeemer in the lowly manger, and present unto Him all our gold and frankincense and myrrh, and dwell with Him and one another in perfect humility and love forever. It is only by the three mighty God-wrought principles of faith and hope and love that we can break through the enemies that surround and oppress us, and reach Bethlehem again, and realize once more the sweet, purifying, and reviving joys of God's presence and salvation; and then, by the teaching and power of the Divine Spirit within us, we feel to be in ourselves utterly unworthy of them, and we pour them out, as it were, in our tongues and lives, in thankful and joyful consecration to God.

S. H.

DEPRAVITY.

This is a sad truth to contemplate—a solemn theme to dwell upon; and were we not so forcibly and irresistibly impressed by the ever-present evidences of the fact that the human race are depraved and corrupted by sin, we would be happy to escape these observations, and present a more pleasing and comforting theme. However, it is necessary that this awful truth be first impressed upon the human mind, before inviting the attention to the great provision of grace in Christ Jesus by which poor, polluted sinners are saved from this horrible pit of sin and degradation and the everlasting consequence thereof.

But who may presume to stamp this awful impress upon the minds of a sin-loving world? No argument is sufficient to arrest the tide of wickedness that sweeps the earth from shore to shore. Some, indeed, will give attention to words of reproof and bear with amazing

complacency the rebukes of men, and contribute to the furtherance of evangelical work, ostensibly for the betterment of the world, and the introduction of the gospel; and, when they have cast in their mite to help the work along, they seem to think they have done their whole duty, and thus resume their former course just as though the prophet had not warned them to turn from it.

It is not necessary that men should be Divinely called and inspired in order that they may tell of the awfully wicked conduct of the world, nor that any be specially qualified by the Holy Spirit to see and believe what they already know to be true; all do frankly acknowledge the whole catalogue of crime to be justly chargeable to our fallen race; but oh! how few seem to take it to heart as an individual matter to themselves. Is not the world ripening for destruction? and is not our own boasted, enlightened Christian nation (so-called) fast drifting down the channel that led the ancient Israelites to their awful national overthrow?

Let us notice some of the way-marks and see if many milestones have not already been passed by us on this downward road to destruction.

Six hundred and ninety-eight years before Christ came into the world, we find the God of Grace talking to that nation by the mouth of the prophet Isaiah, and saying: "Cry aloud, spare not; lift up thy voice like a trumpet, and tell my people their transgressions, and the house of Jacob their sins. Isa. lviii. 1. Here the sad duty of telling a sad story was laid upon the prophet and servant of God. Their wickedness was compared to the restless sea, whose waves cast up mire and dirt, and there was no peace (Isa. lvii. 20). Yet this very same people sought the Lord daily with their hypocritical religious formalities, as a nation might consistently have done who did right and forsook not the Lord. They would impudently demand of Him the ordinances of justice, according to their own standard, and in their own conceit even took pleasure in persecuting themselves before God. Isa. lxiii. 2. Are we not, as a nation, following their wicked example?

This nation of which we are speaking were bold to

make their claims upon the Almighty for His Divine sanction and for reward, as though they merited a blessing by their carnal religious service.

Pursuing this 58th chapter of Isaiah further, we notice that they presented an itemized statement of their account for religious services. "Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?" God's answer to them is His answer to all nations the world over, and is a just rebuke to all formalists and traditionalists, who neglect the weightier matters of the law, judgment, mercy, and faith. Matt. xxiii. 23. "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high."

Thus we see that their religious ceremonies were all rejected, not because there was no Divine authority for them, but because they wilfully neglected other duties which were equally important and binding, and even more so—duties which affected each other's happiness, and that of all with whom they were connected in the affairs of justice, judgment, and mercy. This same principle has operated from then till now, and is still found to be potent for evil, and will soon bring upon us the same denunciation. The God of heaven and earth will utterly reject and denounce the most devout and solemn religious formalities of a hypocritical religious world. He will say to us, as He said to Israel: "Bring no more vain oblations; incense is an abomination unto Me; the new moons and the Sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting." Isa. i. 13.

Yet there is a fast, a service, which God will own and bless, and one which all the people of God may observe or neglect, and here it is in His own words: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily," etc.

The above quotations should serve as the telescope through which we may look from our present state of obscurity, as a nation, for temporal prosperity, and the same substantial rule will apply to God's children, many of whom seem inclined to spiritualize all their natural duties beyond the scope of their ability and accountability.

Public organized worship is not only scriptural, but delightful and profitable to those who observe and practice it according to the Divine rule, with due regard for every duty and obligation enjoined by our Saviour and His apostles, by which they honor Him and secure to themselves and each other the blessing of peace and fellowship, based upon love to God, for holiness of life and purity of heart. God's cleansing grace, through the blood of Jesus Christ, is the only remedy for our sinful depravity and corruption.

J. E. W. H.

THE RIVER OF LIFE.

"And he shewed me a pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. xxii. 1.

Salvation by the ruling, reigning, and special grace of God is taught all through the Bible. No other kind of power ever began a good work in a bad place, or brought refreshing streams in a dry place.

The whole world was lost and ruined. None were good, none did righteous, none sought after God. They were dead to spiritual life, destitute of spiritual grace—like dry sand, without water, in a desert place, thousands of miles from water. Man was not only lost, dead, destitute, and helpless, but his case seemed hopeless, as none had the power to benefit him but God, whom he had now become an enemy to. Yes, man was an enemy to God.

God is love.

Here is the Head of this river. No other river ever rose so high. Any stream can rise as high as its head, but none can go higher. Man's stream of gospel and religious influence can not lift men to heaven, because it rose too low. It can not lift us above the earth. As

well might a man try to raise himself in the air by lifting by the straps of his boots.

But God's love rose in eternity and made a stream of grace that comes down to this old sin-parched earth to raise up sinners, so that they may sit together in heavenly places in Christ Jesus.

This river rose in the highest mountain of will-power in the universe. It rose in the Omnipotent, sovereign will of Jehovah Jireh. There is its Fountain Head.

God is its source. When man was destitute of love, grace, life, strength, and salvation, then this river began to rise.

"Fear God, who is rich in mercy, for His great LOVE wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ."

This river rose in a rock. It has a rock bottom, and level, straight rock banks, and hence has no mud whatever. "Pure river of water, clear as crystal." That's God's grace and love—no muddy works of man. Its placid bosom of clear, ethereal, refreshing water is perfectly level. Grace levels things up. The mountain is brought low, and the valley exalted. The proud Saul, as a mountain of pride, is brought down by the levelling system of grace. The poor, broken-hearted woman that washes the Saviour's feet is lifted up by the Lord's mercy, and now she and Paul can equalize in the church and stand on a common level. Grace brings things to a level.

But this river is full of fish, and God sends His fishers to catch them—not to make fish, nor to catch snakes or frogs. They find the fish only where the river runs. Paul followed along where the Lord went, and where He had people. Paul baited his hook with bait for living, hungry fish—preached Jesus and Him crucified.

This stream has a great number of fish. What shall become of them?

I tell you this stream is going to rise as high up as it has flowed down. It came down from heaven, it is going back there at last and land every fish in the sea of God's eternal presence.

This is what we mean by salvation by grace.

Thus all that ever saved and washed and carried a

poor sinner up to glory, came down from God, and flowed out from the throne of God and of the Lamb.

Jesus is that great, perfect flint-rock out of which this river flows. He has now made Himself both ends of this river; for He has come from God the Father and gone back there, waiting for the last buoyant wave to bring the final and last shoal home to the everlasting sea of rest and peace.

J. H. F.

YOUTH'S GUARDIAN FRIEND.

This illustrated monthly paper of thirty-two pages, published by Elder J. W. Thompson, Greenfield, Indiana, made its appearance in January. It is interesting and excellent, has a high moral tone, and is of a refining and elevating character for young people especially. I think that it would be a good investment for parents to take this paper for their children. The price is only fifty cents a year.

S. H.

QUESTIONS AND ANSWERS.

1—Q. Why did Balaam ask Balah to build him seven altars, and prepare him seven oxen and seven rams (Numb. xxiii. 1, 29)? A. Because, as shown in the Scriptures, from the first to the last book of the Inspired Record, the number seven is symbolical of Divine perfection; and the selfish and covetous Balaam sought to buy the favor of God for Moab against Israel by imitating this Divine number,—just as Satan had seven idolatrous nations in Canaan (Deut. vii. 1), and seven demons in Mary Magdalen (Mark. xvi. 9), and seven more wicked spirits returning with the unclean spirit to the man out of whom the latter had gone for awhile (Matt. xii. 45), and as he had the great red dragon which represented him have seven heads and seven crowns (Rev. xii. 3).

2—Q. What is the kingdom set up by the God of heaven, which shall break in pieces and consume all worldly kingdoms, and itself never be destroyed but stand forever (Dan. ii. 44)? A. The kingdom of Christ

set up by God during the reign of the kings of the iron kingdom, the Roman (the last great worldly so-called) universal empire, in the birth and life and teachings and miracles and sufferings and death and resurrection and ascension and intercession of the Lord Jesus Christ, and in the outpouring of His Spirit upon His redeemed people in all nations, a kingdom of grace that cometh not with outward observation but that is within the soul, and that will finally destroy not only every evil worldly principle in the spirits of God's elect people, but will also at last destroy, according to the many, infallible promises of God and by His almighty power, every form of evil in this world and make a new heaven and a new earth wherein dwelleth righteousness—an everlasting kingdom of truth and holiness and peace and love and joy, of which all the glory will be justly given to the Triune God (Dan. vii. 13, 14, 27; Numb. xiv. 21; Isa. xi. 1-10; lx.; lxxv. 17; Zech. xiv. 9, 20, 21; Mal. i. 11; Matt. vi. 10; 2 Pet. iii. 13; Rev. xxi., xxii.).

3—Q. What are your views of 1 Cor. x. 1-4? A. "Moreover, brethren," says the Apostle Paul, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." The Apostle Paul is here warning the Corinthian brethren, by the example of the ancient Israelites, against presuming, because of their great privileges and gifts, to sin against God. He says that, while all the Israelites were, nationally, the chosen and covenant people of God, yet with many of them verse 5—(literally *with the most of them*) God, because of their idolatry, licentiousness, and murmuring, was not well pleased, and He destroyed thousands of them in the wilderness. In the first four verses of this chapter given above, the Apostle describes the wonderful and peculiar privileges of the ancient Israelites. He says that all of them (not one was omitted because of youthfulness or feebleness or Egyptian hostility) were immersed under

the cloud and in the liquid grave of the Red Sea, dedicated to Moses as their God-given leader and lawgiver and mediator (this act being, as it were, a type of the baptism of Christians unto or into Christ as their Divine Leader, Lawgiver, and Mediator), and that all the ancient Israelites, without a single exception, while they were in the wilderness, ate of the same spiritual (or Spirit-given, supernatural, mystical, and figurative) meat or food, manna, called "angels' food" and "the corn of heaven" (representing the body or flesh of Christ, the bread partaken of by believers in Him as their Saviour), and all drank the same spiritual (or Spirit-given, supernatural, mystical, and figurative) drink, water from the smitten Rock (representing the blood of Christ, the wine partaken of by believers at the Lord's Supper—baptism and the Lord's Supper being the only ordinances established by Christ for the New Testament church). The Apostle adds that the Rock that followed the Israelites was Christ. We are told by Moses that at Rephidim, in the beginning, and at Kadesh, at the end of their wilderness journey, the Israelites drank water from the smitten Rock (Exod. xvii. and Numb. xx.). It is a Jewish fable that the Rock rolled itself up like a bee-hive or a barrel, and went with them all through their wilderness sojournings; but no doubt, whenever they really lacked and needed water, the Lord supplied them, and the Rock, the Lord Jesus Christ, the Fountain of Living Water, the Source of all their blessings, was with them at all times and places, as from the beginning to the end of time He is ever with His loved, chosen, redeemed, and regenerated people; and He will not only lead, feed, and protect them, but He will certainly, faithfully, wisely, and lovingly chastise them every time they disobey His holy commandments (Psalm lxxxix. 30-33; Isa. i. 19, 20; Luke xii. 47, 48; Rom. viii. 13; Gal. vi. 8; Heb. xii. 5-11).

4—Q. Should a church receive into fellowship a person who several years ago was guilty of committing a gross crime (such as a violation of the Seventh Commandment), but who has for two years been in great distress on account of his sin, and has been partially

relieved, and takes great interest in the Baptists, reads their papers, and loves them? A. "The blood of Jesus Christ, God's Son, cleanseth us from all sin" (1 John i. 7). "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). "All manner of sin and blasphemy shall be forgiven unto men, except the blasphemy against the Holy Ghost"—slandering and reviling the Holy Ghost, as the Pharisees did when they said that Christ had an unclean spirit (Matt. xii. 24-37; Mark iii. 22-30). If Christ has given a poor, vile sinner repentance, He has also forgiven his sins (Acts v. 31), and any church of Christ should gladly receive such a penitent sinner (Luke xv.; 1 Cor. vi. 9-11; Isa. i. 18; lv. 7).

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.

IT TAKES TWO TO HAVE A FIGHT OR A WAR.

It is said that in 1809, while Napoleon Bonaparte was overwhelming Austria, a French regiment was ordered to march into a small town in the Tyrol (a mountainous province of Austria bordering on Italy and Switzerland) and to take the town. "It seems that the people of the town believed the gospel of Christ, and proved their faith by their works. A courier from a neighboring village informed them that troops were advancing to take the town. They quietly answered, 'If they *will* take it, they must.' Soldiers soon came, riding in with colors flying and fifes piping their shrill defiance. They looked round for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Children ran to hear the music and to see the officers and soldiers with feathers and bright buttons. Of course none of these were in a proper position to be shot at. 'Where are your soldiers?' they asked. 'We have none,' was the brief

reply. 'But we have come to take the town.' 'Well, my friends, it lies before you.' 'But is there nobody here to fight?' 'No, we are a peaceful people, and believe in the gospel of Christ, peace on earth and good will toward men.' Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance which no bullet could hit—a fortress perfectly bomb-proof. The commander was perplexed. 'If there is nobody to fight with, of course we can't fight,' said he. 'It is impossible to take such a town as this.' So he ordered the horses' heads to be turned about, and he and his men went out as guiltless as they entered, and perhaps somewhat wiser. This experiment on a small scale indicates how easy it would be to dispense with armies and navies throughout Christendom, if men only had faith in the religion of love which they profess to believe, and would follow Him who prayed for the wicked men that nailed Him to the cross, 'Father, forgive them,' and who has bidden His followers likewise to love their enemies, and resist not evil. It is hard to fight with men of peace. One man can not make a quarrel, and one party can not make a war. 'The fruit of righteousness is sown in peace of them that make peace'; and the effect of righteousness shall be quietness and assurance forever.' "

S. H.

EXTRACTS.

Little River, Ala., January 17, 1902.

Brethren Hassell, Henderson and Fisher—

BELOVED OF THE LORD:—I say beloved of the Lord, for none but the beloved of God could proclaim to poor hungry sheep such blessed truths as are set forth in the precious GOSPEL MESSENGER, thereby feeding them, as our Blessed Master commanded Peter to do.

Brethren, I wish I could hear each one of you preach. I think if I am ever permitted again to hear a good old Primitive Baptist preach, I will shout praises to God. It has been eighteen long years since I heard a Primitive Baptist preach. The last one I heard was my dear old father, Elder J. M. C. Robertson, and now he is at rest in Jesus. The precious truths in THE MESSENGER have been all the Primitive preaching I have had, and oh how comforting it is to me! I thank my Heavenly Father that He has blessed me with it. I think if some of the disputing brethren were exiled or deprived of hearing the precious Word awhile, they would stop quarrelling and pray for peace and union.

Oh, how I wish that all the dear children of God were united in peace. It grieves my heart when I see so much strife among the dear old Prim-

itive Baptists. Oh, brethren, search the Scriptures prayerfully and see what our Blessed Saviour hath said about strife. I suppose it is natural for us all to get into this mote-picking business; but I do not think it is as Christians should do. When we begin to feel hurt with our brother for his views, we should carry it to God in prayer.

“What a friend we have in Jesus!
He will all our sorrows bear;
What a privilege to carry
Everything to God in prayer!

“Oh, what peace we often forfeit,
What a load of guilt we bear,
All because we do not carry
Everything to God in prayer!”

So let us, one and all, carry everything to God in prayer and strive to follow our Saviour's blessed injunction, and he will hear us.

Brother Hassell, I enclose \$2.00, which please place to my credit for THE MESSENGER. Now I earnestly ask you all to remember me at a throne of grace. May God be with you in the future as He has in the past, is my feeble petition.

Your sister, I hope, in Christ,

(Mrs.) A. B. COLE.

Winfield, Fla., January 21, 1902.

Elder Sylvester Hassell—

DEAR BROTHER:—Inclosed please find \$1.00 to pay my subscription for THE GOSPEL MESSENGER for this year. THE GOSPEL MESSENGER has the right name, for it brings good and sweet tidings in every copy that comes. Another thing that gives me great comfort is the earnest manner in which you labor for peace in these times of trouble and confusion among the Baptists. May the Lord ever be with you, brethren editors, and give you ability to contend earnestly for the faith that was once delivered to the saints.

As ever, your brother, in hope of a better life.

L. W. RIVERS.

Patterson, Ga., February 5, 1902.

Elder Sylvester Hassell—

DEAR BROTHER:—I am receiving and reading THE GOSPEL MESSENGER yet, as I have been doing for many years, and I am comforted and edified by reading it if I am not a deceived man. I suppose I have been reading THE MESSENGER twenty years, but must soon be removed from the present stage of action, as my fathers have been.

Oh, dear brother, never have I had, or expect to have, such sad feelings as I did have when I read of the death of the man of God, our deceased Elder W. M. Mitchell. His memory will ever live in my mind as long as I am a sane man.

May God direct you, as I believe he has done in the past, in editing the dear old GOSPEL MESSENGER to the good of Zion in our United States. May He also bless Brethren Henderson and Fisher to the good of his dear people. May peace once more abound among the dear family of God. I desire to hear of peace among God's people.

“God, who rules the times and seasons,
Doubtless for the best of reasons,
Has been pleased to visit Zion
With afflictions sore and trying.”

Disobedience is the grand cause of the afflictions of Zion. I do not know whether I shall live to see peace restored among the dear redeemed people of God. If I live to the third day of next March I will be 77 years of age. I am badly afflicted, and have been for years, though I can go around some. Yet it seems that God has abundantly blessed me in sparing my seemingly unprofitable life and given me a good hope in Christ.

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

Please find enclosed money order to pay my subscription to THE GOSPEL MESSENGER for 1902. I desire an interest in your prayers, dear brother. I expect to read THE MESSENGER as long as I can read.

Your brother in Christ, I hope, as ever,

JOHN DONALDSON.

Roopville, Ga., February 11, 1902.

Dear Brother Hassell—

I renewed for myself, Brother Hayes and Mrs. G. W. Bell in December. I don't think I have missed a number in all the years I have taken THE MESSENGER. I went to Tallapoosa church Saturday and Sunday and got five new subscribers. I herewith send \$5.00 in payment for THE MESSENGER for them one year. If not hindered, I will go around and try to get all to renew, and send all at once, and, perhaps, more. I feel interested in THE MESSENGER, also yourself, and the dear family of our God everywhere. The church I visited last Saturday was constituted in 1832, and has stood firm in the apostles' doctrine and, I believe, fellowship through all these years, although after the civil war it seemed like they would die, being but two or three members. But about that time our beloved Brother Enoch Phillips, as I believe by the guidance of the Holy Spirit, took charge of the church, and the Lord added from time to time such as should be saved, until now it is a strong church. Elder Phillips served until a little over one year ago, except two or three years, and he was faithful to Him that called him out of darkness into His marvellous light, also to the brethren. It was he who baptized the unworthy writer, with his companion, in 1874 into the fellowship of this same church, and a great many others. I can say to-day that I thank the Lord for the work of that day. This church has two ordained ministers, Elder J. C. McGarity and G. W. Burson (both subscribers to THE MESSENGER). Brother Garity is pastor. Within twelve months there have been eleven additions to the church. This church has some able deacons. Brother J. P. Chandler is the eldest, and has an able gift in exhortation, and is greatly beloved wherever he goes, and that covers a large territory. He also takes THE MESSENGER, and says Brother Bazemore's article in last number is worth the subscription. Brother J. A. Hughens is deacon also, and exercises in public to the consolation of the saints. Brother W. M. Jones is deacon, and sings the sweet songs of Zion, and is faithful in duty. Elder Burson serves Hopewell church, in Heard County, and if I mistake not there have been about twenty-five additions in the last two years.

I hope the brethren everywhere will remember THE MESSENGER, and not let it go down. May God bless you and sustain you in the publication of it, is my desire.

Your brother, in hope of eternal life.

W. P. MERRELL.

Hester, Ga., January 28, 1902.

Elder Hassell—

DEAR BROTHER IN THE LORD:—I send you by registered letter \$1.00 for Brother J. G. Smith for renewal of his subscription to THE GOSPEL MESSENGER. He is greatly pleased with it. He is old, and it is a great comfort for him to read. He says he takes the old back numbers and often reads them with interest. I heartily endorse THE MESSENGER and enjoy reading the editorials and correspondence. I feel that the good Lord directed in the selection of Elder Fisher; I am highly pleased with his firmness. May God bless its editors, and I trust that brethren will be prompt in paying up. I feel sure that God has, in his goodness and mercy, enabled you to contend earnestly for the faith. May you be still supported by His grace, and may His blessings, both spiritual and temporal, be bestowed upon you. I stand with you, my dear brother, in regard to that question that is so troubling our brethren in many places. How sad that our brethren should be falling out by the way, instead of obeying the Scriptural injunction. "In honor preferring one another," "Seeking for the things that make for peace." Oh, that the good Lord would clothe us with humility as with a garment. Pray for me and a poor afflicted companion.

Yours in love and fellowship,

J. H. GRESHAM.

Paris, Ill., February 8, 1902.

Elder Sylvester Hassell—

VERY DEAR AND PRECIOUS BROTHER:—As my time for THE GOSPEL MESSENGER expires this month, I enclose herewith a postal order for \$2.00 to apply to my subscription. I am well pleased with your paper, and should like to see it have a more general endorsement and financial support. For I am sure the sentiment is in accord with Apostolic principles and the "old faith." I remember well your short visit with us, and, should you ever be impressed to visit us again, I hope the Lord will open up a way for you to again minister with us those spiritual truths which the Lord has enabled you to so meekly and lovingly present.

Yours, in hope

M. B. MOFFETT.

Wilson, N. C., January 28, 1902.

DEAR BROTHER:—Enclose please find \$3.00 for your precious MESSENGER, which has been (to me) one of peace. This afternoon, while lamenting my case, I opened to those beautiful stanzas, "Be Thou Content." I felt the strength of them, and it was like oil on the troubled waters and a boon from on high, and I was made to feel that I could trust His rich and bountiful hand. I was made to rejoice in my poor trembling hope, which, though small, I would not give for all the world's vain show. The longer I live the less I love the things pertaining to this life, and still I see my own sinfulness and unrighteousness. O, that I could live nearer my God. The night is so dark, and the way so long, I should perish if there were no refreshing seasons. But He has not left His people without a comforter, and how soothing and strengthening when he applies some sweet passage of Scripture to our hearts! This is a peace that the world knows not of, and how the fainting heart can rest in Him when he comes in that still small voice—"Fear not, I am with thee."

Wishing you a happy and prosperous year, I am yours in hope,

M. J. WARD.

Jefferson, Schoharie County, N. Y., November 30, 1901.

Elder Sylvester Hassell—

DEAR BROTHER:—I am spared to write you to renew my subscription for THE GOSPEL MESSENGER. I believe it speaks the truth in love, therefor I love to read it. I do admire the fearless and loving way you conduct the paper. May you ever be enabled to do so, and you will be blessed.

I feel to miss Elder Mitchell. His writings were instructing and comforting, but he has finished his work on earth, and it was nobly done, and he has gone to receive the crown laid up for him. His suffering is ended, and he is at rest. O, that it may be my happy lot to rest with Jesus when the end comes. Pray for me, a poor weak one.

EMELINE HIX.

Sabina, Ohio, January 3, 1902.

Elder Sylvester Hassell—

DEAR BROTHER:—I do humbly hope our dear brethren and sisters will not forget you, and will send in their remittances soon as they are due, so that you will not be financially embarrassed in the publication of THE GOSPEL MESSENGER, for surely it is a great source of comfort to the household of faith, and especially to those who are deprived of the privilege of assembling at their several respective places of worship.

May Heaven's blessing be with you, dear brother, and enable you to still contend earnestly for the faith once delivered to the saints, is the desire of your unworthy brother,

GEORGE WADDLE.

Viola, Oregon, October 29, 1901.

Elder Hassell—

DEAR BROTHER IN CHRIST:—Please find enclosed \$1.00 to pay for THE GOSPEL MESSENGER another year. I receive THE MESSENGER regularly, and hope I will continue to do so, for it brings good news from a far land. May the Lord stir up our pure minds by way of remembrance that we may be mindful of the words which were spoken before by the holy prophets, and of the commandments to us of the apostles of the Lord and Saviour. May we all that love the truth remember the command, "Owe no man anything, but to love one another."

Respectfully,

MRS. M. M. LACROY.

Chillicothe, Texas, January 25, 1902.

Dear Brother Hassell—

I have been taking THE MESSENGER almost from the first issue, and I am well pleased with the management all along the line. How I would like to see all of our papers and preachers that are engaged in a carnal warfare ground their carnal weapons, and, like THE MESSENGER, preach the gospel of peace, which always brings glad tidings of great joy to the Lord's humble poor. Many of our dear brethren in Texas are glad to see the controversy ended that some of our papers and preachers have engaged in on the subject of predestination. Not that our brethren think that the churches should tolerate heresy, but that this is a matter over which the church has control, and should be settled by the local churches without distressing God's people all over the country.

Yours in love,

W. O. FARRINGTON.

Oxford, Miss., February 10, 1902.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed you will find \$1.00 for THE GOSPEL MESSENGER another year. It comes to me regularly, and is a welcome visitor. Indeed I do not know how I could get along without it.

May the dear Lord abundantly bless you.

In Christian love,

(Mrs.) LAURA McCHAREN.

Eagleville, Tenn., February 12, 1902.

Dear Brother Hassell—

Enclosed find money order for \$1.00 to renew my subscription to THE MESSENGER. We like THE MESSENGER very much. We have been reading it for several years, and regard it as being one of the best papers published by our people

May the Lord prosper you in your labors for the good of Zion, is my prayer.

Your brother in hope,

J. G. OWEN.

Bloomfield, Va.

Elder Hassell—

DEAR BROTHER:—I believe my subscription to THE MESSENGER has expired, and I don't want to be without the paper, for I appreciate it, also the fellowship of the dear brethren that write so beautifully on spiritual things. What a blessed Saviour we have to grant us such a privilege, and I don't want to be slothful in paying for the dear paper, for I know you stand in need of financial help while you are in that grand work. Enclosed you will find \$1.00 to renew my subscription. I don't think I am too poor to pay for the paper while I have health and strength to work.

Your brother,

F. M. SILCOTT.

Jeffersonton, Culpepper County, Va., February 22, 1892.

Dear Brother Hassell—

Allow me to renew my subscription to THE MESSENGER by sending herewith \$1.00 postal order. I enjoy the paper still, and do earnestly desire that God may bless the wholesome instruction given in it, to the comfort and peace of the true Israel of this age. Our people here are generally in peace among themselves, and are somewhat on the increase

My dear brother, I often think of the summer when I was with you at four Associations and some other meetings. I enjoyed your preaching so much, but was so mortified at my own failures. We would love to have you with us again. With love and best wishes.

Your brother,

W. T. EATON.

The killing of men by men under the name of *war* is the foulest blot upon humanity to-day. There can be no such thing as civilized warfare. True civilization never would settle international disputes by the brutal murder of human beings. War makes virtues of killing, arson, and theft, turns all morality upside down, and is the greatest school for cruelty, licentiousness, and drunkenness.—*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 J. W. KELLEY.

Died, on June 19, 1901, aged 68 years, Joseph W. Kelley, of Zellwood, Fla., a minister of the gospel. He was born May 11, 1833. He received a hope in Christ in his 14th year, and joined the church of God, at Baker Creek church, Indiana, in 1861. He was ordained to the work of a gospel minister at Orange church, Fla., 1892. Shortly afterward he was prostrated from cancers of face and stomach, and the last seven years of his life he was never able to attend church. I visited him several times during his illness, and always found his mind very active in spiritual things. I never heard him murmur, complain or wish his sufferings less or his days shortened. He was one that believed that God doeth all things well; that there is an appointed time for man upon the earth, and that the Lord Himself has set the bound, and none can pass it willingly or unwillingly.

Truly, this state is a time of sorrow, trouble, and sickness. Death is removing many loved ones from our embrace; many homes and hearts are desolated; God's judgments are upon all; His dear servants and children are among the fallen, and many things are calculated to remind us forcibly of the fact that "This is not our rest," that "Here we have no abiding city." We have evidence to believe "for him to live was Christ, to die was gain." Now, dear sister, may you have power and grace from on High that you may not grieve at his death, as was your beloved husband's request before he was called from you, for we feel assured that he is better off than we that remain, though we ever live in the precious hope of meeting our dear Saviour face to face, and loved ones gone before.

M. L. GILBERT.

Dade City, Fla.

ELDER RICHARD M. GILBERT.

Departed this life October 10, 1900. Brother Gilbert was born in Morgan County, Ga., February 12, 1825, and with his parents moved to Jefferson County, Fla., when he was quite young, where he lived until his Master called him home above. He married Miss Hester Bryan, and to them were born three sons and seven daughters; four of his daughters preceded him to the grave; his wife, his sons, and three daughters survive him, and mourn the absence of their best friend on earth. He also left thirty-five grandchildren and three great-grandchildren.

In childhood he was very pious, and always obedient to his mother, his father having died when he was yet small. He ever spoke of his mother as would a dutiful son. When about middle aged Elder Gilbert was stricken with rheumatism, which lasted him about fifteen years. He was sorely tried, and terribly afflicted, but bore all with fortitude. While thus afflicted, his expenses were great, but he met all his demands and left a good overplus (which he made with his own hands), for his children. Surely a nobler man has never lived. His house was a home to the stranger, and his goods were free to the poor. He was

as eyes to the blind, feet to the lame, and wisdom for the heedless and wayward. He ever maintained the cause of the just and needy. He sought honor with truth and honesty, and found it. His fair name of honesty never had a spot, and his words were taken, respected, and believed by everyone as truth. He joined the Primitive Baptist church at Bethany, Brooks County, Ga.; was baptized by the late Elder Wilson Johnson. He moved his membership to Little Flock church, Thomas County, Ga., where it remained until his death. Elder Gilbert was ordained a minister of the gospel May 6, 1888. Soon after his removal from Bethany to Little Flock, he was called to the care of the church, which he accepted and served them with credit, and baptized a goodly number into the fellowship of the saints. He was strong in faith, and never turned back, but believed to the saving of the soul. His was the doctrine of the Bible, the doctrine of God our Saviour; his motto was repentance toward God, faith in Jesus Christ, then work, work while it is day, for the night cometh when no man can work. He loved peace and labored for prosperity. He claved to good and hated evil, was kind to all whom he chanced to meet; a faithful husband and an affectionate father, and in his church was unsurpassed in his faithfulness. He was always in his place unless providentially hindered. During his life he held the confidence and esteem of all who knew him. His presence banished loneliness, and his wisdom simplified mysteries.

His death cast a veil over the whole community. Our brother and friend is gone. Still his work liveth after him. He fought a good fight, he kept the faith, therefore he hath received the crown prepared for him. His remains were interred at Olive church cemetery (of Missionary Baptist faith), there to remain until Christ comes the second time without sin unto salvation to gather His jewels home. Then shall he awake from the tomb and be transformed into the image of Jesus, to ever remain with the Lord.

This done by order of Little Flock Primitive Baptist church, and approved by the same in conference, May 4th, 1901.

HUGH CONNELL,
Moderator *pro tem.*
J. F. CONNELL,
HUGH CONNELL,
Committee.

J. E. SHEFFIELD, Clerk.

DEACON JOHN B. KEEN.

John B. Keen was born in North Carolina January 11, 1823. He joined the Primitive Baptist church at Flat Shoals, Rock Dale County, Ga., August 25, 1855, was chosen clerk of the church August 4, 1871, and was ordained deacon June 29, 1888. He was first married to Miss Mary A. McPeak, with whom he lived happily until the Lord called her home. By this union he had six children.

November 30, 1892, he was again married to Mrs. Pheraba Teel, of Fayette County, Ga. She was a daughter of Blackman Thornton. With her he spent the nine remaining years of his life in peace and harmony. At the time of his death his wife and her only son were both very sick with typhoid fever. His health had been very bad for some time, and after his faithful wife was taken sick it was thought best for him to go to his daughter's in DeKalb County for awhile, until his wife recovered. He started, but had only gotten to his son's in Atlanta, when he was taken seriously ill, and died July 6, 1901. He was ever an earnest contender for the faith, and seemed never to tire of speaking of the love and mercy of God.

Death was not unexpected to him. His health was very bad the last two or three years of his pilgrimage, and often during that time he

talked to his loving wife of his condition, and would always say that he would be glad when he had passed through the trying ordeal of death, for then he would be at rest. When he bade his wife goodbye, as he was leaving for his daughter's, he laid his feeble hand gently on her head and told her so tenderly where he was going, and she promised him that she would go to him as soon as she recovered from her sickness. But, alas! when she had sufficiently regained her strength for the sad news to be revealed to her, she learned that the precious soul of her husband had passed into the great beyond, and that his dear body was buried twenty-five miles distant, in the family cemetery, beside that of his first wife. Then she realized that he had gone to his long home, of which he had often spoken so beautifully. He was a great deal of help and comfort to his brethren, especially to those who had been called of God to preach His gospel. His life was pure and zealous, and his words inspiring. He was a member of Hopeful church, Fayette County, at the time of his death. That church lost four other members during the year 1901—Bro. John Davenport and wife, Sister Bettie Coleman and Sister Gardner. We trust that in the morning of the resurrection we may meet them all again. Pray for me in my loneliness

Brogdon, Ga.

PHERABA KEEN.

MRS. JULIA A. RANSOM.

Sister Julia A. Ransom, whose maiden name was Lassater, was born August 27, 1815, and departed this life August 8, 1901, making her stay on earth nearly eighty-six years.

She was married to Milton R. Ransom January 24, 1833, and to this union were born eight children.

Sister Ransom was a dear companion, a loving and comforting mother, a good, pious and devoted Christian. She was kind and affectionate to everybody, teaching her children every moral precept that can be taught; hence her children were good and kind to her, and good and kind to one another.

She was never backward in doing a neighborly kindness, and was one among the best nurses ever known. She went and nursed and comforted and administered to the sick so much, that, whenever there was sickness in her community, she was sent for to nurse as soon as the doctor was called in. These duties with many others, as wife, mother, neighbor and Christian, she performed faithfully for more than fifty years although, from a feeling sense of her unworthiness, she never joined the church until May 5th, 1878, but these twenty-three years of her identity with the church were spent in devotion, always attending her meetings unless sickness prevented her going. Her son-in-law, Deacon J. T. Cadenhead, said to me that he had known her forty years and never saw her out of humor, or heard her speak an unkind word to anyone. But, as God's will must be done, we must be reconciled, and give her up to be with Jesus at rest. While we mourn her loss to us on earth, we pray God to give us grace to emulate her worthy example and to meet her in the haven of eternal joy, where sorrow and death are known no more.

Written by her unworthy pastor,
Yatesville, Ga.

W. W. CHILDS.

DEACON HOSEA P. SELLERS.

My father, Hosea P. Sellers, died on January 28, 1902, at his home in Bullock County, Alabama. He was born in Brunswick County, N. C., April 27, 1816, and moved from there to this county, then Pike (stopping

in less than one hundred yards from where his mortal remains are now sleeping), on January 29, 1835, after having been six weeks on the road. He was married to Elitha Thigpen November 17, 1841, and settled on the home where he died, spending all his married life at the same place on his farm. He joined the Primitive Baptist church at Friendship, Pike County, Ala., in June, 1861, and was baptized by Elder Williams Hays, and served the church as clerk until 1869, when the church was dissolved. He then joined the church by letter at Canaan, Pike County, and soon after was chosen as deacon, and served in that capacity until his death. There were thirteen children born to father and mother, and they raised eleven to be grown, and all married except my oldest sister, who lived with him and cared for him so long as he lived; my mother having died in 1885, he and sister lived alone for the last four years of his life.

What a sad thought that I can never see him any more in this life! I have always lived near him, and will miss his kind advice so much. His family physician said to me, the night he died, that he had known him since 1858, and had never heard a word spoken against him in his life. None knew him but to love him. His funeral was attended by a large congregation of relatives and friends, and was conducted by our much esteemed brother, Elder J. E. W. Henderson, who spoke words of comfort to his bereaved children and all present.

He leaves nine children, forty grandchildren, and nine great-grandchildren to mourn his loss. We all greatly desire the prayers of God's children in this hour of trouble.

His unworthy son,

J. S. SELLERS,

Primitive Baptist papers please copy,

MRS. CASANDRA LORD.

Sister Lord's maiden name was Kellum, she was born in Jefferson County, Florida, December 18, 1835, and was married to S. H. Lord December 18, 1851, and four children were born to their union, two boys and two girls.

On September 10, 1863, her husband was called away, and she was left to mourn and to raise her little children.

About this time the Lord blessed her with a sweet hope in Jesus, and on February 9, 1868 she was married to A. F. Lord, and there were born to their union five children, two boys and three girls. Two of the first and one of the last preceded her in death, which leaves six children with her husband to mourn her loss, which is her eternal gain.

In December, 1872, she and family moved to Bastrop County, Texas. And on Saturday before the first Sunday in June, 1893, she united with the Union church, Lee County, Texas. She was baptized by Elder L. E. Wood, since which time she always filled her seat in conference when able, and was ready at all times to admonish anyone to their duty. She was ready at all times to administer to the needy; in fact she has ever been found walking in the paths of righteousness that our Saviour wrought out, which was love. She was a faithful companion and a loving mother to her children, while she suffered for several years with bronchial or lung troubles, and the last month of her suffering was great, though she did not complain or murmur, but said she was ready and willing to go when the Lord called her home. She died January 30, 1902. The body was carried to Ridgeway cemetery, and the writer tried to speak words of comfort, and by request sang hymn number 655 and offered prayer, then the body was laid into the tomb to await the resurrection, when it shall be raised and fashioned like the

glorious body of our Lord to enjoy what heaven is. And I would say to the dear husband and children, "Be reconciled to the Lord and honor the Lord in your bodies, which is your reasonable service," is my prayer.

P. T. WATSON.

ELDER M. F. HURST.

Elder M. F. Hurst, son of John and Elizabeth Hurst, was born in Newton County, Ga., September, 1841, and died January 14, 1902. He was the youngest of thirteen children; six of them still survive him. His father was a native of North Carolina, and his mother a daughter of Elder David Montgomery, of Jasper County, Ga.

He was married first to Miss Nannie Germany, of Chambers County, Ala., in 1860, with whom he lived happily for about one year, when she was taken from him by death. In 1862 he was united in marriage with Miss Susan Hogan, of Hoganville, Ga., daughter of William and Susan Hogan, with whom he lived happily until his death. He served in the Confederate war, and while there was enabled to see and feel that he was a sinner, condemned by God's holy law, and felt that he was doomed to eternal woe and misery. While he was prostrate on a bed of affliction, and while friends stood around him, expecting to see him breathe his last, Jesus was revealed to him as his Saviour, the "chiefest among ten thousand and altogether lovely." He then revived and rejoiced, and told his friends he was not going to die now, but would live to tell of the riches of God's grace in saving sinners from eternal ruin through the merits of God's dear Son. He often spoke of this while preaching, much to the comfort of the hearers. In 1864 he was baptized by Elder W. M. Mitchell into the fellowship of Emaus church, of Primitive faith and order, in Troupe County, Ga. He afterward united with the church at Mt. Olive, Lee County, Ala., by letter, and in 1877 was admitted to the ministry—Elders W. M. Mitchell, A. B. Whatly, J. S. Baxley and J. G. Eubanks presbytery.

From then till the very day of his death he proclaimed salvation by grace, and grace alone, through the merits of Christ. He was sound in faith and orderly in practice, ever exhorting and admonishing to practical godliness, to love, and to good works.

On the first Sunday in January, 1902, after preaching at Mt. Paron his last sermon, he got in his buggy and started home, and before getting there he was stricken with paralysis, and was carried in and laid on the bed, and then remarked: "I may live or may die, it is all right with God. I want to die preaching."

He lived about ten days. At times it seemed that he was a little conscious, but could not talk but few words. After commencing to preach he lived several years in and about Opelika, Ala., and served a number of churches there; then moved to Walton County, Ga., where he lived and served quite a number of churches for more than sixteen years, till his death on January 14, 1902, at his home in Social Circle, Ga. On 16th funeral services were conducted by Elder S. H. Whatly, of Loan Oak, Ga., at the Baptist church, and some very appropriate remarks were made by others to a large concourse of sorrowing friends. As many as eleven Primitive Baptist churches were represented by brethren and friends to pay the last tribute of respect to the loved and departed one, and to extend sympathy to the dear family.

He leaves a dear and devoted companion, and two sons and three daughters, with their families, to mourn their loss. May the good Lord sustain and comfort the entire family, is our prayer, for Jesus sake. He was interred in the city cemetery, there to remain till God

shall call him forth in the morning of the resurrection, when he will rise and meet Jesus in the air, as we confidently believe, and so ever be with the Lord.

JOHN N. HURST.

Signs of the Times and *Zion's Landmark* please copy.

MEMORIAL.

Elder M. F. Hurst, who departed this life January 14, 1902, was a member with us and our pastor for sixteen years at Mt. Paron church, Walton County, Ga. He had a pastoral gift, was faithful and kind, of considerable ability, ever proclaiming salvation by grace through the merits of Christ, admonishing practical godliness and good works, which God has ordained that his children walk in them. He proclaimed the truth uncompromisingly as he understood it.

We, as a church, testify that he was both able and consistent as a pastor, and edifying. He was held as being sound in faith and orderly in practice. We feel severely his loss, but desire to bow in humble submission to the will of God, who doeth all things well; and pray, if His will, to send us an under-shepherd. We extend our heartfelt sympathies to the bereaved family, and pray God in their behalf that He give them the spirit of resignation to His will and dealings toward them in their sad bereavement, if His will.

Presented by the following committee with request that it be put on the church book, and a copy sent to THE GOSPEL MESSENGER, requesting its publication, and that the *Signs of the Times* and *Zion's Landmark* copy the same.

Done by order of the church in conference March 1, 1902.

C. A. COX,

Moderator *pro tem.*

Brethren GANAWAY DURDEN,

C. A. COX,

M. H. PETERS.

Committee.

G. W. O'KELLEY, Clerk *pro tem.*

Lutherville, Ga., January 29, 1902.

John N. Hurst, Social Circle, Ga.—

DEAR FATHER:—I wish to write you a word of comfort, if I can. It is sad indeed to learn of the death of my uncle and your brother, Elder M. F. Hurst, but, in a sense, we should rejoice more than weep. The Psalmist David says, "Precious in the sight of the Lord is the death of His saints." The Lord is too good to do wrong and too wise to err; then it becometh us to say "Thy will be done in earth as in heaven." I hope and pray the good Lord to give us the spirit of reconciliation, and we mourn not as those without hope, for we believe a good man in Israel has fallen, and that our loss is his eternal gain, for he has ceased from labor and entered into that rest that remaineth to the people of God. It is this sweet hope of rest that cheers the poor weary pilgrim on his way, while meeting disappointments and sorrow in this time-state. We hope to be freed from sin and lay down this earthly tabernacle and be clothed upon with our house from heaven, and receive a final discharge, and enter into that glorious rest. The anticipation of this rest is sweet, and O, what will the rest itself be! There will be no more weeping, no crying, no sickness, no death, no more goodbye there; but we will be like the glorious Son of God. Then, having such a glorious hope, what manner of men ought we to be in all holy conversation, redeeming the time, etc. O, that the Lord arise with healing in His wings and cleanse us from sin and unrighteousness,

and that we be found in the temple, inquiring of the Lord for the good and the right way. Give my love and sympathy to the dear bereaved ones. May God give them strength to bear, and resignation to His will and dealings toward them is our prayer, for Jesus' sake. I remain as ever, yours unworthily,

Z T. HALL

APPEAL FOR HELP.

I have just received a pitiful letter from Mrs. Sallie Cheair, Slayden's Crossing, Marshall County, Mississippi, a poor, afflicted and distressed widow, appealing to the Primitive Baptists for help in her destitute and suffering circumstances. She is the daughter of Primitive Baptist parents, and used to love to read THE GOSPEL MESSENGER in her parents' home. She has one child, a frail girl. The loss of her parents, and of her husband, and of her health, and of her crops for two years by continual rains of 1900 and an excessive drought in 1901 has caused her to mortgage her little home, and brought her, she feels, to the foot of the hill financially and physically, so that she is reluctantly constrained to ask the Primitive Baptists, the people that she loves, to help her. Any amount will be thankfully received. It can be sent in a registered letter to her address, as given above, in the care of Mr. Thomas Hurdle, Sr. The word of God abounds in exhortation for His people to remember and minister to the poor and destitute. Surely Primitive Baptists will not read this piteous appeal in vain. The bereaved and destitute Naomi and Ruth found kindness in the land of Israel.

S. H.

CHANGE OF RESIDENCE.

Elder T. J. Head has removed from Griffin, Ga., to Hartfield, Colquitt County, Georgia.

AUTOBIOGRAPHY AND BOOK OF SERMONS.

The above is the title of a book written by Elder T. J. BAZEMORE, of Georgia.

It has 280 pages, printed in large print on good book paper, and is handsomely bound in cloth. It is a pretty book, printed in excellent style. The following is its table of contents:

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Autobiography.....	1
My Christian Experience.....	5
My Call to the Ministry.....	12
Autobiography Continued.....	20
An Address to My Children.....	149
The Faith which was once Delivered unto the Saints.....	160
The Holy Scriptures.....	213
The Gospel Rule.....	234
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It has received the hearty endorsement of our leading ministers, and of our dear brethren and sisters generally that have read it. It may be ordered of Elder T. J. Bazemore, Kirkwood, Ga. Price \$1.00.

Send money by money order or registered letter. Kirkwood is a money order office.

Vol. 24.

No. 5.

By G. Griffin. June 12.
7. G. W. L. Lilly.
THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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PUBLISHED MONTHLY.

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

MAY, 1902.

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

The Gospel Messenger.

MAY, 1902.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 24.

WILLIAMSTON, N. C., MAY, 1902.

No. 5.

O, GOD, MY HEART IS FIXED.

My whole desire
Doth deeply turn away,
Out of all time, unto eternal day;
I give myself and all I call my own
To Christ forever, to be His alone.

I leave the world,
Its wealth allures not me;
With God alone will I contented be.
The creature shall no longer fill my mind;
In the Creator what I want I find.

Now, O, my God!
My portion, comfort, rest!
Thou, none but Thou, shalt reign within my breast.
Call me to Thee! Call me Thyself! Oh, speak!
And bind my heart to Thee, whom most I seek!

Then let me dwell
But as a pilgrim here—
One to whom earth seems distant, heaven more near.
Let this, my joy, my life, my life-work be,
To die to self—to live, my Lord, to Thee.

I know this road
Through narrow straits doth wend,
Wherein my stubborn will must stoop and bend.
Jesus, I offer unto Thee my will—
Thy love can make it humble, sweet, and still.

Thou art my King—
My King, hence-forth alone;
And I, Thy servant, Lord, am all Thine own.
Give me Thy strength; oh, let Thy dwelling be
In this poor heart that pants, my Lord, for Thee.

Eld E. Payson was asked, when enduring great bodily affliction, if he could see any particular reason for the dispensation. "No," he replied, "but I am as well satisfied as if I could see ten thousand: God's will is the very perfection of all reason."—Selected.

WE ARE BRETHERN—LET US NOT FALL OUT BY THE WAY.

Crawfordsville, Ind., March 26, 1902.

MY DEAR BROTHER HASSELL:— I have read the March number of "The Messenger" with much pleasure. I was both pleased and surprised at the article from our Texas (absolute) brethren on the subject of predestination. "He has a purpose, worthy of Himself, in all that He does of Himself, in all that He causes to be done, and in all He allows to be done." Here is all the distinction between right and wrong that anyone should ask. I have ever believed that the certain salvation of all the elect, our safety and well-being here, and the ultimate glory of God demand that God's attitude to sin be more than barely permissive; yet it would be blasphemous to trace sin to God as its cause. These Texas brethren say: "We believe that God is the only source or fountain of righteousness, and that all sin and iniquity emanate from Satan and the lusts of the flesh." These brethren make the distinction between right and wrong that should be made; and, where brethren state the subject in this way, they will never divide our people. It is certainly proper that God who made the world and for whose glory all things were created—I say it is proper that He so govern that all His creatures should contribute to His glory in some way. The very badness of sin is a reason why He should take the concern in it necessary to His glory and our safety.

At our Fulton meeting we took the same ground the Texas brethren do. We say: "God's purpose concerning sin does not sustain the same relation to sin that it does to holiness. While we think that God's purpose concerning sin is more than barely permissive, it is such as to exclude all chance and uncertainty, yet we hold that God is in no sense the Author of sin." Again we say: "Nor is His predestination, in its attitude to sin, causative, yet He exercises such a control over all His creatures as that all chance and uncertainty are excluded from the entire universe."

I am sure that the position of these brethren is the same.

When every Baptist at Fulton voted this as his sentiment, I rejoiced. I felt sure that on this principle all our people will ultimately unite. We have had long war on this subject, and some of us have used harsh language, but our dear people have learned something on the subject. We have learned that "predestination" is a sublime subject, and that we can not understand it without the blessing of the Lord. We have learned that good, humble brethren are liable to differ. We have come to understand that the decrees of God concerning sin must be distinguished in some way from His decrees concerning holiness. We have learned that a right understanding of this will help much in coming together on the subject. Our dear people are seeing that a right distinction in this matter will enable us to see how that God reigns as a sovereign over the universe, accomplishing His own designs, even with the sins of other men as well as those of His people.

Our people have learned that we must not regard Satan as so enthroned as to determine the destiny of nations or the history of the world, or so as to determine the time for Christ's death, or the time for the death of one single one of His redeemed people. Satan is the prince of the power of the air, but infinitely above him the Lord God reigns. And what to us seems fortuitous and dark we know is all clear before God. We have learned that God's decree in all things is such as to put the difference between right and wrong as great as between heaven and hell, and yet such as to insure accuracy and certainty in all the motions of moral beings as fully as in the motions of the atoms of matter.

I have long desired that our brethren, in stating their views on predestination, should use language suitable to express a distinction between right and wrong. Our Texas brethren have done this, and I believe our people in Indiana will heartily indorse their sentiment.

I read your remarks also with delight; also Elder Harrell's article pleased me much. I am tired of the "wrangle" he refers to, but amidst it all our dear people are learning something, and I hope the Lord will bring good to us out of this controversy. If our dear brethren only could be a little milder, and not form a

bad opinion of men because they fail to see with us, I would be glad; but even in this I see an improvement in the writings of our brethren. I was pleased with Brother Lockett's article, also Brother Henderson's.

Let us labor for peace, and avoid extremes. "Truth lies between the extremes." Let us be gentle, and avoid unkind words. Let us not break fellowship one with another, and we will find ourselves getting nearer together. We are brethren, and let us not fall out by the way.

Your poor, unworthy brother,

J. H. OLIPHANT.

OFFICE OF THE "SIGNS OF THE TIMES,"
Hopewell, N. J., March 1, 1902.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: I have just been reading "The Messenger" for March, and feel as though I wanted to write a few lines to you once more. I have read the correspondence from the brethren in Texas, who hold to unlimited predestination, and wish to say that I do not know of any here who would dissent from what they there say. I certainly would not. I have never understood our brethren to say anything else. I also think that your remarks, in connection with what they have written, are expressive of the feelings of most, if not all, the brethren here. While we do believe, as a body, in unlimited predestination, yet we also believe in and use exhortation to righteous works, and do not believe that our God ought to be charged with sin, or with being the author of it, in any sense of the word. For myself I will say, that my belief in predestination has never affected or hindered my use of exhortation or prayer, or my belief that man is accountable for his sins to a just and holy God. It has seemed to me that if predestination can not be reconciled with man's accountability, neither can His foreknowledge be reconciled with it. And I have not been able to see how permissive decrees help this matter any. That is, I mean, if direct predestination would involve the

horrible thought that God was therefore responsible for our sins, and that we therefore were not responsible, so would permissive decrees involve the same thing. But I do not believe that a man can take shelter for his meanness behind the decrees of God so as that he may be held blameless.

If a transgressor should be arraigned before the church and should plead that he was not to be blamed because that act of his was predestinated, and that therefore he ought not to be censured, I should say that that man exhibited but little evidence that he had ever been called by grace or that he had ever known the plague of his own heart. I have never known of such an instance among all those who hold to predestination of all things. My heart and conscience tell me that I am to blame for my transgressions, and I alone. And it is of the mercy of God that I am not consumed.

I felt like writing these few lines by way of approval of what the brethren in Texas have written in the last "Messenger," and to say that so far as I know, all here would say in substance the same thing.

I have a great desire to visit the Kehukee and Contentnea Associations again, but can not tell when it can be. There are so many dear ones from whom, in times past, I have received so much kindness, and whom I can never forget. And so many whom I knew and loved in those Associations have fallen asleep. With kindest regards, I remain as ever,

Your brother,

F. A. CHICK.

Remarks.—I personally know, esteem, love, and fellowship Elders J. H. Oliphant and F. A. Chick, the writers of the two preceding letters. I have visited and been kindly received by both of them at their homes and their home-churches; Elder Chick has been at my home and my home-church; and I would rejoice to welcome either of these dear brethren, at any time, to my own church or Association or Union Meeting, and to hear them preach the unsearchable riches of Christ, and to sit with them around the communion-table, and partake with them of the elements symbolical of the broken body and shed blood of our adorable Redeemer.

In the above letters, both Brother Oliphant and

Brother Chick endorse the statement given, as to their views, by our Unlimited Predestinarian Brethren in Texas in the March number of THE GOSPEL MESSENGER. Both affirm the universal sovereignty and the perfect holiness of God, and that sin comes alone from the creature, and that for it the creature is justly accountable and punishable, whether we, with our finite and sin-darkened minds, can understand the reconciliation of God's sovereignty and holiness or not. Brother Chick feels that absolute decrees, no more than permissive decrees or foreknowledge, charge the authorship of sin to God: and, if they do not, then they do not at all make God the author or cause of sin. But it has been thought by the great majority of predestinarians in former times, and it is now thought by the great majority of Primitive Baptists, that, just as the Scriptures and our own consciences and all professing Christians make a radical distinction between right and wrong, holiness and sin, in *providence*, so should the same radical distinction between these *utter opposites* be made in the expression of our views in regard to *predestination*. And, if such distinction is made, we believe that the bitter contention and sad division on this subject would be ended. I once asked the most extreme Predestinarian Primitive Baptist minister that I ever met the following question:—"If there is but one God and He is unchangeable and permits sin in time, did He not in eternity predestinate to permit it?" He at once answered, "*Certainly*"; and I can not see how any rational mind can answer otherwise. The Scriptures fourteen times declare that God permits or suffers or endures sin or leaves or gives over or delivers up men or evil angels to sin; and this fact makes it impossible to deny that, if His purpose embraced all things, His purpose in reference to sin was not to compel but to allow it, that is, not prevent it. Of course this purpose was not *barely* permissive, but *voluntarily* permissive—that is, God willed to permit or not prevent sin; and, while He is infinitely holy, and hates sin with a perfect hatred, and forbids and threatens and resents and punishes it, even giving up His sinless but sin-bearing Son to the most shameful and painful death on account of

sin, and while He does not tempt anyone to sin or incite sinful thoughts in any heart, He is perfectly able to bend and control and overrule every sin that He allows to the furtherance of His own glory and to His people's good, and for such sin the creature deserves all the blame, and for its overruling God deserves and will receive all the glory.

Elder Chick is the principal editor of our leading absolute predestinarian paper, *The Signs of the Times*, and undoubtedly understands that doctrine as well as any Primitive Baptist on earth. I have often said, and I now repeat, that I have heard him, in preaching, deliver the most appropriate and forcible exhortations that I ever heard from any man. Elder Oliphant was the moderator of the General Meeting of Primitive Baptists held at Fulton, Ky., November 14-18, 1900, that endorsed the London Baptist Confession of Faith and The Principles of THE GOSPEL MESSENGER, and he is perhaps the strongest and mildest reasoner among the large majority of Primitive Baptists who believe that while the purpose of God embraces all things, its attitude toward holiness is positive and efficient, while its attitude toward sin is permissive, restrictive, and overruling. Now both of these able and excellent brethren endorse the moderate and discriminating statement of the doctrine of predestination as set forth in the March number of THE GOSPEL MESSENGER. Why can not all our other dear brethren be similarly agreed, and comply with Elder Oliphant's admirable exhortation to brotherly kindness, gentleness, peace, and fellowship?

S. H.

Macomb, Ill., March 7, 1902.

Elder S. Hassell—

ESTEEMED BROTHER: I have a desire to write you a short letter, which you may publish in "The Messenger" if you consider it worthy, or if it will be of any benefit or comfort to the people of God. For if what I may write is of no profit, it were better I kept silent, or if I could write nothing of consolation, it would all have been in vain. But I hope I love the cause of God

and love to see peace and prosperity among His people, and my heart and affections are centered on the dear afflicted children who bear His name, and I love to read their dear letters published in "The Messenger," which I receive regularly. My dear mother, who is now in her eighty-second year, and myself, often look over some of the old numbers, and I think I never read sweeter letters than some of them contain. May the Lord spare you, my dear brother, for many years to come, to comfort and instruct His people. I am so glad to hear that you contemplate publishing another edition of the Church History. I consider it a great work indeed, and I wish that every Old School Baptist could get a copy and read it. I have one, which I read through a short time after I got it, and places in it many times since. It is truly wonderful how you ever got up such a book. Surely the Lord was with you in giving you not only natural or physical strength, but I believe He gave you spiritual light and wisdom to enable you to commence and finish such a laborious task. I hope you will receive enough encouragement to enable you to go on with the book. I believe it is of great interest as well as comfort to the child of God to read how you, by divine wisdom, have traced the church through all ages, from the beginning of creation down to the present time, and how God watched over and preserved His people through times of great persecutions, trials, and tribulations, keeping them as the apple of His eye, leading them and instructing them and never forsaking them, though many times the children of Israel were rebellious and murmured against God and He punished them in divers ways for their sins. So the Church of God or His people in all ages have been at times disobedient and have often wandered from the good old way, yet the Lord, with a strong hand and outstretched arm, has brought them back and saved them by His grace.

We can see through all the past ages that the people of God were an afflicted people, persecuted and driven from place to place, having no certain dwelling-place, and not reckoned among the nations of the earth. So, it seems to-day, the Old School or Primitive Baptists are counted old-fashioned, illiterate, and the very ends

of the earth. Do not these things comfort you, my dear brethren and sisters? Is it not a great consolation to you to know that though you are poor and afflicted, yet your trust is in the Lord, who has all power in heaven and in earth and is able to bring you off conquerors over all temptations and trials that beset you in this world of sorrow? Then let the word laugh at us and scorn us, let us remember they thus persecuted our Saviour, and shall we not also bear persecution for His name's sake, knowing that if we suffer we shall also reign with Him. The greatest fear I have is whether I am one of His children. I am so sinful, so vile, so unworthy that I go doubting the most of my time. In fear and trembling I go stumbling along. I often find no evidence within myself that I have passed from death unto life but my love for the brethren and my interest in the cause of Christ. But I can not follow after the Arminian world, that says you must do something good to obtain salvation; for, my dear kindred, I can see no good in myself, and can perform no good works, and can not do the good I would, but am always doing that I should not. So I know that it is by grace I am saved, if saved at all. For I am a poor, helpless sinner, who merits nothing but the chastening of an offended God. I feel to be the chief of sinners and altogether unworthy of the love and sweet fellowship of my dear kindred in Christ, with whom I have lived in sweet and blessed communion for sixteen years; and this love and fellowship of the dear people of God I prize above all the wealth and honors of this world. It is not for any goodness in myself that I enjoy their confidence and have their love, but it is by the grace of God that I am what I am. To His great name be all the praise.

Dear Brother Hassell, there are some in these parts who have not bowed the knee to the image of Baal. The Baptists here have not been troubled over any new things; and our ministers preach Christ and Him crucified as the only way by which sinners can be saved. They are able in doctrine, faithful in their duties, working for peace and unity. O, my dear brethren, may God give His children hearts to pray for peace to once more reign among His saints! O that all discord and

strife may vanish away, that dissensions and divisions may be done away, and striving about words to no profit be a thing of the past, and that all the children of God be united in bonds of love and peace; for O! how sweet it is for brethren to dwell together in unity. Then, let us not spend time in finding fault with our brethren and sisters, but take heed to ourselves, and first cast the beam out of our own eye. A short time ago I heard one of our ministers say that he felt that, while he was striving about words and finding fault with his brethren, he was not preaching Christ and not speaking comfortingly to Jerusalem, and that he should live and preach as though he knew the time of the coming of the Lord was at hand. O! that we all could feel and live that way; for Christ says, "In a time that ye think not, the Son of man cometh"; and, "What I say unto you, I say unto all, Watch."

Let us, then, live in peace and in honor to the cause of Christ, forbearing each other in love, and God will surely bless His people with His Divine presence, and Zion will arise and shine once more, her Light being come. May God hasten that time. With much love to all, I am,

Your unworthy sister,

SARAH E. RUNKLE.

THE UNSEARCHABLE RICHES OF CHRIST.

Away from all the desolations that I find in my sinful life, my eyes are turned upward unto Jesus, now crowned with glory and honor. Jesus yields undecaying delights, so suited, so satisfying to my yearning soul that thirsts for God, the Living God.

Oh, for the sight, that I may be ravished with Jesus' immortal charms! What loveliness hath He that my soul thus desires Him? Ah, I am a poor sinful worm, a wretch undone unless He wash me in His sacred blood, and justify me through His obedience before the Majesty in the heavens.

O, such beauties in Emmanuel shine, such grace is poured into His lips, He speaks such words of healing

power to the sinful, the weary, and the tempted! O, He is full of compassion, and such tender pity He has so often showed to poor sinful, unworthy me! Then, so pure is the Redeemer, my heart yearneth for Him. I hold Him in my heart's embrace and, as with swimming eyes I gaze upon His immortal charms, my fainting heart exclaims, "Let the beauty of the Lord be upon me!" Oh, to be like Thee, conformed to Thine image in perfection of beauty, that in the beauty of holiness I may worship Thee, my Husband, my Saviour, and King! Clothe me with Thine excellences, let them be wrought in me.

" I long, dearest Lord, in thy beauty to shine,
No more as an exile in sorrow to pine.
But in Thy fair image arise from the tomb.
With glorified millions to praise Thee at home "

Ah! this frail earthly tabernacle of mine is not capacitated to endure the blessedness of eternal life. Little moments of divine joy, little foretastes of eternal glory, more than this and our bodies are overwhelmed, they faint and would die. But now blessed is the hope of the resurrection! Our mortal bodies are the Lord's, bought with the price of Jesus' blood, they shall die, to be raised immortal and glorious in the resurrection at the last day, when our ascended lovely Redeemer Himself "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words " These are indeed comfortable words. O, then shall we, in our resurrected spiritual bodies fully bear the image of the Heavenly, the Lord from heaven. We shall be like Christ, and we shall see Him as He is. Then, in our bodies raised in incorruption, in glory and power, and having put on immortality, we shall be fully capacitated to enjoy the blessedness and glory of our God forever more.

Surely this blessed hope for which we are looking, and which lifts up our drooping hearts, which sweetens

earth's trials and inspires sweet gratitude in poor sinful worms, declares to us the unparalleled love of our Covenant God. To those who are called of God sin is not a trifle, and therefore Jesus is not a trifle. The excellency of the knowledge of Christ Jesus our Lord meets all our needs, and satisfies the fervent longings of our souls. I care not how much carnal men may sneer at the sighs and longings of poor sinners after more and more knowledge of Christ, it still remains true, a vital experience with true believers, that Jesus is precious (1 Peter ii. 7).

“ Sweet Jesus, every smile of Thine
Shall fresh endearments bring ;
A thousand tastes of new delight
From all Thy graces spring.”

From His fulness flow down all those mercies without which we soon decline, we fade and perish. But Our Beloved nourishes and cherishes His blood-bought church. Their souls shall be as a watered garden, and He Himself is unto us the Fountain of Living Waters. O, what life-giving streams from our dear Saviour flow !

“ Rivers descending, Lord, from Thee,
Perpetual glide to solace me :
Their varied virtues to rehearse
Demands an everlasting verse.”

I confess I am that poor and needy, a sinful nature so often makes me sigh, that I can not thrive, I can not lift up my face with grateful smiles unto the Lord unless He maintain my soul with the dews of His grace. Sometimes I am as a shrivelled-up plant, my sinfulness, Satan's suggestions, and the cares of my earthly life, as fierce scorching winds, wither and blast all my blessedness in Christ Jesus. O, it is then that a token of the forgiveness of sins, some sweet thought of the everlasting covenant dropped into my soul quickens and restores my heart to worship our God in fervent supplications and praise.

Oh! that I could love the Lord, that I could celebrate the glorious and unchanging perfections of the God of our Salvation!

FRED. W. KEENE.

North Berwick, Maine.

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 Fish r.

“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 APOSTASY OF CHRISTENDOM.

It is perfectly certain that there is to be seen on every hand, throughout the so-called Christian world, *that sign of the end of time* predicted by the Apostle Paul as “an apostasy or falling away” from professed faith in the Scriptures and in Christ, “a departure from such faith, a giving heed to seducing spirits and doctrines of devils (demons), speaking lies in hypocrisy, having consciences seared with a hot iron,” “love of self and of pleasure, covetousness, boasting, pride, blasphemy, unthoughtfulness, unholiness, falsehood, incontinence, fierceness, scorn of the true people of God, headiness, highmindedness, a form of godliness but a denial of its power,” a “waxing worse and worse, deceiving and being deceived” (2 Thess. ii. 3; 1 Tim, iv. 1, 2; 2 Tim. iii. 1-5, 13). There never was a time when these appalling and significant evils were more apparent in the whole of what is called Christendom. They pervade nearly all literature—books, magazines, and newspapers—nearly all philosophy, nearly all the politics of all nations, nearly all society, nearly all theological seminaries, colleges, and universities (there are a few noble exceptions), nearly all business operations, and nearly all the professed denominations of Christianity. The black deluge of infidelity and ungodliness has almost over-

whelmed the world. According to these "doctrines of demons," the Scriptures are no more inspired and infallible than other books, Christ no more Divine than other men, His atonement nothing but an example, regeneration nothing but reformation, salvation essentially the work of the creature, everything a matter of chance, a doubt as to any existence after death, and no eternity of future punishment. The great, vital, fundamental truths of the Scriptures are turned into fables. And soon, according to the Apostle Paul (proved by these prophecies to have been divinely inspired to see the distant future), will there be a revelation of "the man of sin, the son of perdition, blasphemously assuming, in the professed church of God, to be God himself," and then the Lord Jesus Christ will be revealed from heaven in flaming fire with His mighty angels, and consume with the breath of His mouth and the brightness of His coming that wicked impersonation of the Devil, and punish the ungodly with everlasting destruction, while He will be glorified and admired in all His believing people (2 Thess. i., ii.). Above this rising, corrupt, and destructive deluge of unbelief, let the people of God stand unmoved and immovable upon the Rock of Ages where God has placed them, and let them not fear though the visible heaven and earth be dissolved, for, by Divine grace, when the night of time ends, the day of their eternal redemption will dawn upon them.

S. H.

THE GOLDEN CALF.

While Moses was upon Mount Sinai communing with God in regard to His holy and spiritual nature and law and the ordinances of worship to be established among the Israelites, the latter, in their carnality, became impatient and rebellious, and demanded of Aaron to make them a visible god to go before them, and Aaron weakly and sinfully yielded to them, and, taking their golden ear-rings, made out of these ornaments a molten calf (oxen were worshipped in Egypt and Babylon as symbols of divine power), and built an altar before it, and

proclaimed it as the god who had brought Israel out of Egypt, and on the next day the people made offerings to it, and ate and drank and, laying aside their outer garments, engaged in the licentious orgies common in ancient heathen idolatrous worship, pretending in this idolatry and profligacy to be worshipping the spiritual and holy God of Israel (Exodus xxxii. ; Deut. ix. ; Acts vii. ; 1 Cor. x.)! And but for the urgent and self-sacrificing intercession of Moses (who was a type of Christ) they would have been all destroyed by the righteous indignation of God.

In the third chapter of Daniel we are told that Nebuchadnezzar set up a great image of gold (probably symbolical of Bel, the chief idol of the Babylonians), and commanded every person, at the sound of the instruments of music, to fall down and worship it, or be thrown into the fiery furnace, and three of the Hebrews refused to worship any other but the God of Israel, and they were cast into the furnace, but the Son of God was with them, and delivered them from all harm.

The calf of gold—the image of gold—is the great object of the worship of the secular and the religious world to-day. With but few exceptions nations and individuals, especially those professing Christianity, bow down before the golden calf, and seem to be willing to sacrifice almost everything for it—truth, honor, honesty, principle, righteousness, religion, and eternity. Anything to get money, worldly luxury, power, and dominion, no matter if the poor and needy and weak and suffering are oppressed, depraved, starved, and murdered. This selfish and godless insanity seems to possess the highest and the lowest ranks of society, and to be hurrying our blinded race to temporal and eternal ruin. Men who worship dead and dumb and senseless beasts, even calves of gold, degrade themselves below the level of beasts, and do things that beasts themselves would never do. Man was made in the image of God, and should worship only the spiritual and holy, the true and living God, revere, love, and obey Him, and love and minister to his fellow-creatures, remembering that he brought nothing into this world and can carry nothing out, and that the true and abiding riches are not the

material, perishable, and corrupting possessions of earth, but the spiritual and heavenly graces of repentance, faith, hope, humility, patience, purity, gentleness, righteousness, and love. In the dying hour and in the judgment-day the golden calf can do us no good, but the God and Father of our Lord Jesus Christ can, by the blood of His Son and the power of His Spirit, comfort, bless, and save us.

S. H.

THE UTTER FALSEHOOD AND ABANDONMENT OF THE HEATHEN DOCTRINE OF EVOLUTION.

Thousands of years ago heathen philosophers guessed that worlds, plants, animals, and men sprung from each other by chance, instead of being created in orderly sequence by God, as recorded in the first chapter of Genesis; and during the latter part of the nineteenth century a few men called scientists, by ignoring common sense, labored to confirm these ungodly dreams. But, as contended by the ablest scientific men all along, and as now admitted by all intelligent and honest scientists, this heathen theory was a falsehood from beginning to end. One species of plants was not formed from another, nor one species of animals from another, nor was man formed from the lower animals. An almighty and all-wise God created them according to His eternal purpose; they could not create themselves or one another; and common sense and the Bible are true.

S. H.

FORBEARANCE.

In this day of controversy among the Baptists, the peace-loving brethren who are evidently laboring for the restoration and perpetuity of peace and fellowship among the saints, do with one accord rightly and righteously emphasize the good and scriptural word, "Forbearance." So much has this been the case of late that the word, "forbearance" has got on my poor old weak mind with such pressure that I can not comfortably

forbear writing about it. I notice that our Standard English Dictionary gives three definitions of this word: (1) "The act of avoiding, shunning, or omitting; either the cessation or intermission of an act commenced, or the withholding from beginning an act." Now it appears to me that this kind of forbearance, as it relates to wrong-doing, has been overlooked and neglected until it is impossible to get up enough of the other varieties to meet the demand. I can speak openly for the Baptists in this portion of Southeast Alabama, that if some peace-breaking transactions had been avoided or omitted there would have been much less of the evils to bear with; and if the perpetrators would now cease to press these grievous burdens upon the shoulders of those who can not conscientiously submit to open violations of the Scriptures, there would be less sorrow and grief to bear. Omission or forbearance to do such things as cause strife and division is indeed an excellent virtue. But, since these things are thus brought upon us, it would be equally sinful for those who know the truth to tamely and silently submit, and thereby give consent to the evils which they know are hurtful, even destructive to the peace and union of the people of God.

Where there is no principle involved, the disputants on either side could well afford to yield and cease to contend: but the children of God have no right to compromise His sacred Word and violate the holy precepts and examples thereof, and vainly proclaim peace, when there is no peace. We should forbear to speak or act rashly or unkindly towards our erring brethren; yet, to forbear speaking and acting in defence of the truth and the order of God's house would be giving consent to the error, and, like Saul, holding the garments of those who do violence to the law of God. There is no neutral ground to stand upon in this respect; and those who remain silent and inactive, and yet claim to see and know that violence has been done to the law of Christ, have no authority for their course, though they may presume that they are exercising genuine scriptural forbearance.

We may forbear to hear when we ought to hearken; we may forbear to speak and act when such service is

demanded. Ezek. ii. 5-7; 1 Cor. ix. 6. But when tempted to speak or act unkindly toward any one, we should forbear or omit to do so.

It is truly delightful to contemplate the long suffering and forbearance of God towards His sinful people, under the law as well as under the gospel dispensation (Deut. xxiii. 22; Rom. iii. 25); and we should carefully and faithfully observe the holy precepts of the apostles of Christ (Eph. vi. 9, and iv. 2; Col. iii. 13). But be careful not to fall into the error, that silence and inactivity, nor neutrality, is all there is of Christian forbearance.

J. E. W. H.

SOME OF MY TRAVELS.

Every one doubtless has his peculiarities and weaknesses, and more probably than we are always willing to acknowledge. But the more I reflect upon my past life, the more human weakness it seems I can discover in things I have done and said; but in connection with it there have occurred with me some incidents that, notwithstanding my remembered weakness, faults, and sins, bring to me renewed hope and encouragement. It has come to my mind to write about some of these incidents.

On the fourth Sunday in January, 1893, I was received into Mill Creek Primitive Baptist church in Ohio, and baptized the same day by Elder J. G. Eubanks. The ice was very thick and it was quite cold. After my school at Glencoe, Ky., was out, I removed back to Turner's Station, Ky., and put my membership with Sulphur Fork church (Elder Eubanks being pastor here also), and was ordained to the full work of the ministry just before I came back to Texas, which was in June of the same year.

Texas has been my home ever since. I had been pastor of four Missionary Baptist churches in Kentucky; but I resigned them all before I took up school in the fall of 1892. I taught one school in Kentucky and one in Texas since I left the New School Baptists. During my entire school work I taught eight different terms.

Before leaving Kentucky I met Elder Cayce, of Martin, Tenn., and in connection with a kind invitation from him to visit Tennessee, I decided to do so, soon after settling down in Texas. Collinsville was then my home.

The idea of travelling a little among the Old Baptists was a new one to me. To tell all the thoughts of my heart would be impossible. I remember some thoughts that showed weakness if not unbelief. They ran this way: "Now I do not understand how to act among this people. They will see I do not understand things. They will decide that the Lord has not led me or I would know how to do."

Then some more thoughts like unto this: "You have no money to travel around on. No one will consider himself under obligation to give you anything, and you will use up what belongs to your family and be destitute."

Then another line of thought: "You do not know how to preach and have meetings fixed for you. And again do not know how the preachers conduct these meetings, and your ignorance will show itself the first time you go out and they will send you home to stay."

These things worried my mind very much. Elder Cayce had written me that he had arranged a short tour for me, and notified me of the first appointment; but, failing to get his paper in time, I was compelled to leave home for the first appointment before I knew how the appointments would run. Milan, Tenn., was the first place I stopped at.

There was a lady by the name of Fields who lived here and had a dream some six months before this about hearing a man preach greatly to her comfort, and also of being baptized by the same man. I arrived on Thursday before my appointment on Friday; but the people had been expecting one Elder Thomas, and so had meeting Thursday night. Elder Thomas came on the same train that I did, but refused to preach before me, saying, "You are a stranger and I am not, and the people want to hear you." So I had to try. But I was worn out with travel and anxiety of mind, and felt sure I could not preach at all. It seemed that all was against me.

The lady heretofore referred to had told her husband that she would know the man she saw in her dream, if she ever saw him. She had received a hope some two years before, and meantime had struggled in prayer and much conflict to know where the true church was to be found. She had told her father and step-mother and others of her dream, and had often gone to hear some travelling preacher to see if he would answer to the one seen in her dream, but as often had been disappointed.

As for myself I never was at the place before, and knew no one there, till I met a few just before the service. Mrs. Fields was not among the number whose acquaintance I formed just before meeting, but was present when I arose to preach. It did not occur to me that I received very much enlargement, but spoke rather freely from John v. 25. Elder Thomas closed with a few remarks and gave opportunity for members, upon which Mrs. Fields began to shout, rejoice, coming forward and referring to the present fulfillment of her dream. One or two others also came forward.

She told her experience, which was very bright, and said that her dream was now all made plain to her, and desired that the remainder of it be carried out by my baptizing her, which I did next morning, and she came out of the water rejoicing, and I was reminded of the Scripture which says—"Take heed unto thyself and to the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee."

Surely I was relieved, and she was assured that the Lord had heard her longing cry for guidance, and both impressed that there is nothing better than to wait on the Lord Jehovah, who doeth all things well, and raiseth up them that are humbled and cast down.

This was the first person that I ever baptized into the fellowship of the Primitive Baptists, and it is also the most singular case that I have ever been connected with. It has afforded me some consolation all along the line.

In those days I felt like the Baptists were the best and sweetest-spirited people on earth, and that no serious strife or wicked contentions ever came among them; that to write a brother down in a paper as a villain or

hypocrite might do for Missionary Baptists, but never could I have been made to believe in those days that Old Baptists would get at it.

After the above incident I went on and filled out my tour and returned to Texas just in time to be at the Pilot Grove Association, the first Primitive Baptist Association I ever attended since I had become a member with them.

The first streak of strife I ever saw among them came up there, and one church was dropped because of a difference on predestination. I have ever contended that love and forbearance are better when it comes to these difficult and mysterious questions.

It has been my lot to travel a great deal, especially during the first five years of my life among the Baptists, and during that time my mind had a continual travail on spiritual things, and a few bright little tokens once and awhile that the Lord Jesus was with me.

Three tours have been made to Tennessee, and at each first appointment some one joined the church. I have visited Tennessee, Missouri, and Illinois, as well as other States. But at each first appointment on the first tour to these three States I baptized some one or more myself.

While there are many lines and different ways by which the dear Lord owns the labors of His servants, yet I have gathered some comfort out of these singular occurrences.

There is one strange feature in all my labors and travels, and that is whenever I have felt strong and confident, or was in immediate expectation of some special things to take place, they have almost invariably failed to take place. But at times when hope was about gone, and disappointment had come to me, and I felt cast down and forlorn, helpless and weak, and not expecting anything to be done, then it has been that I have seen the clearest evidence of the Lord's hand. It has been with such surroundings as this that the Lord has appeared to bless me the most, if indeed He has ever blessed me, and it is not all a mistake. I hope it is not all a mistake. But it has occurred to me so often, in looking back at my own weakness and unbelief, that

surely, if the Lord has used so weak and ignorant a wanderer as myself, it was just like the potter uses the clay. I certainly have never been strong enough to know how, when, where, and with what power the Lord would use a poor sinful thing like myself. Surely, surely His great and dread name must have all the glory, if I am at last a good vessel, prepared, and meet for the Master's use. How poor, weak and worthless is man! How great, rich, and powerful, and wise is the true and eternal God that made the heavens and the earth, and will use His poor trembling children as instruments of righteousness in feeding and building up His people.

I left the Missionary Baptists because it occurred to me that they believed that man must use God, lay hold on the means, exercise faith; instead of teaching that God does independently use means, lays hold on us when it is His purpose, and gives us faith which exercises us unto godliness.

I wrote my little book, "Reasons for Leaving the New School Baptists," because I thought there were hundreds who believed like I did, and would likely so confess the truth if their attention was called directly to these things. It is a great consolation to me to see God's little, trembling children coming to the truth and following in the footsteps of Jesus. Lately I went on a little trip out among four or five churches and seven joined during the meetings—two at Fort Worth, three at Collinsville, Tex., and two at Shiloh church, in Cook County, Texas. They are all in peace and are trying to promote peace among our troubled and distressed people in Texas. Strange things have been printed in papers and said against God's humble, honest ministers here in Texas that are true and faithful. But I would say to one and all in the words of Paul: "Judge nothing before the time, till the *Lord come*, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. iv. 5.

J. H. F.

In religion, as in friendship, they who profess most are the least sincere.—Sheridan.

THE EXCLUSION OF AN ORDERLY BELIEVER.

Brother E. H. Smith, of Kincheon, Chilton County, Ala., writes February 23, 1902, that his church has excluded him for refusing to give the right hand of fellowship to another member who says that, according to his understanding of the Scriptures, a negro has no soul. He sends me the full minutes of the conference of his church, showing that this was the only cause of his exclusion. He quotes the following Scriptures proving that the negro, like all other human beings, has a soul:—Gen. ii. 7; Matt. xxviii. 19; Luke xxiv. 47; Rev. v. 9; vii. 9; xiv. 6; Acts xvii. 26; and the following Scripture forbidding him to fellowship an unbeliever—2 Cor. vi. 14. He desires the ministering and private brethren everywhere to write him and tell him whether these Scriptures do not teach that the negro has a soul, and whether he did not do right to non-fellowship a member who denies that fact. I confess that I never before heard of such a case. The believer in the plain teaching of the Scriptures and of Christian experience and observation is excluded, and the unbeliever is retained! Unless the church repent and rescind her action, how long will her candlestick remain?

S. H.

QUESTIONS AND ANSWERS.

1—Q. What is meant by the language, “Wherefore we receiving a kingdom which can not be moved” (Heb. xii. 28)? A. Receiving the unchangeable and everlasting kingdom of grace, the reign of the Spirit of Christ, in our hearts, by the perfectly free mercy of God to us, and thus becoming kings as well as priests unto God, who is the King of kings and the Lord of lords. The kingdom of heaven already belongs to the poor in spirit—it is within them. The High and Holy One who inhabits eternity dwells not only in the high and lofty place, but in the humble and contrite heart, and He establishes a kingdom or dominion there against which the gates of hell shall never prevail.

2—Q. What is the meaning of Christ in Matt. xix. 28? A. No human being on earth knows. A few suppose that the phrase "in the regeneration" belongs to the previous clause, "Ye which have followed me"; but most of the old and the new writers upon the Scripture think that the phrase "in the regeneration," means "in the resurrection," "at the second coming of Christ," and belongs to the following clause, "when the Son of man shall sit on the throne of His glory." Christ here promises that His apostles shall sit upon twelve thrones, judging the twelve tribes of Israel. These apostles have, in a sense, done so doctrinally every since Christ ascended to the throne of His glory; and, when He comes again in person to the world, they will be assessors with Him, and will thoroughly approve His judgment of both the Jewish and the Gentile world (Dan. vii. 27; 1 Cor. vi. 2, 3; Rev. xx. 4).

3—Q. What are your views of Gal. iv. 1, 2? "Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the father." The heir is any child who, by birth, has a legal title to the property of his father, but who, during his minority, is under tutelage and bondage. So were the children of God disciples of Moses and under bondage to the law until Christ came and redeemed them from that bondage and gave them to realize gospel liberty, justification by His blood and sanctification by His Spirit, writing His holy law of love in their hearts, and making it to them, not a law of restraint, but a law of liberty, so that, under the influence of His Spirit, they delight to do His will. And all His people are heirs of God, and joint-heirs with Christ, and all things are theirs (1 Cor. iii. 21-23).

4—Q. What part of man is changed in regeneration? A. Regeneration is very mysterious, and is not understood by any person in the world. In regeneration our flesh is not changed, but a Divine, miraculous, beneficent, everlasting change takes place in our hearts, our spirits, and our lives (John iii. 1-8; Rom. ii. 29; 2 Cor. iv. 6; Rom. vi. 22).

5—Q. Does man have two ever-existent spirits—his

own individual spirit and a ministering spirit? A. Each human being has a God-given spirit of his own that returns to God at death (Eccles. xii. 7); and all the holy angels of God are ministering spirits sent forth to minister to the heirs of salvation (Heb. i. 13, 14).

6—Q. Do our fleshly bodies arise in the resurrection, and of the same size as when we die? A. Although flesh and blood can not inherit the kingdom of God, our natural, mortal, corruptible bodies will be changed by God's almighty power into spiritual, immortal, and incorruptible bodies, like the glorified body of Christ, and will in that way inherit the holy and everlasting kingdom of God (1 Cor. xv.; Philip. iii. 21). As for the size of each body, the Scriptures say nothing, and no human being on earth knows anything about it. There will be no earthly distinctions, and all the glorified saints will be as the angels of God in heaven (Matt. xxii. 30; Gal. iii. 28).

7—Q. What are your views of the half-hour's silence in heaven (Rev. viii. 1)? A. This silence marked the interval between the opening of the seventh seal by Christ and the offering of incense by an angel and the sounding of the first of the seven trumpets by one of the seven angels. It was a time of rest and reflection for John between the two visions of the seals and trumpets, and may have denoted the short rest from persecution that the church was to have before the visitation of God's righteous judgments, symbolized by the seven trumpets, upon their ungodly enemies. It may have been the silence of peace and awe and expectation and prayer on the part of the people of God, as indicated in the third verse by the angel standing at the golden altar before the throne and offering up much incense in a golden censer with the prayers of all saints (Luke i. 9, 10). The children of God are a praying people, and, under the silent influence of the Holy Spirit, they pour out many silent prayers unto God when His dreadful judgments are abroad in the land—prayers not only for their sinful selves who they feel deserve those judgments, but prayers also for their wicked revilers and persecutors.

S. H.

Men are respectable only as they respect.—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.

A KNOCK-DOWN ARGUMENT.

Infidelity is seated much more in the heart than in the head. A man in health and strength may be a skeptic; but, when sickness and danger and suffering and death come upon him, his infidelity leaves him in a moment. There is no infidelity beyond the grave; for even the devils (or demons—the Devil and his angels) all believe and tremble in their well-grounded fear of the righteous judgment of God (James ii. 19).

An English paper relates the remarkable discomfiture, by an ignorant collier, of Charles Bradlaugh, a notorious atheist and member of parliament (born in 1833 and died in 1891), in one of his infidel lectures. After an atheistic lecture, he called upon any person present to reply to his arguments if they could. A poor and illiterate coal miner arose and said:—“Mister Bradlaugh, me and my mate Jem were both church-members till one of these infidel chaps came this way. Jem turned infidel, and used to badger me about tending meetings. But one day, in a pit, a large cob of coal fell down upon Jem’s head, and he thought he was killed, and oh, mon! he hollered and cried to God! There’s nothing like cobs of coal for knocking infidelity out of a man.” The collier carried the audience with him, for they well knew that a knock on the head by a big chunk of coal would upset the courage and with it the skepticism of stronger infidels than “my mate, Jem.” “Many an infidel has discarded his infidelity and cried to God for mercy in sickness or in danger, both on land and sea; but who ever heard of a Christian turning from his faith in the hour of peril, and forsaking God when death was at the door?”

S. H.

ERRATUM.—In the April MESSENGER, page 114, fourth line from the bottom, “persecuting” should be “presenting.”

EXTRACTS.

Bellville, Ga., December 23, 1901.

Elder Sylvester Hassell—

DEAR BROTHER:—You will find enclosed one dollar for renewal of my subscription to THE GOSPEL MESSENGER. I prize THE MESSENGER, under its present management, very much. I think I will take your paper as long as you are editor, or so long as it is so ably edited, if I am blessed in the future with means to pay for it. I am sorry to learn your collections from subscribers are scarcely paying expenses. I wish the subscribers that are in arrears would send in their dues if able. My best wishes for your family, yourself, your associates, and readers.

H. H. DANIEL.

Richland, Ga., February 24, 1902.

Elder J. H. Fisher—

VERY DEAR BROTHER IN THE CAUSE OF OUR MASTER:—You remember I met you in Fort Worth, Texas, year before last. I became very much attached to you as a minister of our adorable Saviour. I often think of the good preaching I heard at Fort Worth, for, indeed, I was very hungry to hear something that had the right sound, and you did cheer my drooping spirit so much, and now I see you are connected with THE GOSPEL MESSENGER. I don't know of anyone that could so nearly fill our dear and lamented Elder W. M. Mitchell's place as you will. Elder Mitchell was doubly dear to me, for, if I am not mistaken, he preached the first sermon I ever heard from beginning to end, over fifty years ago. How I wish you could find time to come sometime to our country and preach some for us! Find enclosed money order for fifty cents, for which please send me your little book, your "Reasons for Leaving the Missionaries." I have read it long ago, but would be glad to read it again, and, also, there are many others that would like it. Please remember me when at a throne of grace.

Your unworthy sister,

MRS. S. B. MAYO.

Winnfield, La., January 20, 1902.

DEAR BROTHER IN CHRIST:—As it is my greatest desire to read THE GOSPEL MESSENGER, I will enclose one dollar for another year's subscription. I do enjoy the reading of THE MESSENGER better than any gospel reading, except my Bible. I live so far from any of the old Baptist churches that I hardly ever get to go to hear them preach. I was blest to go home in October to the Association. I certainly did enjoy the preaching. That was the first I had heard for several months. It was a feast to my soul to meet with so many of the good old brethren and sisters. Brother Fisher was there from Texas, Brother Peterson, Brother Harris, and four or five other preachers. We did have a gloriously good meeting. I can not say how it will ever be with me again, as I am getting too old to go far from home now. Sometimes I think I am so unworthy to be with God's people—maybe it is all right. Yet, I know He will take care of His children, let them be where they may. If I be one of His, I know He will be my Shepherd. I feel that God has, for Christ's sake, pardoned my sins. My evidence is this: What I once hated, I now love, and what I once enjoyed, I now hate. If I ever knew what is love, I love my

Lord and Master, and I can say I love His people. My love for them is different from the love I have for my worldly friends. If I am anything, I am a Primitive Baptist. I joined them in 1863. I have had many trials and tribulations in this life. I try to put my trust in God, who is the sinner's friend. If I am saved at all, it is through His mercies, and not for anything I could claim on my part. I feel so unworthy of any of His blessings, yet I trust Him for all of His blessings, not that I am worthy in the least, for if I am saved at all, it is by grace alone. Dear brethren and sisters in Christ, I hope to be remembered in your prayers.

Your sister, if one at all,

MARY A. WHATTLY.

Camden, Tenn., January 13, 1902.

DEAR BROTHER:—I send you a money order for one dollar for your paper another year, for it is the best paper I ever saw. It has been a great help to us. It clearly shows the truth.

Yours in hope,

BUD CLAYTON.

Troup, Texas, December 17, 1901.

Elder Sylvester Hassell—

DEAR BROTHER:—The time has come for me to send my remittance for THE GOSPEL MESSENGER for another year, for which find enclosed money order for one dollar. I don't want to keep house without it. I have had a home among the Baptists forty years, unworthy as I am.

Your unworthy sister, if one at all,

MRS. M. J. ALLEN.

Alexandria, Va., February 8, 1902.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed find money order for one dollar to pay my subscription to THE MESSENGER for the present year. I enjoy THE MESSENGER so much, and I do wish your subscribers could be more prompt in sending their remittances for the great spiritual feasts and blessings sent out by you each month. Wishing you many blessings, spiritually and financially, I am,

Your sister, I hope,

(Miss) SUSIE E. IDEN.

Bishopville, S. C., March 4, 1902.

Elder T. J. Bazemore, Kirkwood, Ga.

MY PRECIOUS BROTHER:—I desire to write you a word of approval of your good book. To me it was deeply interesting, entertaining and instructive. I certainly enjoyed its perusal, and am proud to say that I found no sentiment of doctrine or practice not in accord with my own. May God bless the work to the good of His children, and I trust it may have a wide circulation. May God's blessings ever attend you and yours.

Your brother,

R. H. PITTMAN.

Luling, Texas, March 2, 1902.

Elder T. J. Bazemore, Kirkwood, Ga.

DEAR BROTHER IN CHRIST:—Grace, mercy, and peace be unto you and yours. Enclosed please find a post-office money order for two dollars to pay for two copies of your "Autobiography and Book of Sermons."

Send them to A. B. Jeffery, McMayhan, Caldwell County, Texas, and S. B. Owens, Tilmon, Caldwell County, Texas. Your book is read with great interest by the Baptists of this country. I feel myself that I can most heartily endorse it, and you, too, as a man of God. May the Lord bless you, together with your dear wife and children, both for time and eternity. Brother Bazemore, try to pray for me and my dear companion in our old age, and for the poor Baptists of West Texas.

Yours in love,

J. M. BAKER.

SELECTIONS.

THE WORLD ASLEEP.

The whole world is, with respect to a future state, as it were fast asleep. In this night of universal darkness and ignorance, the greater part are dreaming in their sleep, and believing themselves to be broad awake, are verily persuaded that all is *real*, because their dreams are regular. Yea, like night-walkers, they perform the actions of a busy world in their sleep, and, confident that they are in the full use and exercise of their reason, they wage war, they buy and sell, they marry and are given in marriage, and weary and fatigue themselves in this continual dream. Now, who can persuade us in our dream, that either we ourselves are dreaming, or those we talk with in our dream? This is the true but melancholy condition of the most of mankind. They dream, while they think themselves to be awake, and slumber over the day of life, while they seem to exert the greatest activity to obtain solid and substantial good.

Alas! neither admonition or reproof, nor the sad example of ten thousand dreamers who have gone before, can awake individuals till they are led by the hand of death behind the curtain, and made to look at once on a world of spirits. Nor is the general race of slumberers to be roused, till the last trumpet sounds in their affrighted ears, and eternity expands awful and unknown in their staring eyes.

There are, however, a few (and but few, alas!) who are spiritually awake, and whose thoughts pierce through the dark shadows of this dismal night into the light of glory and the regions of bliss. Such look beyond the glittering tapers and deceitful honors, riches, pleasures, and applause, which are the present chase (which should be the shame) and future cheat (which should be the sorrow) of a drowsy world. And yet, in this imperfect state, even they are but like men struggling with the darkness of the night-watches, waiting for the morning light, and wishing for the perfect day. Such, however, are the only persons who have their loins girt and their lamps burning in expectation of the Bridegroom, at whose coming the day will break, and the shadows flee away, and a light, seven times brighter than the noon-day sun, shall shine on them forever. Then, and not until then, shall the darkness pass and the true light, without interruption, shine. While in the dark we wander, while in the gloom we grope, waiting for the longed-for day, we are ready to fall asleep and to spend our time in slumbering thoughtlessness, in drowsy inactivity; but when the day of glory shall spring, when the light of God's countenance is lifted upon us forever, and the noon of uninterrupted communion spreads round us, then, unconscious of the falling

shades, unconscious of returning night, divine strength from the Rock of Ages shall invigorate every power of mind to adore the Most High, with all the ardor of seraphic love, an exercise as agreeable as it shall be uninterrupted and eternal.

JAMES MEIKLE.

February 9, 1759.

NATURAL WEALTH IS NOT HAPPINESS.

A young man conversing on one occasion with a certain millionaire, a Mr. Ridgway, of Philadelphia, remarked to him:

"You are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgway. "I am not aware of any cause for which I should be particularly envied."

"What, sir!" exclaimed the young man in astonishment. "Why, are you not a millionaire? Think of the thousands your income brings you every month!"

"Well, what of that?" replied Mr. Ridgway. "All I get out of it are my victuals and clothes, and I can't eat more than one man's allowance or wear more than one suit at a time. Pray, can't you do as much?"

"Ah! but," said the youth, "think of the hundreds of fine houses you own, and the rental they bring you!"

"What better off am I for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why, I can't eat it, or wear it; I can only use it to buy other houses for other people to live in; they are beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses; in fact, whatever you may desire."

"And after I have bought them," responded Mr. Ridgway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you in an omnibus for five cents, with the trouble and attention to drivers, footmen and hostlers; and as to 'anything I desire,' I can tell you, young man, that the less we desire in this world the happier we shall be. All my wealth can not buy back my youth, can not purchase exemption from sickness and pain, can not procure me power to keep afar off the hour of death; and then, what will all avail when, in a few short years, at most, I lie down in the grave and leave it all forever? Young man, you have no cause to envy me."—*Selected.*

THE LATEST NEWSPAPER LAWS.

Some decisions of the U. S. Supreme Court on this subject are:

Subscribers who do not give express notice to the contrary are considered as wishing to renew their subscriptions.

If subscribers order the discontinuance of their periodicals the publisher may continue to send them until all dues are paid up.

Refusing to take periodicals from the office or removing and leaving them uncalled for is *prima facie* evidence of intentional fraud.

Under this law the man who allows his subscription to run along for some time unpaid and then orders it discontinued or orders the postmaster to mark it "refused" and have a card sent notifying the publisher, is liable to arrest and fine the same as for theft.

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.

MEMORIAL RESOLUTIONS.

The church at Emmaus, while in conference, in January, 1902, appointed a committee to prepare a memorial on the death of Elder L. M. Wimberly, and said committee has adopted the following:

WHEREAS, It has pleased God in the dispensation of His providence to remove from our midst our much-beloved and highly-esteemed brother and pastor, Elder L. M. Wimberly; therefore, be it

Resolved, That in the death of our beloved pastor, we feel that our loss is well nigh irreparable; that Elder Wimberly has been our faithful pastor the past twenty-two years, and we feel and believe that he has ably led and fed the flock of God, which He purchased with His own blood, ever ready and willing to earnestly contend for the faith once delivered to the saints, never compromising with error, but defending the doctrine of God our Saviour in meekness and firmness, with godly reverence and fear.

Dear brethren and sisters, let us follow the example of our beloved pastor. When storms of persecution arose, he stood far above the raging waves, and ceased not to declare all the counsel of God in meekness, love and brotherly kindness, which is so characteristic of the humble under-shepherd of the Zion of our God. Truly, we believe that a great man in Israel has fallen.

Then, we feel to adopt the language of the Apostle Paul (for him), to-wit: "I have fought a good fight, I have finished my course, I have kept the faith, and 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."

Then, dear brethren, let us emulate the example left us by our worthy departed brother in his love, patience, humility, and Christian forbearance, and godly reverence; also, his strict honesty and uprightness, both in public and private matters, whether as neighbor, friend or citizen, thereby setting aside the reproach of this vain and gainsaying world.

Dear brethren, we feel to mourn not as those who have no hope, for we feel that our loss is his eternal gain.

In conclusion, we would say, that we feel that the mantle of our departed pastor has fallen on his worthy son-in-law, Elder C. H. Davis, who succeeds him as pastor of Emmaus church.

Second, that a copy of these resolutions be sent to THE GOSPEL MESSENGER, the *Baptist Trumpet*, and the family of the deceased.

Adopted by the church at Emmaus, while in conference, Saturday, February 22, 1902.

W. B. MATHEWS,
A. T. CHANDLER,
J. C. CHANDLER, *Clerk.*
Committee.

ELD. C. H. DAVIS, *Mod.*
J. C. CHANDLER, *Clerk.*

EZEKIEL J. CHILDRRESS.

Precious in the sight of the Lord is the death of His saints. Death, the common enemy of all mankind, has again visited the peaceful home and removed a loving husband, father, brother and friend. One by one are we being removed from time to eternity. How comfortable, then, to know that "He that believeth in Me, though he were dead, yet shall he live." Brother Childress was the son of Jesse and Jane L. Childress. He was born December 16, 1846, and died February 6, 1902, aged 55 years one month and twenty days. Brother Childress has lived and died in about three hundred yards of where he was born, in Fulton County, seven and one-half miles southwest of Atlanta, Ga. He leaves an aged mother, who is very feeble; also, five brothers and four sisters. He was married to Miss P. G. Willis, his now bereft and sorrowing companion, December 16, 1868. Seven children were the fruit of this happy union—four sons, J. J., J. E., E. F. and J. D. Childress, and three daughters, E. L., now Mrs. T. H. Wells, N. M., now Mrs. White, and Miss F. C. Childress. Brother Childress enlisted in the Confederate Army in 1864 and served until the close of the war in Company I, 42d Georgia Regiment. His war comrades report that he was a good and brave soldier. While lying on his bunk sick at the hospital, it pleased the Lord to reveal Himself to him as his Saviour, whereof he was glad. Brother Childress joined the Primitive Baptist church at Utoy, by experience, August 3, 1889, and was baptized next day by Elder J. H. Cook, where he was held in high esteem as a beloved and worthy member. We, as a church, do fully realize our great loss, as his seat was always filled in time, and never vacant unless providentially hindered. From the clerk's book, that he has kept for the last five years, we see that Brother Childress has been absent only four times. He is sadly missed by Utoy church, and all the Primitive Baptists who knew him, but most of all by his family, who deeply mourn their great loss. May our merciful Father comfort and reconcile them to this heavy stroke of His wise providence, enabling them to see that He does all things well.

Appropriate funeral services were conducted at Utoy church by Elders H. G. Mitchell, D. M. Mathews and Bro. W. D. Webb, in the presence of a very large congregation of people, of whom were his family and connections. Many Primitive Baptists, and several of his war comrades, and many of his friends, were there to pay their kind respects to his memory, after which his body was interred in the Utoy church cemetery to wait for Christ's second coming to receive him to Himself and carry him home to heaven.

Done by request of Utoy church.

S. C. HUFF.

Van Winkle Ga.

 MRS. SARAH BURKS.

Our beloved sister, Sarah Burks, the wife of Elder W. C. Burks, died at their home, in Pottsville, Hamilton County, Texas, on the morning of February 27, 1902, at the age of 81 years and about five months. She was born in Talbot County, Georgia, on the 11th of October, 1820, and was married to W. C. Burks in December, 1840, and they were both baptized at Shiloh church, in Tallapoosa County, Ala., in 1845. So they lived together as husband and wife more than 61 years, and as Baptists, upwards of 56 years. In all this time they

lived as husband and wife in peace, without any domestic trouble, and as members of the church without a blemish on their Christian character. Therefore, we do not mourn for our dear sister as those who have no hope, but feel assured that she, in spirit, is sweetly resting in Jesus. The writer has been acquainted with our departed sister for more than twenty years, and has been pastor of her church for many years, and can say in sincerity that I never knew one more quiet, peaceable and unassuming in her long life and her long church membership. She never caused any trouble, either in or out of the church. We had only to know her to love her, and she was truly a minister's wife, always encouraging our old brother and father in Israel in his ministerial labors. She suffered greatly, but never murmured, but endured with Christian fortitude. She was buried in the cemetery at Pottsville. The writer tried to speak words of comfort to the relatives and friends from Rev. xiv:13, after which she was put in the grave to remain until the resurrection morn. She leaves our aged and afflicted brother, who is about eighty-four years old, to wait a short time longer behind, when he, too, will have to lay his armor by, and meet her, never more to part. She leaves, also, four sons and one daughter, with families, all highly respected, and relatives and friends, all of whom I would admonish to strive to emulate her good qualities. And may God in His mercy prepare us all to live the life of the righteous, and that our end may be as theirs.

W. S. HARRIS.

Will the *Baptist Trumpet* please copy?

MRS. MARIA A. COBB.

Mrs. Maria A. Cobb, daughter of Wm. R. Cherry and his wife, whose maiden name was Ann Eliza Brown, was born October 30, 1845, and died February 24, 1902. She was married November 20, 1872, to Mr. Benjamin F. Cobb, who lives about three miles west of Conetoe, Edgecombe County, N. C. Besides an infant, who died, they had five children, one boy and four girls. Mrs. Cobb was a great sufferer. She had been afflicted ten or fifteen years with some stomach trouble, and then had the grip, which went into pneumonia, and three years afterwards had what her physician pronounced hemorrhage of the stomach, of which she partially recovered, and had bronchitis ever afterwards. Last December she had a slight hemorrhage again, from which she did not improve much, and about the first of February she was taken with the grip again, and grew rapidly worse until she passed away at twenty minutes after seven on Monday morning, February 24th. She had a hope in Christ sixteen years, and loved to talk of His goodness and mercies to her and her family, and to read the Scriptures and religious periodicals and converse on spiritual subjects. She greatly loved the Primitive Baptists, and attended their meetings when she could, and delighted to have them at her home, but she never felt worthy or strong enough to join the church. She was an humble, lovely, and excellent woman. Several times during her last illness she hummed hymns. She was conscious up to a few hours before she died, and except for leaving her family, she did not mind death, as she felt that it would release her from all pain and suffering. Her remains were interred at her home beside those of her infant. I feel sure that, by divine grace, she has entered that better and brighter world, to which the saints are hastening.

SYLVESTER HASSELL.

ERNEST HASSELL HIGGINS.

Ernest Hassell Higgins, the son of J. I. Higgins, was born September 7, 1895, and died November 6, 1901. He was an obedient and dutiful child, and suffered a great deal in his last illness, but was most kindly and faithfully nursed by his parents, brothers, sisters and friends; and he bore his sufferings with a sweet and patient spirit—the spirit of a Christian, the Spirit of Christ. So that we feel assured that he was a subject of divine grace, and, therefore, has fallen asleep in Jesus, and has gone to be forever with the Lord, who most lovingly said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of God" (Luke xviii:10).

R. F. HIGGINS.

Five Points, Ala.

Pilgrim's Banner please copy.

JULIA, ERNEST, AND JESSE WELLS.

Julia, Ernest, and Jesse Wells, the children of Mr. T. A. and Mrs. E. L. Wells, died with scarlet fever in its worst form. Julia died January 3, 1902, aged seven years, one month, and nineteen days; Ernest died January 1, 1902, aged five years, seven months, and fifteen days; Jesse died January 4, 1902, aged one year and seven days. They lived in Fulton County, six and one-half miles southwest of Atlanta, Ga. The oldest and only child left, had the same disease, also, their father and his sister had it. Everything was done for the children that could be done by the best doctors and good nurses, but God in His goodness saw fit to take the dear children to Himself. The children were greatly loved by their parents, and by the families of E. J. Childress and M. M. M. Wells, and by all who knew them. May the Lord ever bless the father of the children with the Spirit of His love, but more especially their mother, who, on February 6, 1902, lost her father, E. J. Childress, by death. The children, like a sweet flower, only budded here on earth to be transplanted to heaven, to show the glorious power of God, "The angles gather such lilies for God." "The Lord giveth and the Lord taketh away; blessed be His name." Then sleep on, dear children, for we believe that in the morning of the resurrection, your sweet little bodies will be raised in the likeness of the blessed Saviour. Then, dear parents, weep not for your dear children, for they can't come back to you, but by the grace of God you can go to them.

S. C. HUFF.

MY REASONS FOR LEAVING THE NEW-SCHOOL BAPTISTS.

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.

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The above is the title of a book written by Elder T. J. BAZEMORE, of Georgia.

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My Call to the Ministry.....	12
Autobiography Continued.....	20
An Address to My Children.....	149
The Faith which was once Delivered unto the Saints.....	160
The Holy Scriptures.....	213
The Gospel Rule.....	234
Discipline.....	255

It has received the hearty endorsement of our leading ministers, and of our dear brethren and sisters generally that have read it. It may be ordered of Elder T. J. Bazemore, Kirkwood, Ga. Price \$1.00.

Send money by money order or registered letter Kirkwood is a money order office.

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Dear Brother Hassell—

Will you say in the MESSENGER that I have yet on hand a few copies of "Reminiscences and Letters of Mary Parker, price reduced since her death to 50 cents; and a few copies of "Meditations on Portions of the Word," price \$1.

Your brother in hope,
Southampton, Pa., November 18, 1901.

SILAS H. DURAND.

I have a few copies of the following books on hand yet:

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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.

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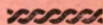
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The Gospel Messenger.

JUNE, 1902.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 24. WILLIAMSTON, N. C., JUNE, 1902. No. 6.

I WILL PRAISE THE LORD.

"I will praise the Name of God with a song." Psa. lxxix. 30.

I often fear I'm nothing, but still I long to see
That I am walking humbly—bear fruit as it should be—
And truly serve my Master, while here on earth I stay,
And seek to know and do His will, and praise Him every day.
O, may I praise Him wholly, while here below I live,
And when I'm sick and dying, Him all the praises give.
But if His sacred justice should assign me to despair,
O, may I be permitted to praise Him even there.
But, blessed thought to think, none e'er did trust His name,
Who ever was confounded; or put to open shame.
But all whom He hath quickened, we hear Him sweetly say,
Shall live with Me in glory in that eternal day. (John xiv. 3).
Feb. 23, 1902. T. M. NEAL. (Texas).

Triune, Tenn.

Elder Sylvester Hassell:

DEAR BROTHER IN CHRIST: I feel that I would like to write a few lines for THE GOSPEL MESSENGER if I can have liberty of thought sufficient to enable me to present the truth intelligently.

The thought that I wish to call attention to is expressed in this language, "Freely ye have received, freely give." Matt. x. 8. It is the language of Christ to His disciples when He sent them forth as "lambs among wolves." He said to the disciples, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

To go forth without purse or scrip, among strangers and even enemies, knowing they would be hated and even persecuted, the disciples could certainly appreciate the encouragement given by the Saviour. They

were, no doubt, ready and willing to go at His command wherever He should send them. But when afflictions and persecutions overtook them, no doubt their carnal natures caused a more severe pain than trials from an external source, for the carnal mind is not subject to the law of God, neither indeed can be. (Rom. viii. 7). But for their encouragement, that they should go on, relieving the sufferings of the sick, etc., preaching the glad tidings of the kingdom of heaven, their Heavenly Master reminds them of this truth, "Freely ye have received." How forcibly the inspired writers emphasize it! The apostle speaks of God as "rich in mercy," and "for His great love." This is the storehouse from which we all have "freely received." God showers His blessings without stint. His delight is in giving in abundance. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord God will hear them. I will open rivers in high places and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." (Isa. xli. 17, 18). Thus the Lord beautifully declares, by the mouth of the prophet, in language familiar to all, how abundant His grace shall be to every poor sinner who hungers and thirsts after righteousness. How inexpressible the joy of one who can realize by faith that his sins have been laid upon Christ, and Christ's righteousness imputed to him, and he, feasting upon the bread of life, is enjoying his first love! Will not a remembrance of this help us to endure sufferings patiently, and give new impetus to our desire to minister to others? Paul could suffer the loss of all (earthly) things for the excellency of the knowledge of Jesus Christ. God said unto Abraham, "I am thy shield, and thy exceeding great reward." (Gen. xv. 1).

Then can the children of God say, "Who is like unto our God?" a God of mercy, love, forbearance, longsuffering, and has so graciously taken us from the darkest, filthiest, loathsome, and most abominable disease, and given us light, cleanliness, inexpressible peace and joy in the kingdom of his dear

Son. "How freely ye have received!" Dear ministers of God, what a grand message you have to declare! Remember the words of Jesus, "Freely give." Let the determination of the prophets, "For Zion's sake will I not hold my peace," etc., (Isa. lxii. 1), be yours; and "Press on toward the mark for the prize of the high calling of God in Christ Jesus." Your troubles are all known to Him. He hears every groan, and every prayer. Cast all your care upon Him, for He careth for you. Then when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Is it not a delightful privilege to anticipate the time when we shall be complete in Christ, not one member left behind? Let us take our Saviour's life for our pattern, and live humble, shewing all meekness unto all men; and if any man have a quarrel against any, even as Christ forgives you, so also do ye.

Brother Hassell, I submit this to your judgment, to do with it as you think best.

May God abundantly supply you with needed grace, and give you consolation in all your trials, is the prayer of one who loves you. Love to all the household of faith.

S. L. PETTUS.

Ripley, Miss., March 17, 1902.

Elder Sylvester Hassell:

ESTEEMED BROTHER: I embrace the opportunity of writing you a few lines to let you know that I have not forgotten you. I am well pleased with the Messenger, and wish every Baptist in America would take it and pay for it. I think I can see a great lack among our people on that line. Some seem to object to our papers, and others say they are so poor they can't pay for them. I know that most men spend more than the price of any one of our periodicals for mere foolishness. Oh, what a shame for our people to act in such a way! I truly hope all your subscribers will pay up and help you to bear the burden of

expenses caused by the publication of the dear Messenger. I am always anxious to get it. I think the question department alone worth the subscription price of the Messenger.

Dear Brother, I would not flatter you if I could. Plain facts are not flattery. I take you to be the ablest man I ever read after. I love your humble, plain manner of writing. O, that all our preachers were meek, humble, Christ-like as you are! I humbly pray God to spare you long and bless you abundantly out of His unswasting fullness.

I think our people generally (so far as my knowledge goes) are in a prosperous condition. Of course there are some churches dull and lifeless; but, generally speaking, they are in a more prosperous condition than they have been for quite awhile. O, that God's people would all wake up to their duty! Paul says, "I beseech you, brethren, to present your bodies a living sacrifice before God, which is your reasonable service." Yes, this is our reasonable duty, and we could do that if we would; I mean, God's people could. I believe we are active in duty, but passive in regeneration, as in being born again we are born from above. Pray for me and mine.

Yours in hope,

JAMES DUNCAN.

Pimento, Vigo Co., Ind., April 8, 1902.

Elder Sylvester Hassell:

I have desired for a long time to write a short article for your paper. I want to address the patrons of your paper, and all others whom it may concern.

From boyhood I have looked upon the "Old School Baptist church" as being the church of the living God, and if so, then the "salt of the earth." Then how necessary its perpetuation!

I am now 69 years old—must soon quit the walks of this life; but, before I go, I want to make this, my first and last appeal to the Primitive Baptists everywhere to sustain Brother Hassell, and all others who may be engaged in the proclamation of God's eternal

truth, that it may be handed down to our children, and to our children's children, to the latest generation.

Let me say to the brethren, in all kindness, that the leaving off of some unnecessary habits would furnish ample means for the above named purpose.

I would counsel the brethren everywhere to love and labor for peace. If I know anything about the Christian religion, the first lesson I ever learned was that I was a sinner; and I hope, also, that I was given a love for peace. I have sometimes been pained, in reading our periodicals, to find a disposition in some to be contentious and unforgiving, showing a want of Christian forbearance. Dear brethren, let me propose a remedy for this difficulty. Turn your eyes within, and see yourself as God sees you. If this does not cause you to exercise a spirit of kindness and forbearance, then I am a stranger to the whole arrangement.

Let me again insist that we hold up the hands of God's under-shepherds. Let me say that I have written this without the solicitation of anybody. I should have written sooner, but was restrained by a knowledge of my inability, and a feeling of unworthiness.

Let me say to you, Brother Hassell, that I have been a reader of your paper for a number of years; have also met you and heard you preach. I have admired your manner and conduct throughout, and have been deeply impressed that you were a lover of peace.

It is now time to renew our subscription for another year. Heretofore you have been sending the paper to the address of my daughter, Beatrice Kester. Hereafter you may send it to my address. Enclosed you will find a post office money order for \$3, \$1 of which will pay my subscription for another year—the other \$2 will be at your disposal.

I now bid you and all the brethren farewell, praying that the God of heaven may go with you through life, stand by you in death, and save you in eternity, for His own dear name's sake.

I. N. KESTER.

Sparks, Ga., Feb. 24, 1902.

Elder Sylvester Hassell:

DEAR BROTHER: Once more I will write you a few lines. I have just received the March number of "The Gospel Messenger," and how full it is of "good things" from the pens of ready writers! How rich and good are the pieces that fall from your pen; also many other sweet writers who speak so comfortingly of the welfare of Zion, and strengthen and encourage each other!

I am yet an invalid confined to my bed. Thus the coming of the Messenger is very welcome and dear to me, as my affliction renders me unable to meet in worship with God's dear people, or hear preaching. May God bless you in sending it forth among His people; may it prove a help and blessing to the saints and to the cause of Christ. I hope those blessed with health and means will pay up to you promptly. I know it takes time and labor, and much mental thought, to edit such a paper.

The years have come and gone, and many trials and much suffering have come upon me since you visited my humble home, dear brother, and spoke in my sick room in the name of Jesus. Yet how often has my memory gone back to that night, and even yet I gather up "crumbs that fell from the Master's table" that night through you.

How I would love to look upon your face once more, and hear you speak in his name! but I fear I never shall. But O, Brother Hassell, is it not sweet and comforting to know that in heaven God's people will be separated no more, but be forever with the Lord? This life is but a fleeting vapor, but that Life to come will last as long as eternity. Neither is there any pain or sorrow there; no heartaches, no sighs nor tears, but one bright eternal day, where are no beating storms, no howling winds, no death nor despair!

O, how wonderful are God's ways!—how merciful and kind He is! How often does it seem I would have despaired if it had not been for God's sustaining

grace, and His sweet holy promises! But how I rejoice to know that God is just as near a bed of affliction shut in by four walls as He is a temple or palace! He goes to the humblest cot the same as a castle if His people abide in one. He can enter a prisoner's cell, and forgive and cheer a sinner's heart where men cannot enter or do the work He does. When man enters he must first unlock the door, but when God goes to that prison cell He enters and none can see. So it is with all sinners saved by grace. All we do is nothing until Jesus washes us white as snow, and cleanses us from all sin. O, that we all could praise God as He deserves! Surely he is worthy to be praised.

My mother has recently been quite sick; while still feeble, she is some better. At times my own suffering is quite severe, but I know that God knows and does all things for the best. He made me. I am His for Him to use as it seemeth best to Him. If it is on a bed of affliction, it is all right. If the way often gets dark now, and I cannot understand it all, perhaps in "the by and bye" I will understand and see the "silver lining." God's ways are not as our ways. There is much we see through a glass darkly here; but when the mists have rolled away, when we enter into the presence of Jesus to dwell with Him forever, all will be made plain. Even now I sometimes taste sweet with the bitter. I can look back through these long years of suffering and loneliness and trials, and, though much has been hard to bear, yet even now I can see the hand and wisdom of God in it all. I can see where I hope I have been led by "still waters" and into "green pastures," in "paths I had not known," in "ways I knew not."

Excuse writing and all errors. I am quite painful and nervous. When you pray for the poor and afflicted ones, remember me, and my parents also.

In Christian love, your little sister in afflictions,

FANNIE K. SHUMAN.

He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

585 Jefferson St. }
 Anacostia, D. C., March 27, 1902. }

Elder Sylvester Hassell:

DEAR BROTHER: Brother Waters still preaches for us every first Sunday, and we have good meetings. Last meeting we were made to rejoice, as a young man in the congregation arose and came forward, gave Bro. Waters his hand and asked a home with us, without even an invitation being extended. His talk to the church was very beautiful. He said he had been a member of the Episcopal church for years, superintendent of their "Sunday School," and had studied for the ministry, I believe; but that he finally became dissatisfied, and condemned with all he had done. Later he came in contact with the Primitive Baptists and heard them preach and found they preached his feelings and his understanding of the Bible exactly, and since then had heard them time and time again, and had longed for a home with them, had often thought he would offer himself, but this time couldn't leave the house till he did. His story was very touching, and many were moved to tears. He was received to be baptized next meeting. I felt more deeply interested, because his experience was similar to my own. The thought came, "Who makes one here and one there to differ from the world?" What boundless mercy, what matchless love! We have much reason to rejoice, amid all the sorrows and trials of life. I do trust the dear Lord may be with us, and that our church may build up. I feel so anxious about it. But I must now close, I began only to write a few lines on business.

I hope your health is still improving, and that you may be spared to defend the precious cause yet many years. With much Christian regard, your sister, I hope,

ARAH ALDERTON.

Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

EDITORIAL.

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

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POLICY AND PRINCIPLE.

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

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

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

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

the unseen; he deeply realizes and recognizes his relationship to his Divine Creator, Preserver, Benefactor and Redeemer.

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

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

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

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

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

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

8. Policy is shortsightedness; the man of policy does not look beyond the present momentary life, and lives as though physical death would be the end

of his existence. Principle is farsightedness; the man of principle, looking beyond the shadows and vanities of time, keeps his eyes upon the tremendous realities of eternity.

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

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

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

selves than in any one else. The most consummate example of policy, set forth in the Scriptures, is Satan, the prince of darkness, who transforms himself into an angel of light in order to deceive and destroy mankind and dishonor God. And the only perfect example of principle, set forth in the Scriptures, is the Lord Jesus Christ, the Son of God, who became the poorest and most sorrowful of men, and submitted to the most painful and shameful of deaths, in order to save His people and glorify God.

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

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

S. H.

NEWSPAPER WARS.

There are now published in the United States about a dozen Primitive Baptist periodicals. And, as it seems to me, about one-half of them speak the truth in love; while contending earnestly for the faith once delivered to the saints, they do not declare non-fellowship for their brethren who agree with them in the vital points of faith and practice, but who differ from them in the use of certain forms and phrases. I am very sorry to say, however, that the other half of our periodicals (or some writers in them), as it seems

to me, speak what they consider the truth in hate, excluding from their fellowship excellent and lovely brethren who agree with them in the essential points of doctrine and order, but who differ from them in some forms and phrases. And it is lamentable to see that some of our papers seem either established or continued chiefly for carrying on these wars among brethren, confusing and dividing the churches of the saints, who otherwise might dwell together in peace and love. The pure and eternal truth of the Scriptures should of course never be compromised, but it should be contended for, yet in the spirit of truth—in humility, gentleness, and forbearance—in the Spirit of Christ. Such a contention will not alienate our brethren from us, and will not divide the churches of Christ into hating, warring, and bleeding factions. All of us see through a glass darkly, know only in part, and prophesy only in part. The wisest and best one among us is not infallible; and we should not imitate the Romish Apostasy in hurling anathemas at all who do not accept all our forms and phrases. The highest gifts of knowledge, eloquence, and prophesy are absolutely worthless in comparison with the humble grace of long-suffering, kind, unenvious, unboasting, unselfish, unirritable, unsuspecting, hopeful, enduring, and unfailing love (1 Cor. xiii.). O, that it would please the God of Israel to pour out upon all His dear people an abundance of His Spirit of life and light and love, and to reunite them as in earlier, better, and brighter times, and to renew the heavens and the earth as He has repeatedly promised in His holy word, and fill them with the Divine glory of His spiritual and eternal kingdom! S. H.

PEACE.

What could be more desirable than peace? To be free from war, strife, and bitter contention, the mind quiet, peaceful, and tranquil, is a happy condition of life, and one that is rarely enjoyed by any who are

dependent upon the elements of the world and the resources of nature to sustain it. But this precious boon is found only in Jesus, who is the Author of peace, and the Prince of peace, and the Lord of peace. He meant a whole lot when He said to His disciples, "Peace I leave with you. My peace give I unto you; not as the world giveth give I unto you." Oh, what sweet, perfect, and permanent peace is that which the Saviour gives to the poor, distressed, sin-sick soul when He so graciously says, "Go in peace, thy sins are forgiven thee." Think what it cost Him to effect that peace between offended justice and the offender! He gave His precious body to be crucified, and died the bitterest of all deaths that His people might have peace with God.

"Peace I leave with you." Jesus does not give and then take away; what He gives is free and forever. The peace He gives is ever with those that receive it—they never relapse into slavish fear of torment in the world to come. We do not remember reading anywhere in the Bible that Jesus healed any person the second time; the cure was perfect and permanent in every case. He never has occasion to do His work over again. The world may give us temporal relief to-day, and we may have need of similar relief to-morrow; but what the Lord doeth shall stand forever. It is a comforting thought to me that no power on earth can rob the children of God of the peace, the sense of reconciliation imparted to them in their experience of God's love and pardoning mercy; whenever forced to a test of their faith and hope in Christ, they find that these gifts abide. They may be, and often are, greatly troubled about the affairs of this life, but they lose no sleep or rest by fear that they may be lost eternally. Jesus has made peace for them on that line, and given it to them. Possessed of the ever-abiding principles, faith, hope and charity, the children of God may say, "I will both lay me down in peace and sleep; for Thou, Lord, only makest me dwell in safety." *Psa. iv. 8.*

It is written, He will speak peace to His people. *Psa. lxxxv. 8.* "And He said unto her, Thy sins are

forgiven." Luke vii. 48. Could she ever have forgotten His words of peace? Jesus had declared to Simon, in the presence of the woman, that her sins were forgiven, and then addressed the same to her, direct. Yes, He speaks not only of His people, but to each of them, the life-giving word that seals them heirs of peace and immortal rest. Blessed peace!

The peace thus given is peace indeed,
Not like the gifts that men bestow;
By this the lawful captive's freed,
From sin, and death, and endless woe.

"My peace give I unto you." It was His peace—His to give—for He had made peace for them.

His peace to give—thine to receive—
Peace purchased with His precious blood;
The peace in which they all shall live
In joyful fellowship with God.

Hear again the sweet words of the great Peacemaker: "Let not your heart be troubled, neither let it be afraid." Why should the children be afraid? "Their warfare is accomplished, their iniquity is pardoned." Isa. xl. 2. Therefore sin can not now effect their eternal ruin, as they once thought and felt that it had already done. They are dead to sin in this sense, and alive to God through our Lord Jesus Christ. The gift of faith enables them to feel and enjoy, in a measure, that they are justified freely by the blood and righteousness of Jesus. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." 2 Cor. viii. 11.

J. E. W. H.

"ONE FOLD AND ONE SHEPHERD."

IDOLATRY.

These are the very words of our Lord and Saviour Jesus Christ.

He not only prayed that His people might be one,

but in John x. 16 says, There shall be one fold and one Shepherd."

Now, it appears to me that this teaches that there is a certainty about this oneness, and that God's true church will remain one until time shall end.

This specially shows that God's true church is a unit. It is one. The different organizations on earth to-day are not Christ's church. They differ from the one fold and from each other.

Jesus did not originate but one institution on earth. The Son of God, who is the only King in Zion, established His kingdom as the work of the God of heaven. They are to have no other gods before them, and hence no other institutions among them. All other institutions, forms, services, altars, sacrifices, offerings and doctrines are not to be tolerated in Israel, but rather, "Ye shall throw down their altars;" "Ye shall utterly destroy all the places wherein the nations ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree;" "And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; Ye shall hew down the graven images of their gods, and destroy the names of them out of that place." Deut. xii 2, 3.

Now this is what I greatly desire to do: I wish to abhor that which is evil and cleave to that which is good. I know that idolatry is evil, and I want to cultivate an abhorrence for it.

What is idolatry?

First. To worship an idol—anything but God—to reverence and adore and use that which God has commanded us to abstain from. Seeking pleasure in disobedience is idolatry; Having set forms, ceremonies, rites, altars, &c., not taught in the Scriptures, but opposed by the Scriptures.

Now as God's elect people of old often fell into this sin, it is highly probable that they yet often do so. But as God's righteous wrath burned against it with vengeance then, even so it is at this present day. And as the Lord's prophets found this as their most heinous crime, and rebuked it first of all; so the

true ministry of our Lord Jesus Christ will do today, and will not seek the applause of the popular side like Ahab's prophets always did.

These Ahab prophets are thicker than the true prophets of the Lord, and you can find them on every hand. They are prophets of idolatry, and do not care to exalt the awful perfections of Jehovah, but rather emphasize the works of men, and do not lay very much stress on God's institution—the church—but exalt the institutions of men. They generally confine their doctrine to the line of some noted human leader. See these principles as they were manifested in Ahab's false prophets. They desired to know if they should go to Ramoth Gilead to fight the Syrians, and the 400 false prophets said "Go up." They somehow all agreed. Zedekiah made him iron horns, and said, "Thus shalt thou push the Syrians, until thou hast consumed them."

But he lied. Yet the others all agreed with him. Sometimes a man has an idea or a hobby and denounces all who do not agree with him. May be he threatens and scares at people, and many that are fearful, weak and ready to faint, accept this leader's words, and he proclaims himself largely in the majority. People learn to imitate him until 400, or more, all agree to the same report. If you then agree to their peculiar notions you will have to play the hypocrite. My dear brethren in the Lord, all this is wrong. I rather think it is a species of Baal worship. Now we should not do that way.

When I go among a people preaching the blessed gospel of redeeming grace, and I find the brethren all running to their preacher to see if he endorses every word I preach, and all apparently having no views of their own until some leader tells them just how it is, and then for me to be popular and acceptable among them, want me to use their little expressions on every prominent point of doctrine, I then see that I must resist the temptation to act the hypocrite, by imitating some boss.

The false prophets of Baal had no real opinions of their own, they accepted the popular view and chimed

in with the imitating spirit of hypocrisy and partiality, just to be with the crowd and said, "Yes, go up, Ahab, you shall prevail." They were idolaters. Truth was worth nothing to them; they liked being on the big side and avoiding persecution.

God's people are a free people. They are to stand fast in the liberty wherewith Christ has made them free. A preacher ought not to be hobbled and intimidated in his preaching. A Congressman is not to be called in question for his speech in the House, and this is to prevent his being intimidated from expressing his honest convictions for the good of the government. So God's ministers in a higher and better sense are to fearlessly express their sincere and honest convictions on all questions pertaining to the good of the Lord's house, without being tempted or intimidated by a court of false prophets, and not attempting to imitate some erratic dictator.

Oh that we might, like Micaiah of old, though we have to oppose and even denounce the most prominent ones, and even differ from all who are near us, tell the whole truth and show them that, "Now, therefore, behold, the Lord hath put a lying spirit in the mouths of all these thy, (Ahab's) prophets, and the Lord hath spoken evil concerning thee." I Kings xxii. 23.

To be sure they might reply and say, "Why, then (if God put the lying spirit there) doth He yet find fault, for who hath resisted His will?" But I would answer like Paul and say, "Nay but, O man, who art thou that repliest against God?"

Micaiah was God's humble prophet, and he was denounced for his faithful testimony, and smitten and ordered back to prison, because he did not imitate the other prophets, and could not speak the words that would please the overbearing King. I fear today that the Lord has put a lying spirit in the mouth of all the prophets that are emphasizing what Ahab and human power can accomplish instead of preaching the power and shining perfections of the eternal God.

Away with the idolatry that man of his power can

do all the commandments of God. Dear old Elder Wm. Mitchell emphasized this point once in an article headed, "Whence Cometh Obedience?" and showed that it was from the Spirit of the Lord. But if we use gentleness and moderation and cultivate kindness, and would not imitate those idolatrous false prophets who told Ahab of his ability to go up, and smote with harshness God's poor and afflicted prophet, how much better it would be!

What I mean to say now is this, that the union and agreement reached by hypocrisy and imitation of leaders who have a fleshly axe to grind, is not the oneness that I plead for, but on the other hand it is idolatry and is of the false side of Israel. I do earnestly entreat all the Old Baptists to hear me on this point. I feel it deep down in my very heart and soul to say with a trumpet voice, that we must not throttle each other, try to scare each other, nor hire each other to our sides, but knowing the terror of one ever-living God of the whole earth, let us persuade men. I am for unity, but not of the Baal kind. Four hundred of them were a perfect unit, but it was in idolatry and false doctrine and practice. We are certainly imitating the Baal side when we try to intimidate a dear minister to get him to preach to please us, and when we speak harshly of him because he can't see every point as we do. Gentleness and love are the weightier matters. Harshness and bitter denunciation come from the Baal side as sure as the true God of Abraham reigns in Israel to-day. An overbearing spirit that thinketh evil and will not bear with his brethren is not charity. The Baal prophets were not willing for Elijah to remain in the land. They kept poor old Micaiah in prison and fed him on the bread and water of affliction.

So I fear that in bitterly opposing and denouncing each other we are acting like the Baal prophets and Ahab did, and that if the real truth is fully known, those who are doing it have a few fat idols about, and these are the things they are working to uphold. Watch out, precious brethren, if we would pull out the mote out of our brother's eyes, Oh! let us then

be certain to get all the trash out of our own eyes first. If we do not, we are hypocrites, says Jesus. "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see] clearly to cast out the mote that is in thy brother's eye." Matt. vii.7.

Suppose a case. Here is a man who has worked hard on his twenty-acre patch of corn all the year. He has plowed it, hoed out the weeds, grass and burrs, &c. Just as he is plowing it the last time, a gad-about townsman rides up and says, "Say, if I were you, I would throw that crop all away. I would tear down the fence and plow up every stalk of corn in that field."

"But why would you do that?" says the farmer.

"Oh, don't you see yonder, you have some weeds in it? There is a bunch of grass and there are some burrs, and for my part I would rather have no corn at all than to have it raised in a field where grass and such like grow."

"But my friend, look here. This is all the crop I have, and if I lose this I have none. And it's true I dislike burrs and grass and have been proving that by hard work, killing and cutting out all I well could, and now because I have just left a little bit, you want me to lose my entire crop. How is your garden that you were raising near your house in town?" says the farmer.

"Oh well, I have just let it go. It had so many weeds and Johnson grass in it I threw it out," says the townsman.

"Well, then, it is a plain case," says the farmer that I am succeeding in my line better than yourself, for I have some corn nearly matured, and I believe if I do not quit (faint) I shall gather a reasonably good crop in due season. So good morning, I must be at my work."

Now, dear brethren, here it is. We are to work out our own salvation (crop) with fear and trembling, for it is God that worketh in us to will and to do. Therefore let us cut out the weeds by the way, dig down the burrs of sin and idolatry that lurk in our flesh. Let us break down the idol altars of false

doctrine by preaching the pure and holy gospel truth. Let us cut down the weeds of strife, wrath, anger, malice, fornication, adultery, emulation, sedition, heresy, murder, envy which often would grow to manifestation to the injury of the crop. They need cutting out lest they manifest themselves to the injury of the crop, and thus we fail to gather the increase.

Let patience cut out haste, let love overcome and weed out hatred; let virtue plow up lust, kindness do away with wrath, and so on and on, until the final harvest shall come. We will not utterly kill out every weed (sin), for we cannot live perfect, but by the kind providence of the sunshine and rain of God's grace we may overcome evil with good to the extent that we may raise a reasonable crop and at last hear the "Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

Let no man deceive you, then, and cause you to lose that which you have wrought. Hold fast that which thou hast. God has blessed your church and work in years gone by. Hold fast; He will come and will not tarry, and will give every man according to his works. Therefore, cast not away your confidence which hath great recompense of reward. Let no man cause you to throw away your church and life work, and lose all the crop because forsooth you have not been perfect and have often been made to weep over your own imperfections, and look back to where you have left some weeds (mistakes and sins).

But these weeds cannot utterly destroy the crop. The dear Lord saw your motive, and while it is true the weeds are worth nothing, and hinder to some extent, yet they will not prevent the harvest and a final and full blessing (reward to you).

The harvest is drawing nigh. Now is our salvation nearer than when we believed. Therefore let us hold fast to that which is good.

For one church or Association to cut off a whole church or several churches as in hopeless disorder for some wrong they have done, is like tearing down the fence and plowing up a crop because a few burrs and weeds are found in it. Such is human folly.

It is true that a field, by continual neglect, may grow up in weeds all over, but such a thing never occurred in a moment. Therefore let us be patient and see what the Lord will do.

Finally, I plead for a oneness on reasonable grounds. Not on the idea that our human judgment is a unit on all points. No, indeed. But in accepting the one spirit, one body, one calling, one Lord, one faith, one baptism, and one God and Father of all. That we are a unit on the vital points—love, kindness, the plan of salvation, wholly by grace. That Jesus built and authorized one and only *one organization* on earth to direct us away from idolatry unto the only acceptable and gospel service, and that all other organized or co-operative institutions are human and of men, and promote idolatry. Christ's church is a lovely and beautiful woman, without any handmaids.

The church of the Son of God is a single house, without side chambers and back rooms.

The dear old church of the Lord Jesus is a single mountain in the valley, and higher, grander and more sublime and majestic than all human built hills of man's wisdom; and God's holy presence, without thunder, smoke or earthquake, dwells in this holy hill of Zion.

In this institution of lovely simplicity, adapted to the ignorant and wise, to the rich and poor, to great and small, the wonderful doctrine of God's Almighty Supremacy over all things is manifest. There God is seen as great and awful, and there we have no other gods before us. There we are to declare Jesus—His blood and righteousness—as the hope of poor sinners. We are to preach His authority and commands to the inquiring, exhorting them to good works and to faithful living in the vineyard of the Lord.

Thus the Lord's people are to be saved by preaching, and brought to oneness in the church, and live on a common equal footing, and the Good Shepherd thus reigns o'er them, and they "Are fair as the moon, clear as the sun, and terrible as an army with banners." For it is surely here that our text is fulfilled, "One Fold and One Shepherd."

J. H. F.

P. S.—As some one might misunderstand my reference to the lying spirit put in Ahab's prophets, I will say that I think it was like hardening Pharaoh's heart, and was a strong delusion, as Paul says, "God shall send them strong delusions to believe a lie," because they have pleasure in unrighteousness," &c.

God permitted the lying spirit to do what he (the spirit) wanted to do, and allowed it as a chastisement to Ahab as God had previously decreed, and Elijah had prophesied of Ahab. So this was God's chosen way to punish Ahab for all his wickedness, to turn him in with the lying spirits, and thus God has often dealt with His own nation when they continually persecute His chosen, as Saul did David, as Ahab did Elijah and Micaiah, and as Judas did Christ. I think it is the most wicked thing on earth to persecute and try to injure, through misrepresentation, a poor cast down, humble and afflicted servant of the Most High. How mysterious is the way that God often punishes those who do it! How glad I would be to see all such disappear from among us, and that brethren, who may write or talk over differences, might do so kindly and frankly.

J. H. F.

A QUESTION OF ORDER IN NORTH ALABAMA.

A highly esteemed brother writes me:—"Suppose a church excludes an Elder for heresy, and his exclusion causes a division in the Association, and divides some churches. One side goes to an extreme upon the eternal manhood of Christ and the absolute predestination of all things; the other goes to the extreme of making the preaching of the gospel a means of quickening the dead sinners into spiritual or eternal life. There are four Associations in correspondence with each side of this divided Association; that is, each one of these wings is in correspondence with four different Associations. Those brethren that have been off on the manhood of Christ and the predestination of all things are now willing to leave off all expressions that give offence to their brethren and come back and let the past be the past; but some of the brethren on the opposite side want all they have baptized since the division to be re-baptized, and all ordained to be re-ordained, while they themselves are not willing to make any concessions although one side was as far off on doctrine as the other. Would it not be better for them to accept the baptisms and ordinations of the opposite party, though some were baptized by the excluded Elder? Would not such a course be in keeping with the past histo-

ry of the Baptists? If we undertake to correct all irregularities, when would we, if ever, get to the end? Brother Hassell, I wish you to give us an article on the above through the Messenger."

We here see how Associations and formal and responsible correspondence between them (which are of modern and human origin, and are entirely unknown in the Scriptures as having the slightest authority to settle questions of faith or practice) have spread this lamentable trouble in one church not only to all the other churches of that Association, but also to at least eight other Associations, and seem likely to make the confusion and division permanent! In regard to the position and attitude of the two opposing sides, one side verges towards the extreme of docetism and fatalism, but are now willing to give up all their extreme and offensive expressions and to dwell in peace and fellowship with their brethren on the other side again; but the other side verges towards instrumentalism and arminianism, and are not willing to give up any of their extreme and offensive expressions, nor even to fellowship the first side unless the latter re-baptize all who have been baptized and re-ordain all who have been ordained by that side since the division.

It seems to me that in the light of the Scriptures, and also according to Baptist custom, there would be no trouble in deciding that the conciliatory attitude of the first side is right, and the unyielding attitude of the second side is wrong, and that the latter ought also to abandon their extreme and offensive expressions, and again dwell in peace and fellowship with the brethren of the first side without requiring any re-baptism or re-ordinations except that those immersed by the excluded Elder should be baptized. We read of no re-ordination in the Scriptures, and of only one occasion of re-baptism (in Acts xix. 1-7), in which case the Apostle Paul re-baptized twelve disciples at Ephesus who had been baptized, (perhaps by some professed disciple of John the Baptist) unto John's baptism, in ignorance of the Holy Ghost and in unbelief in Christ. Many of the churches mentioned in the New Testament had doctrinal or practical errors, and yet re-baptism or re-ordination is never commanded by the Holy Spirit for the cleansing of those churches—they are simply required to confess and forsake their errors, and come back to the paths of truth and righteousness. We do not know, and it would be impossible for us to correct all the irregularities in all the Primitive Baptist churches in the world, especially if we had to trace the churches back to the Apostolic age. But there is no mention, in the Scriptures, of the baptism of any person by an excluded Elder, and no intimation that such a baptism would be valid. It would, therefore, seem the scriptural teaching that all persons who have been immersed by the excluded Elder should be received and baptized by church authority. If the faction of his own church that followed him is recognized as a church, then of course his baptisms have been valid; and perhaps, under all the circumstances, for the sake of ending this complicated and protracted and destructive war, the validity of his baptisms should be admitted. But for associational discipline in the matter, it is most likely that this distressing confession and division would have been far less widely spread and far less lasting.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Why did spices, balm, and myrrh form so large a part of trade in ancient Israel and Egypt? A. Because these substances were used a great deal in ancient Israel, and far more abundantly in ancient Egypt, in embalming the bodies of the dead, so as to preserve them from decay; and this fact shows that these ancient people believed in the immortality (or everlasting existence) of the soul, and in the resurrection of the body.

2. Q. Are all human beings descended from Adam and Eve? A. So the Scriptures everywhere affirm or imply (see especially Gen. ii., v., x., xi; Acts xvii., 26—in Gen. ii, the Hebrew word rendered "man" is Adam).

3. Q. Did all human beings sin and fall in Adam? A. According to the Scriptures, they did (Gen. iii; Rom. vii. 1 Cor. xv. 22).

4. Q. Are all human beings accountable to God for their sins? A. They are (Rom. 1, 18-22; ii. 1-16; iii. 19; xiv. 12; Rev. xx. 11-15). Nothing but the blood of Christ can atone for sin or cleanse from sin (Matt. xxvi. 28; John i. 29; Rom. iii. 20-26; 1 John i. 7).

5. Q. Does God cause or compel any human being to sin? A. No; God is essentially, infinitely, and unchangeably holy, and does not even influence or tempt any one to sin (Levit. xix. 2; Psalm cxlv. 17; Isa. iv. 6. Rev. iv. 8; James i. 13-15; 1 John i. 5-10; ii. 15-16; iii. 1-10). Instead of compelling human beings to sin, God forbids, threatens, hates, resents, and punishes sin, if unatoned for and unrepented of, with everlasting torment (Gen. ii. 17; iii.; Exod. xx. 1-20; Mal. iv. 1; Matt. xxv. 41, 46; Mark ix. 43-48; Luke xvi. 23, 26; 2 Thess. i. 6-10; Rev. xiv. 11; xxi. 8).

6. Q. If God does not influence human beings to sin, why does Christ teach His disciples to pray—"Lead us not into temptation, but deliver us from evil" Matt. vi. 13)? A. In this petition Christ teaches us the great power of our spiritual enemies, and God's infinite power in control of them, and our own great weakness and dependence upon Him for deliverance from them. It is a deep, humble, and fervent cry to our Heavenly Father, who is the God both of providence and grace, to save us from the flesh, the world, and Satan, His and our enemies, to save us from sin and ruin, as He alone can do. It is a sincere and earnest supplication to God to so order the circumstances of our lives that we may not be suffered to be tempted above what He will give us grace to withstand (1 Cor. x. 13); and those who feel this cry in their hearts will certainly watch against temptation and try to keep away from its influence (Matt. xxvi. 41; Prov. iv. 14, 15).

7. Q. Have we any right to charge any sinful thought or word or deed of ours upon the foreknowledge or predestination of God or His withholding of His grace or Spirit from us? A. The Scriptures nowhere intimate that we have the slightest right to do so; but they everywhere maintain that our sins are our own and are inexcusable and deserve the righteous and everlasting condemnation of our most holy Creator, Preserver, and Benefactor—that, under the sentence of His perfect law "every mouth may be stopped, and all the world become guilty before God," (Romans i., ii., iii).

8. Q. Where was Patmos? A. A poor, volcanic, rocky island, about ten miles long and six miles broad in the southeastern part of the Aegean Sea or Archipelago between Greece and Asia Minor, about 29 miles west of Asia Minor. It with other islands in the Mediterranean and adjacent seas was used by the ancient

Romans as a place of exile. The Apostle John was banished to Patmos about A. D. 95 by the heathen Roman Emperor Domitian, who was assassinated in his own palace the next year and was succeeded by the Emperor Nerva; and it is said that the latter released John and allowed him to return to Ephesus. While John was in banishment on the island of Patmos "for the word of God and the testimony of Jesus Christ" (Rev. 1. 9), he was in the Spirit on the Lord's day, and saw wondrous scenes and heard wondrous words unfolding to him the future temporal and eternal history of the church and of the world, which he was commanded to write an account of for the instruction, admonition, and consolation of the people of God to the end of time, and which he did in the book of Revelation.

9. Q. What are your views of Rev. ii. 4-5.—"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent?" A. This is a part of the message of Christ to the church at Ephesus (in Asia Minor). He commends that church for her works, patience, sound doctrine, and perseverance, but censures her for her coldness and slackness—her coldness in leaving her love of Him, her heavenly Bridegroom, not loving Him as she had done when first brought to a knowledge of His salvation (Paul's Epistle to the Ephesians is more full of love than any of his other Epistles), and in loving self and the world more than Christ; and her slackness in doing the works that are the fruits of love, crucifying their sinful, selfish, and worldly propensities, attending upon His word and ordinances, forbearing and forgiving one another, and ministering to His afflicted and destitute saints. And Christ plainly warns this orthodox, but almost lifeless church, that unless she remembers from whence she had fallen, and repents, and does her first works, He will come and remove her candlestick out of its place—that is, take away her visible church-state, as He had that of the Jewish church, when she rejected Him. (Matt. xxi. 33-46; Rom. xi. 17-20). The church of Ephesus graciously heeded this tender and solemn warning, and her candlestick was not removed, her visibility not destroyed, until about a thousand years afterwards.

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 those things, even they shall understand the loving-kindness of the Lord." Psalm cvii. 8, 43.

MINISTERING UNTO CHRIST (Matt. xxv. 31-40).

Dr. T. J. Barnardo, a physician in Heriot's Hospital, Edinburgh, Scotland, (which is not only a hospital for the treatment of the sick but also a home for the support and education of poor fatherless children) gives the following interesting account of an experience of his last year:

"It was a murky evening at the close of September, and the outlook was dreary. A few splashy drops of rain fell occasionally, and the muddy streets were most unpleasant for pedestrians. Truly an uninviting night on which to be abroad! I was return-

ing home from a business meeting, and I was so engaged in thinking that I hardly noticed that, as I left Moorgate street station, a timid little voice began to assail my ears. 'Matches, sir,' it said in a curious persistent whine. I walked steadily on, but the voice followed, challenging my attention. The speaker must have been a diminutive little match-seller, for the sound was near the ground. Again he repeated earnestly: 'Two for a half penny! Two boxes a ha' penny! Buy 'em, sir!' Then after a pause he resumed: 'Could give you three boxes for a ha' penny, but there ain't much profit!'

"That curious chant with its curious comment at length checked my progress. My thoughts were effectually broken into. I stopped, and at a glance took in the scene and the speaker at once. I saw a sight common enough, alas, in a great city—a little street-vender, shoeless and stockingless, his bare feet well mudded, his trousers ragged, his jacket torn. Trousers and jacket were all he had to cover him from the drizzling rain and shivering fog. A queer little old patched cap was perched on one side of his head. He was nine years old but of stunted growth. 'Sold much to-day?' I asked. He shook his head. 'Six boxes ain't much—only three half pence (three cents) for the lot.' 'Who sent you out?' 'Mother.' 'And why does mother send out a little chap like you?' 'She can't help it; she's very bad off.' 'Where is she?' 'Home.' 'Anybody else there?' 'Sissy.' 'How old is she?' 'Six! She's a good deal smaller than I am.' 'Do you make much money?' 'Sometimes, but not often. Yesterday a nice gentleman came along, and he says, "you *are* a poor little chap," and he gave me a shilling. O! he was a nice gentleman, he was!' 'Why don't you go home with your three half-pence?' I asked. 'Tain't no use going home with less than a sixpence,' said the boy. 'Well, now,' I said, 'Tell me where your mother lives.' '13 Plough Court, Banner street,' was the prompt answer. I knew Banner street, and that the place was not more than ten minutes' walk away. 'Come on with me,' I said, 'and I will see your mother. I am a doctor, and perhaps I can be of some benefit to her.'

"We soon reached Banner street, and a dingy, pestilential-looking court, lined on each side by tumble-down two-story houses, reeking with slime and neglect. No. 13 presented a set of creaky and very filthy stairs. We climbed up and up and up, until at last we reached a back room on the top floor. The boy ran in first while I waited outside. Only a minute elapsed when the door was opened, and in response to a muffled 'Come in, sir,' I entered. The room had no furniture. There was no chair to sit down on—no table to fill up the bare floor space. Yet there was a marvelous air of peace and even of comfort in that empty garret! Everything was wondrously *clean*. I soon saw a figure lying near a window on the floor on a heap of rags. It was that of a poor, decent-looking woman. She was a widow of about 45 years of age, and had injured one of her lower limbs, and the sore had become a great ulcer rendering her helpless. By her side stood a little girl of about six years of age—'our Bess,' her mother called her—a bright, winsome little lassie. But Billy was the bread-winner. He it was who kept the wolf from the door. It was he who had boldly gone into trade to try to supply mother, sister and himself with bread. Deeply affected, I listened to the simple, homely, heroic story. The finest heroes are home-span, and Billy Rider was one of them. 'Why, I asked the woman, 'did she not

go into a hospital?' 'What would become of the children?' said the poor woman. 'Billy might do for himself, he is a brave lad! But our Bess—' And here the poor soul fairly broke down in tears. 'Well, then,' said I, 'why not try to get the children into some home or refuge, while you are taken to a hospital and properly treated?' 'Ah, yes, sir,' replied she eagerly, that's what I *would* like; but then I don't know how to set about it. I have been praying to the Lord all the time I have been here to take care of the children, and to keep our Bess from the streets.'

'Then I told her that I had the care of 5,450 poor little destitute boys and girls, the largest family in the world, and that I would take Billy and Bess into the Home, and have herself taken to the hospital for treatment. With tears pouring down her cheeks, she called her children to her and cried, 'I told you God would hear me, and now you see He has.' I felt humble, encouraged, and thankful to God for thus giving me the privilege of ministering to one of His afflicted and praying people."

S. H.

EXTRACTS

Wait, Ala., January 27, 1902.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—Enclosed please find one dollar for a renewal of my subscription to THE GOSPEL MESSENGER. I am well pleased with THE MESSENGER in every particular, as it teaches just what I believe to be the truth taught in the Word of Inspiration, and feel to hope that we have the witness within ourselves which enables us to discern the truth of the gospel of Christ and which enables us to rejoice in hope when we read the testimony of those who have like precious faith. O! what a precious Saviour we have, who died to redeem us from all sin and to make us priests and kings unto God, and give us a bright and happy home in the realms of eternal day, [where no sickness, sorrow, pain or death will ever come.

A. J. NORRIS.

Ocilla, Irwin Co., Ga., March 30, 1902.

Elder J. H. Fisher, Graham, Tex.:—

I feel impressed to write you after reading in the March number of THE GOSPEL MESSENGER so many lovely pieces. We are strangers in the flesh but I feel sure we must have gone to the same school of grace. I am going to say this much about our Messenger. It is doing more good of late than it has for the past ten years among all conservative, orthodox Primitive brethren. I do hope all will pay up promptly and enable you and Brother Hassell and Brother Henderson to run it on.

Some will oppose writing, some will oppose good preaching. Some found fault of Christ's doctrine, so we need not be surprised at the course of some men. The true Spirit will cut its way.

I have been working for the Messenger the past eight or ten years, and will speak up for it until my time comes, and that will be soon at the longest. I am 56 years old and have been feeble, but am some better. I am now married to my third wife.

Your unworthy little brother,

WM. PAULK.

Manassas, Ga., March 31, 1902.

Elder S. Hassell:—

VERY DEAR BROTHER:—Noticing the time that I have paid on the Messenger has run over three months, I have decided to send two years' subscription instead of one, though I would have sent the money sooner but my family has been sick, one nigh unto death; yet the good Lord was kind and merciful to us, and we are again in usual health, for which I desire to praise and extol His great and good name. It does seem to me that the Messenger gets better. The March number has been a perfect anthem from beginning to end.

I often think of the almost dying words of the lamented Elder Respass, that he wanted the Messenger to continue, and true to its name, it does seem to continue, as well as a peacemaker. I can't understand why every earnest seeker after gospel principles does not read it, for to me at times it does not seem like gleanings but it comes in handfulls and bundles ready for use once a month for the simple sum of \$1.00 a year. I am brought almost face to face with the true lovers of truth who weep when they of Zion say her glory is departed. Oh! could it be the Lord's will that the Lord's people everywhere could be drawn together and speak the same things as do the contributors and editors of the Gospel Messenger! We ought to exercise more charity towards each other, and strive harder for the things that make for peace. This we can do by attending to our own business and sweeping our own houses, lest we be called meddlers and busybodies. Let us all try to bear about in our bodies the marks of the dying of the Lord Jesus. This should be in our talk, in our transactions with the church and the world in our every day deportment of life, remembering all the while that we cannot harmonize the church and the world together any more than we can serve two masters at the same time; but we can live so that we can invite the Lord's people to come out from the world and enjoy the good of the land,

Yours in sweet confidence,

J. R. CALLAWAY.

Butler, Ga., Feb. 28, 1902.

Elder Sylvester Hassell:—

DEAR BROTHER:—I enclose one dollar money order to renew subscription to the Gospel Messenger.

I still enjoy and appreciate the Messenger, as it is so comforting and instructive. I think it all its name implies. Bro. Hassell, it may be that there are getting to be too many Baptist papers; if so I don't feel yet that it is the Gospel Messenger, as long as you keep it up to the standard that it is at. I sincerely hope that all who owe you will remember you and aid you to continue its pub-

lication. I myself don't feel like I ever spent money more profitably; and were I the only one benefited I would feel that I was well paid.

I do love and esteem you and Brother Henderson as highly gifted servants of the Most High God, and desire if it be His will that you may be spared a long time to wield your able pens in defence of His eternal truths in love.

Now I desire that you remember me at a throne of grace if you can have a spirit of prayer for one that feels to be the poorest of the poor and weakest of the weak.

In Christian love to you and all the household of faith,
Mrs. C. MILLIRONS.

Huntington, Ind., Route 3, Feb. 28, 1902.

DEAR BRO. HASSELL:—Find \$1.25 enclosed for renewal of Messenger. I am still highly pleased with the spirit of your paper, and pray God to spare you long to fight the good fight of faith. We are living in a dark day, but eternal light and deliverance await us.

Your brother in Jesus,

GEO. A. BRETZ.

Falmouth, Ind., Nov. 5, 1901.

Elder Hassell:

DEAR BROTHER.—Enclosed find one dollar for another year's subscription for the Messenger. I love to peruse its pages for the instruction and comfort it gives to every lover of truth.

May God in His great mercy keep you and guide you to comfort His people.

ELIZABETH CUMMINS.

Station Camp, Tenn., March 30, 1902.

Elder S. Hassell:—

Your paper gives me the most satisfaction of anything that comes to hand. We have been taking it since 1882, and have found nothing in it until now that needs to be mentioned but what accords with the Book of Inspiration. We desire, if the means were at hand, to do more for it. In these days, when churches claiming the Bible to be the standard are deviating in so many ways, it is our duty to propagate the truth according to the Scriptures. And may the author of all good put it in the hearts of all His followers to maintain the truth as it is in Christ, and may the blessings that will tend to strengthen the editors be afforded.

In some faint hope of a better state this letter is sent.

Wm. W. Douglass.

Mrs. Alla Brigance.

Mrs. Susan Nuckolls.

Edgewood, Texas, March 14, 1902.

Elder S Hassell:—

DEAR BRO:—Please find enclosed postoffice money order for one dollar to renew my subscription to The Gospel Messenger, that has come promptly every month; and I heartily endorse its sentiments and the doctrine that is set forth in it, and also the spirit it is conducted in. I endorse your views on predestination and would to God that all our people would speak the truth in love as yourself and Elder Fisher, of Texas, have done.

May God give you His grace to still speak the truth in love, for Jesus' sake, is my prayer.

Yours to serve in gospel bonds,

W. W. SLAUGHTER.

Yoakum, Texas, March 6, 1902.

Dear Brother Hassell:—I see that my subscription has about expired for the Gospel Messenger. Please find enclosed \$1.00 for same.

I've been taking it twenty-one years. I don't see how I could get along without it; It comes heavenly-laden with good news from the brethren and sisters. I hope, when I pass away, that some of my children will keep it up.

Your sister in Christ, though unworthy,

Mrs. M. A. E. GUTHRIE.

Great Cacapon, W. Va., March 21, 1902.

My Dear and Precious Brother in Christ:—Enclosed find one dollar to pay for the precious Messenger, in which we do so much love to read its lovely editorials and precious letters that are written by many dear ones whom I never expect to see in this world, but some time hope to see them in the glory land where parting will be no more. Come to see us, Dear Brother, if possible, this summer. We would be delighted to see you.

Your sister in hope,

SILVIE NOLAND.

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.

MEMORIAL RESOLUTIONS ON THE DEATH OF ELDER M. F. HURST.

Crooked Creek Church, March 1, 1902.

Whereas, It has pleased the Lord in His all-wise providence to remove from our midst our beloved brother and pastor, Elder M. F. Hurst:

Be it therefore Resolved,

1. That we as a church feel most keenly the great loss to us as a loving pastor and, we believe, a safe leader.

2. That we feel to thank God for the gift of such a man, and for the life and example, and also for the blessed hope he manifested in his last illness of his acceptance with God, and of the blessed assurance that there was a crown of righteousness laid up for him in heaven.

3. That this church pray our blessed Master to give us the mantle of Brother Hurst upon another one of God's servants who may go in and out before us to feed the flocks of God, to comfort the Zion of our God, and contend earnestly for the faith once delivered to the saints.

4. That a copy of these Resolutions be spread upon the minutes of our church and copy sent to the widow of our beloved brother, and also a copy sent to The Gospel Messenger.

J. HUDSON,
W. R. CARTER, } Com.
T. J. BRANNEN. }

ELDER D. J. LAMB.

Elder D. J. Lamb was born Nov. 2nd, 1824; in Emanuel Co., Ga., and died Oct. 20, 1901. He united with Canooche church by letter from Bethesda church, Jefferson Co., Ga., March 6th, 1869. He however, had served Canooche church since 1861, and continued to serve it and other churches as a faithful pastor for many years. A more faithful man and more devoted to his calling we never knew. He went and preached Jesus to the people as long as his physical strength would admit it. He was married twice, and his second wife, a dear sister in Christ, and several children, survive him. A short time before his death he called his dear wife and children around him and told them that he was passing from death into life, and spoke encouragingly to them, and endeavored to impress it upon their minds that there is a living God, and prayed to the Lord that the next breath might be the last, though it was about one week after before the final end, when we verily believe he really did pass out of death, as he said, into eternal life. There could be many pages written to this dear servant's praise; but, as we are not able to tell it all, we will close this notice by saying that we trust the living God, in whom our dear old brother and father trusted, will bless his dear widow, our sister, and his children, and lead them as He did their husband and father, in righteousness and peace in Jesus. And may the churches for whom he so lovingly and faithfully labored take heed to his kind and fatherly admonitions, and, as he did, fight the good fight that they too may in the end receive from the Lord the crown of righteousness that is laid up for all that love His appearing.

Apostolic Primitive Baptist and Religious Banner please copy.

J. R. HILL,
J. W. ROUNTREE, } Committee.
H. TEMPES, }
Appointed by Canooche Church.

DEACON JOHN F. MOON.

The subject of this notice was born in Walton County, Ga., in 1830. His parents moved to Cobb County, Ga., in 1836, where he was reared with no special educational advantages, yet his acquired abilities, combined with sound judgment and practical directness of thought, rendered him prominent and useful as a neighbor and citizen. He was a man of great candor and a firm friend; was stable and unyielding in his religious persuasions, holding the mystery of the faith in a pure conscience.

His mother died when he was 14 years old. Eight brothers, and his father, Jackson Moon, who purchased to himself a good degree and great boldness in the faith as deacon of the Primitive Baptist church, at Powder Springs, Ga., preceded him to the spirit land, leaving one brother, Elder I. N. Moon, a very worthy and acceptable minister, and two sisters who are orderly Baptists.

He was married in 1856 to Miss Sophronia Adeock, also of Cobb County, and settled in Paulding County, where they enjoyed the comforts of a good home, and lived happily together through the vicissitudes of a half century. After a lingering illness, he died of cancer on the face, Feb. 6, 1902, aged 71 years and 9 months, leaving an aged companion to endure this trying ordeal, and six children, whose moral rectitude bespeaks the well ordered walk and pious precepts of their departed father.

He and wife joined the church at New Harmony, Paulding County, Ga., June 6, 1885, were baptized by Elder I. N. Moon, and he was ordained deacon September 15, 1886. His devoted life and unassuming walk were ever honoring to God and a blessing to the church. Hence, his memory is sacredly enshrined around our hearts as one who earnestly strived for the unity of the Spirit in the bond of peace, and endeavored to dwell in love and fellowship with us. We fondly cherish the hope that we will meet him beyond these mortal shores where we will enter into the fullness of joy with the redeemed of the earth.

Amid those joys at Thy right hand,
Forever with the blessed;
The wicked there disturb no more,
The weary are at rest.

A few days before his death, he said: "I often thought, when our meeting days would come, that I would get up and talk of the goodness of God toward the children of men. But being so sensible of my unprofitableness I would forbear. Don't grieve, don't shed a tear, for it would be far better for me to depart and be at rest. Who! who, shall deliver me from the body of this death?" Truly, he realized, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, and that our light affliction, which is but for a moment, worketh for us a far exceeding and eternal weight of glory.

We never witnessed a more perfect resignation, nor a more welcome acceptance of the imperious mandates of death. He said: "I am anxiously hastening unto the coming of the supreme hour, which will be a glorious hour with me. Bless the Lord, O my soul! let all that is within me bless His holy name!"

We were made to rejoice that we, too, have a feeble hope in Him who can soothe our sorrows and heal our wounds, and even

under the wasting shadows of death, cause us to walk that highway in which no ravenous beast can come, and which the vulture's eye hath not seen.

He addressed his children in the following pious strains: "Love God and serve Him. In Him you will find true, everlasting comfort. Be courteous and forbearing one toward another." He told his widowed daughter to "look to Him who is husband and father, that will never forsake you and your two little boys." May it be theirs to emulate his potent example, and to know the import of his last endearing admonition, that they may walk as children of the light by the still waters of God's love, with the blessed hope that the weary conflicts and the delusive joys of time will, some sweet day, be exchanged for nobler bliss and a perfect union above.

A large concourse of people met at New Harmony on the 7th inst., to pay the last tribute of respect, where we tried to bring to bear some of the beauties contained in the xxiii. Psalm, for the comfort of the disconsolate. After this he was laid to rest until the last loud trump shall call the sleeping dust of the saints from the darkness of the sepulchre up to the genial clime of the heavenly world, ever to be with the Lord.

Believing that the death of our brother will be over-ruled for our good, we tender our profoundest sympathies to the bereaved.

W. A. HARRIS,

ELDER W. T. WALDEN.

MRS. EFFIE ZELLNER.

DEAR BROTHER HASSELL:—I come again to chronicle in THE MESSENGER another sorrow in our midst, in the death of Sister Effie Zellner, wife of Robert Zellner, and daughter of Brother and Sister P. Persons—all members of Sharon church, whose pulpit I have tried to fill for over thirty years. She grew to noble womanhood under my ministry. I baptized, married and buried her. A dutiful and lovely daughter, a devoted wife, a Christian mother, a gentle sister, a kind neighbor, and a true soldier of the cross—in fact, she ever gave a willing response to the great duties in nature and in Christ that her God enjoined upon her. The loss to earth of such a life as this is immeasurable, and its absence is consoled only by the words of our dear Saviour when He says, "I go to prepare a place for you, and if I go I will come again and receive you to Myself that where I am ye may be also."

This instance out of many in her last illness, I wish to relate. She was the mother of three children, the last a baby boy eighteen months old, a bright, rosy cheeked little fellow; and knowing sometime before hand that she must die, she began begging the Lord that this child might go with her. A few days before her departure he was taken suddenly ill, and, of course, he was kept in an adjoining room to hers, and on the morning before her death, she asked her husband on his entering her room, how the baby was. "It is resting easier," was his reply. "Yes," said she, "he is now with Jesus in heaven"; and he, immediately returning to its bed, found it had passed away, as it were, in its grand-parents arms.

This circumstance confirms my faith in the gospel we preach.

Sister Effie, for a long time, had been a great sufferer, but bore it without a murmur and with resignation to the Lord's will. Sorrow for the eldest daughter and sister was still fresh in this lovely household, and this makes this wound the harder to bear, and again we tender our sympathy to the family in this their great affliction.

May the Lord bless the devoted husband and children together with each member of her family, is the desire of her humble pastor. Sister Effie Corine Persons was born April 14, 1874; she was married to Bro. Robert O. Zellner, Dec. 3, 1898. She and husband were baptized by me the first Sunday in September, 1895. She and babe died Jan. 27, 1902, and were buried in the same grave, the following day. I spoke in her memory to a large and sorrowing congregation of relatives and friends.

WILDE C. CLEVELAND.

Culloden, Ga.

BELZARA M. DELINGER.

The subject of this sketch was born Sept. 19, 1836; joined the Primitive Baptist church the fourth Sunday in July, 1855, and died Jan 27, 1902. She had been in declining health several years. She had lived with two sisters in the flesh, also in the church, who survive her. None of them ever married, but lived with and took care of their afflicted brother who has been so badly afflicted for 50 years that every sup of water and every morsel of food has been put into his mouth and he has been lifted from his chair to his bed and even turned in his bed, all that time. It has been my privilege and I have been greatly benefited by visiting them for fifteen years, and a more humble Christ-like family it would be hard to find, especially the subject of this notice, whose mind seemed to exercise in the things of God. But now her voice is hushed in death, her spirit has gone back to God who gave it. Her body was laid to rest in the cemetery at Macedonia, there to rest till the morn of the resurrection, when death shall be swallowed up in victory. The writer conducted short funeral services. Notwithstanding the inclemency of the weather there was a goodly number of brethren and neighbors who met at her grave to weep. Weep not, dear ones; she is at rest, where pain, sorrow, nor trouble, nor doubts, nor wants can come near her. Dear Sarah and Mary and Bro. Abel and Bro. Robert, you have great cause to rejoice at the manifestation she has left you of her acceptance with Christ.

WALTER LEONARD.

Sutallee, Ga.

ELLEN PAULK.

Ellen Paulk, daughter of Jacob A. and Rachel Paulk, after a serious illness with pneumonia nine days, died March 3, 1902, aged 22 years, 2 months, and 15 days. Her mother is a Primitive Baptist and her father is of that belief. For several days it was known that she was critically ill, yet it was hoped by her relatives and

friends that there would be a change for the better and that she would be spared many years to them; but the grim destroyer laid his ruthless hand upon her, and all that loving hands and skilled physicians could do availed nothing, and about 4 o'clock, after suffering much, she peacefully fell asleep, from which she will awake on the resurrection morning, when the grave will give up its dead. While on her death-bed she said: "All I hate to die for is to leave father, mother, brothers and sisters. Mother, don't grieve, for we all have to die, and it is just as well now as ever with me. Mother, we have to part, for the train will soon be here to take me away." To know her was to love her. She was of a genial and kind disposition, and was a general favorite with old and young. Her remains were interred in her father's family cemetery, by the side of her two little brothers. What a happy reunion when, as we hope, her bright spirit winged its way to where they waited, in that clime where sickness and death never come, and all is blissful, brightness, beauty, and happiness.

WILLIAM PAULK,
SUSIE HARPER.

Ocilla, Ga.

[*Zion's Landmark, Baptist Trumpet and Towalige Messenger* please copy.]

PRAYER.

No sooner is the child born, than he breathes; no sooner is Paul converted, than, behold! he prays! O incomparable privilege! to be allowed to pour our complaints into the ear of God, cast our cares over on Him, plead the performance of the promise, and devolve the burden of our sorrows and necessities over on His sympathy and all-sufficiency! The prayer of faith has won more numerous and more noble victories than all the mighty conquerors since war was taught among the nations. Prayer is the furbishing of our spiritual armor, and, as it were, the muster-master of all the graces. It is the key of heaven; Elijah prayed and it was locked; again he prayed and it was opened. It is the terror of hell, which will put up with anything but prayer; the ambassador of the renewed soul, the trumpet of faith, the support of the weak, and the daily exercise of the Christian. It is like a pulley that draws the soul up to heaven; and like a golden pipe, plunges into that river that proceeds out of the throne of God and of the Lamb and conveys the blessing down into the soul below. When Job prayed, God turned his captivity; when Jacob wrestled in prayer he obtained the blessing; when Elijah and Solomon prayed the fire fell and consumed the sacrifice; when Paul and Silas prayed and sang praises, the prison was shaken, the doors opened and every one's bands were loosed; and while the church prayed for Peter an angel set him at liberty. By all which it appears that God will be inquired after by prayer, and will work wonders for the humble supplicants.

This is the time that God will talk with men in a special manner; the audience-hour of the great King, when the court of Heaven receives and answers the petitions of the saints. And

many times have the souls of God's people been enlarged beyond measure, while they have, Jacob-like, been wrestling for the blessing, weeping and making supplications to God. Then Heaven has been pleased to pour in its joys in the soul so fully as to over-run its measure; the old bottles being ready to burst with the new wine of God.

Flowery expressions, and a fine style; a multitude of words and many petitions; or anything that may seem the wisdom of man more than the power of God—is not the prayer that shall be heard by Him, who regards one earnest wish, and sincere request, before all the oratory of the schools. We should search ourselves before prayer, and know what sin is least subdued, what duty is most neglected, what grace is most decayed, that we may pray with understanding. Again, we should summon our attention in the time of prayer, that we may speak as to God; and we should look to God after prayer for an answer, and wait on Him who is both able and willing to supply all our need, spiritual and temporal, according to His riches in glory by Christ Jesus.

JAMES MEIKLE, of Scotland.

From Solitude Sweetened, 1760.

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I have on hand about 150 copies, each, of two books written by my father, Elder John Rowe, who lived in Butler and Columbus, Georgia. One of those books is on the

SOVEREIGNTY OF GOD,

for some of the thoughts and words of which my father, in his preface, acknowledged himself indebted to the English writer, Elisha Coles. This book has also two sermons of my father on I Tim. ii. 1-6 and Exodus xv. 6. It contains 238 pages. The price is now reduced from 75 cents to 25 cents.

The other book is on

PREDESTINATION,

and contains 53 pages, and the price is now reduced from 25 cents to 15 cents. My father was an able reasoner on the Scriptures; and these books express what the most of Primitive Baptists believe on these important subjects.

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The Faith which was once Delivered unto the Saints.....	160
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It has received the hearty endorsement of our leading ministers, and of our dear brethren and sisters generally that have read it. It may be ordered of Elder T. J. Bazemore, Kirkwood, Ga. Price \$1.00.

Send money by money order or registered letter. Kirkwood is a money order office.

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Dear Brother Hassell:—

Will you say in *The Messenger* that I have yet on hand a few copies of "Reminiscences and Letters of Mary Parker," price reduced since her death to 50 cents; and a few copies of "Meditations on Portions of the Word," price \$1.

Your brother in Hope,
Southampton, Pa., Nov. 18, 1901.

SILAS H. DURAND.

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J. E. W. HENDERSON.

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C. W. ANDERSON,

Pettigrew, Madison county, Ark.

J. W. Harrison

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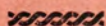
Vol. 24.

No. 7.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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JULY, 1902.



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The Gospel Messenger.

JULY, 1902.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 24. WILLIAMSTON, N. C., JULY, 1902. No. 7.

JACOB'S LADDER.

Ah! many a time we look on star-lit-nights
Up to the sky as Jacob did of old;
Look longing up to the eternal lights
To spell their lines of gold.

But never more, as to the Hebrew boy,
Each on his way the Angels walk abroad,
And never more we hear, with awful joy
The thrilling voice of God.

Yet, to pure eyes the ladder still is set,
And Angel-visitants still come and go;
Many bright messengers are moving yet
From the dark world below.

Thoughts that ascend with Faith's out-spreading wings—
Prayers of the Church that surely upward go,
Heart-wishes, likesong an angel sings,
God's mercy to bestow.

Pilgrims called home—through suffering rendered meet
For those high mansions—from the nursery door
Bright babes that seem to climb with clay-cold feet—
Up to the Golden Floor—

These are the messengers forever wending
From earth to Heaven, that faith alone can scan;
These are the Angels of our God ascending
Upon the Son of Man!

W. ALEXANDER.

HEAVENLY WISDOM.

“The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.”—James iii. 17.

No one of our editors manifests more of this heav-

only wisdom than does Brother Walter Cash in his most appropriately-named paper, the Messenger of Peace, published at Marceline, Mo. In his issue of May 15, he republishes, from the May number of The Gospel Messenger, the excellent and lovely letters of Elders J. H. Oliphant and F. A. Chick, and my remarks upon those letters, and then says:

We have published the above letters, and editorial comment by Brother Hassell, from the Gospel Messenger, because of the true Christian spirit exhibited by the writers. Did all our brethren but write with the same humility, love, and clearness the unhappy war of words which has been going on would stop.

We have tried not to get on extremes, and while brethren on either side have pressed us to publish their letters and to use the paper on one side or the other, we have felt that it would be much more to our mind to labor to have all parties lay aside expressions leading to extreme positions and to take the Scriptures as they read without selecting and excluding passages to suit certain contentions.

We have not sought to please any one, but only to publish the truth. True, this course has cost us some supporters, but we have reckoned that our duty was first to the cause of truth and have believed that our best conception of God's word might be followed without taking sides in a controversy that seemed to us to be carried on with so much unfairness by many writers on both sides. We could plainly see that many writers on each side misrepresented the other, and this to us seemed all wrong, for the truth does not need that advantage should be taken of the opposition in this manner.

We have had many warm friends on both sides and they have written commending the course of the Messenger. We could but think, then, that if thinking brethren on both sides who were engaged in a battle of words could approve of our course surely the difference between them was mainly one of words and not of principles.

But that some brethren did take positions at vari-

ance with the truth none will hardly deny. They seemed to feel that they must support their theory and assertions at whatever cost.

But while refusing to admit this discussion in the columns of the paper we have stated our position repeatedly, and while endeavoring to admit freedom of individual expression to our correspondents we have not allowed expressions which could not be defended from our viewpoint.

We have not allowed phrases used which denied God's predestination reaching to all things, but we have tried just as rigidly to exclude any sentiment leading to the thought that God causes men to act sinfully, or that ignored or denied the accountability of man, as a general proposition, or especially as applied to the children of God.

We felt that all things must be included in the predestination of God, but that as related to salvation and the protection of God's people it was causative while as related to sin and all disobedience it was not. And the brethren on both sides have mostly held this idea, though in their contention they would seem to depart from it, one on one side declaring that some things were not predestinated when he only meant that God did not cause men to do wicked deeds, while the others would declare that God predestinated all things and leaves the impression from the quotations and arguments that God sustained the same relation to sin as to holiness, and yet they did not believe that the Lord caused men to sin or His saints to be disobedient.

Now we rejoice that there is a disposition to find terms that will cover the truth so that we can all use the same words and all maintain the doctrines of God's sovereignty and man's accountability.

It is too much to expect to explain this matter, for God's sovereignty and man's accountability could hardly be comprehended by a finite mind. But that both are true no one who believes the Bible and has a Christian experience will deny.

We have known brethren who, when referring to persons who had a hope remaining out of the church would say that the Lord's time had not come for them to come in. Now this is ignoring the accountability of the individual. If coming to the church is an act of obedience, remaining away from it is disobedience, and God does not *cause* His people to disobey Him. But referring to the Lord's predestination in connection with the disobedience would be to imply that the cause of their staying away from the church was the Lord.

But on the other side we should not declare that the action of His creatures is outside the predestination of God, for His sovereignty must include all things; but when referring to disobedience and sin we should do so in such manner as to lay the responsibility where it belongs.

If we should see a brutal murder committed and speak up and say, God predestinated that deed, we would give the impression that God was the responsible cause, and the effect would be to relieve the actor from part of the blame; but if we should at once charge upon him all the blame and declare that God's judgments would be upon him for the deed, we would speak the truth; and yet it would not be denying that God foreknew the deed and determined to allow it.

We should connect the name of God with what He causes to be done, as the responsible author; but if He does not cause men to sin we should not use language that will convey the idea that he does. Upon the other hand while trying to assert that man is accountable we should not deny the sovereignty of God.

These same principles would seem to apply in the "time salvation" discussion, which has been much too bitter. To us it seems that brethren on both sides have gone to extremes, promising too much on one side and denying accountability on the other. The truth seems to us to be that the Lord's people are often disobedient. The Lord is not the cause of their disobedience, but they are held to account and chas-

tised as the Lord's judgment and mercy direct. The chastisement is conditioned on the disobedience for which the individual is alone accountable. Obedience and disobedience are the acts of the saints and not the acts of God, but the source of obedience is found in the promptings of God's Spirit while the cause for disobedience is not from the Lord. Regeneration and salvation are not acts of the creature but the acts of God; but He does not destroy the accountability of His children in their service to Him, and they are to be blamed or commended as they are obedient or disobedient, His Spirit influencing them to the right service and the flesh leading them away, which they are told to resist. Yet He deals with them in mercy and love; and when they go away in disobedience He brings them back in His own way and so does not leave them to themselves, but His providential care is ever over them. So He does not deal with them as by law, but in a loving, parental way.

It seems deplorable that brethren should fall out by the way and instead of loving and helping each other should be endeavoring to destroy one another.

If we are agreed upon the essential principles, let us put forth every effort to get nearer together instead of pulling apart, thus becoming a great and loving body of believers in the sovereignty of God, depending solely on His grace for salvation from sin, and yet recognizing and feeling our accountability to Him in every act of ours. Upon this basis we extend greeting and fellowship to all the household of faith.

EXPERIENCE.

Republished by request from the Baptist Trumpet, of
January 1, 1896.

I was born in Newton county, Georgia, on the 8th of March, 1823. My father and mother were members of Harris Spring church, in said county, when or

before I was born. They remained members of the Primitive Baptist church until their death.

In 1835 my father moved to Chambers County, Ala., where I was raised to manhood.

In the year 1841 while engaged in dancing, I was suddenly shown my sinful condition, and I immediately left the place and went out to try to pray for forgiveness, fully believing that I must do something to appease the wrath of God. I was at this time going to school and was so much troubled about my condition that I could not enjoy the company of associates, and they soon found there was something the matter with me, and began to say that I was seeking religion, which distressed me; and after a short time I resolved that I would try to get rid of my trouble by again engaging with them in their plays and frolics, and for awhile I in a measure overcame my distress by thus doing; but my trouble would return and I would again engage in secret prayer for forgiveness. I thus continued for about six years, when my trouble became so great that I could not rest hardly day or night; was afraid to go asleep for fear I would die and be lost. This was my condition for some time. Finally one day it did seem to me that I was the most miserable of beings. I went from one place to another to ask for mercy, but could get no relief, when, as a last resort, I went into a place of brush and prostrated my self on the ground and thought I was dying, but still begged for mercy to be extended if possible. I acknowledged the justice of my condemnation, but mercy, mercy, was my cry. Suddenly it seemed as if spoken to me, "You are trying to be justified by the law of obedience, but Jesus is the only medium to God, the only way to escape His wrath." The next thing I can recollect I was on my way to the house, feeling fully reconciled for God to do His will in my case, and my trouble gone. I did not fully claim that as a well grounded hope, but thinking it an evidence that I would sometime realize a brighter manifestation I continued in this state of uncertainty for some time,

when one day I became very much troubled again about my condition—felt that I did not have a hope worth claiming; yet my sins were not troubling me as they had before, and it seemed to me that I was almost on the point of despair, sitting with my face in my hands, bowed down, greatly desiring to know my true condition, when it seemed to me as if some one said: "If God be for you, who can be against you." This greatly encouraged me, and not long after I went before the church at Mt. Olive, Chambers County, Ala., and told them my feelings and what I hoped the Lord had done for me, and was un-animously received. This was in March, 1848. I was to be baptized the next day. As I returned home from the meeting, I began to seriously reflect upon what I had done, and concluded that I had deceived the church, they were certainly mistaken in my case, and I would not submit to be baptized, and would tell them so next meeting. Oh! what distress of mind. So I got my Testament and slipped off to see if I could find any relief. I opened it and the first passage I saw was the language of Ananias to Saul, to "Arise and be baptized and wash away thy sins." Oh! what relief I felt in regard to my baptism; this was no more in my way, but in connection with this was the expression, "Thou art chosen to bear His name to the Gentiles." This was applied to me so forcibly that it almost overcame me at that time. I next morning went cheerfully and was baptized by Eld. W. M. Mitchell, and received the answer of a good conscience. This certainly was the happiest time of my life; there was nothing to mar my peace for several days; but temptation, doubt and fear, did come mightily to my great distress.

Now in regard to a call to the ministry. I will try to be as brief as I can to be understood. As said before, the language to Saul in regard to what was required of him, seemed to apply to me directly, and with all my efforts to be relieved from the impression to preach they continued with me; and not very long after I was baptized to relieve my mind I began

to write some for the Southern Baptist Messenger, then published in Georgia. This only made the matter worse, as it caused my brethren to believe that I was impressed to preach, and many of them would say something to me about it. This was a great trouble to me. I became so dissatisfied I concluded to move away from Alabama, where I was thus suspected, and in 1857 moved to Arkansas and united with a church there; but it was soon manifested by the brethren that they also believed I had to preach. As to myself I had resolved in my mind that I neither could, nor would try to preach, although my impressions continued. I in 1867 left Arkansas and moved to Collin County, Texas, and put my letter in Little Flock church, at Farmersville. Elders Robertson and Price were then joint pastors of that church, both able ministers. I thought then I could rest easy about preaching as there was no use for me there, but I was sadly mistaken; my impression increased until it seemed I could not forbear, but tried to hide it from the brethren, but could not. So in 1869, at the conference meeting in August, Deacon Wm. Butler made a motion that I be liberated to talk by the church. This greatly distressed me, and I opposed it so much that with the help of Elder Price I prevailed with them not to do so. Then the church appointed a prayer meeting on the next Sunday, which was the fifth Sunday in August, at one of the deacons' houses, (old Bro. Gotcher). As I returned home with my wife from the Saturday's conference, as stated, I said to her that I would have to move again as they would not let me alone about exercising in public. She said to me, "No, I have followed you from Alabama, left my people behind just to gratify you, and now we go no further; if you have a duty to do, do it." This greatly puzzled me, for I dearly loved my wife, and I knew she had made sacrifices to satisfy me. I did not think I could preach, but could not get rid of the impression to try; so during the next week while plowing I reasoned thus to myself, you have been trying for twenty

years to be satisfied without trying to preach and cannot; now are you willing to spend your life in this way and die without trying to preach? My answer was No, by the help of God I will try. So when Sunday came I went to the old brother's where the prayer meeting was appointed; and when I arrived at the yard fence two of the deacons met me and said, "Brother, this meeting was appointed especially for you, and we want you to go in and exercise." I told them I was impressed to do so, and would try. I therefore, after a short prayer, arose and commenced talking, and to my astonishment, a field of Bib'e thoughts opened to my mind, and I forgot myself and my fears and thought of nothing but the subject before me, which was, "How should man be just with God?"—Job. The brethren came to me while I was thus talking and asked me if I would now submit to the church in regard to giving me liberty, and I told them I would. So at the next meeting in September they did so; and after having in my weakness tried to preach until the June following, I was ordained. This was in 1870. I have from then until now been trying to the best of my ability to serve churches; have baptized a great many, but have not kept any record of the number; now in my seventy-third year; am preaching for four churches, and am glad to say they are all in peace. I feel that I must shortly lay my armor by, and can say that I have tried to be faithful in my ministry to declare what I considered the Bible to teach, and to avoid speculative theories as dangerous to the peace of Zion, and may God for Christ's sake keep us in peace.

W. S. HARRIS.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
J. E. W. HENDERSON, Troy, Ala. } EDITORS.
J. H. FISHER, Graham, Texas. }

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 RIGHTEOUS AND TERRIBLE JUDGMENTS OF GOD.

We should not be at all surprised at the widespread visitation of the righteous and terrible judgments of the infinitely holy Creator and Governor of the universe upon the increasingly ungodly and wicked individuals and nations of the human race. We should rather wonder that His judgments are so long delayed and that they are not more severe and universal—that God does not at once consume this wicked world in the avenging fires of the last day. God is essentially, and perfectly, and eternally holy. He never made a sinful angel or man, nor does He ever influence, much less compel any of His creatures to sin, but they sin of their own will and accord against all the light of nature, reason, and conscience that God has given them (as the Apostle Paul shows in the first three chapters of his Epistle to the Romans) and are utterly inexcusable and justly punishable with ever lasting torment for their sins. According to the sentence of His righteous law, the whole

world is guilty and every mouth is silenced. And, at the last Judgment, every human being, who is not in Christ, every impenitent and unbelieving person will be righteously consigned, with wailing and gnashing of teeth, to the everlasting fire prepared for the devil and his angels. (Matt. xxv, 31-46.)

God created man in the beginning upright, and in His own image, and, therefore sinless, and He gave him the greatest natural blessings and a most wise and righteous law, which man voluntarily and deliberately, knowing the awful consequences, transgressed, and brought down upon himself and upon his posterity, the fearful penalty of that law—death, separation from God, and the separation of soul and body, and the return of the body to dust and of the soul to God for judgment. In less than two thousand years the whole human race, except Noah and his family, had filled the earth with corruption and violence, and the flood of waters came and swept away all except those who were in the ark. In about five hundred years afterwards the cities of Sodom and Gomorrah had become so vile that the Lord rained down fire and brimstone upon them and consumed them. And since that time men have gone on increasing and abounding in every kind of wickedness, and from time to time, the wrath of God has been revealed from heaven against all their ungodliness and unrighteousness, in drouth and famine and pestilence, in storm and flood and fire, in earthquakes and volcanoes, in wars and diseases, in wrecks and disasters, in every form of temporal horror and death. The most frightful woes were denounced upon the wicked by prophets and the apostles and by Christ Himself, and have been executed upon them by a righteous and avenging God; and yet men, half beasts and half devils, as George Whitefield called them, continue to live as though there were no God and no judgment and no eternity; individuals and nations, intoxicated with worldliness and selfishness, pride and vanity, keep on in their mad rush for gold and silver, lands and houses, stocks and

bonds, jewelry and apparel, worldly pleasures and worldly honors, dancing and gambling, drinking and licentiousness, cheating and oppression, robbery and murder, war and desolation, oppressing the weak and helpless, and defying the vengeance of the infinitely holy, omniscient, and omnipotent God! And the blackest line in all this black yet truthful picture is that men commit all these abominations in the empty name and hypocritical pretense of the Christian religion—"having the form of godliness yet denying its power," as the apostle Paul says in 2 Tim. iii. 5, the surest sign of the perilous times of the last days! The world need not be startled any moment to see the sun turned into darkness and the moon into blood and the stars fall to the earth and the Lord Jesus, the supreme, and almighty Judge, "revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He shall come to be glorified in His saints and to be admired in all them that believe in that day" (2 Thess. i.5-10.)

S. H.

THE ARBITRARY COURSE OF SOME CHURCH MAJORITIES.

As I have shown in the Church History, under the Fifth Mark of the Apostolic Church, pages 291-294, it is the plain New Testament and Baptist doctrine that each local church is the highest and only ecclesiastical authority on earth, being subject, in spiritual matters, not to any earthly authority, but only to Christ, the only Head, Lord, and Master of the church. One hundred and ten times in the New Testament the Greek word *ekklesia* is used in reference to the Christian church; and in ninety-two of those passages the reference is to a special, local, visible society of Christians, while in the remaining eigh-

teen passages the reference is to the entire body of the elect in heaven and on earth, or what is sometimes called the spiritual, or invisible church, which has never been assembled in person together, and never will be united until the resurrection morning. A visible church is always in Scripture a local body; and every local church, acting by a majority of its members (in 2 Cor. ii.6, "*tonpleionou*" is, literally, not many, but "the more", "the majority") is invested by Christ with the exclusive and final power of receiving, disciplining, excluding, and restoring its members, electing its officers, and transacting all other necessary business (Rom. xiv.1; Matt. xviii.15-18; 1 Cor v.4, 5, 7.11-13; xvi.3; Rom. xvi.17; 2 Thess. iii.6; Acts i.15-26; vi.1-6; xiv.23). And thus, according to all respectable historians, each gospel church continued, during the first and second centuries of the Christian Era, to be a separate and independent republic, having Christ as its only Head and Lawgiver, and not subject, in ecclesiastical matters, to any outside jurisdiction. Each true church in its divinely established individuality, has presented an unsurmountable and indestructible break-water against the countless tides of error, strife, and corruption setting in from every quarter; and ever since their establishment, the churches of Christ have been united by 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 Omnipotent Head, in the last solemn moments of His suffering earthy ministry, tenderly enjoined upon them and earnestly besought His Father to grant them (John, xiii.34-35; xv.12, 13; xvii.20-23.)

But the churches of Christ bear sisterly relations to each other, and these sisterly relations involve sisterly obligations. They are all born and taught of God, are one body, and have one Spirit, even as they are called in one hope of their calling, one Lord,

one faith, one baptism, one God, one Father of all, who is above all, and through all, and in them all, and they should be sweetly constrained by the same heavenly love to maintain the same strict faith and order of the gospel, to have tender regards for one another's feelings, and endeavor always to keep the unity of the Spirit in the bond of peace (John i.13; vi.45; Eph. iv.16; 1 Thess. iv.9; 1st John ii.27; iii.14-18; iv.7-21.)

Of course while all the members of the churches are properly under the influence of the Spirit and the Word of God, they will be united in faith and practice, and the peace of God, which passeth all understanding, will abound among them; but to the extent of any departure from the teaching of the Divine Spirit and Word, there will certainly be an interruption of that peace. And as all human beings are fallible and sinful, not only may one member of the church but several members and even a majority of its members may depart from scriptural truth and thus cut themselves off from the fellowship of their sound and orderly brethern. But before the formal and final exclusion from such fellowship, the erring member or members should be labored with in humility and love by the sound orderly members of the same church, and of other neighboring churches if necessary, and sought to be reclaimed; but if, after all gospel labor, they stubbornly persist in their error or disorder, they should in faithfulness to God and to themselves and to all obedient believers, be dropped from fellowship until the Lord restores them. If the majority of a church thus wilfully and persistently depart from Scripture faith or practice, denying, for instance, the infallible inspiration of the Scriptures, the spirituality, three-oneness, eternity, infinity, sovereignty, unchangeability, holiness, wisdom, mercy and power of God, the incarnation, miracles, atonement, resurrection, ascension, glorification, and second coming of Christ, the total depravity of man, the necessity of regeneration, the election and predestination of God's people to salva-

tion by grace, the resurrection of the body, and the final and eternal judgment of the human race; or setting aside any of the commandments of God or any of the precepts of Christ or His apostles; making no distinction between sin and holiness; erecting some human and traditional authority above the church; adding to or taking from the inspired Scriptures; excluding and oppressing a minority who adhere to Scripture truth, such a majority are already excluded from the church of Christ by the Apostolic Judges whom He has set upon the twelve thrones of spiritual Israel, and the minority are the real church in doctrine and order, and should and will be recognized by all their sound and orderly sister churches who are faithful to Christ and renounce all human masters. When the Lord saves the erring majority from their disorder and brings them back to the truth they will return in repentance and confession to Zion, and will be gladly received by the faithful servants of Christ, and gospel peace and prosperity will once more abound. The majorities in the Greek and Roman Catholic so-called "churches" and in the Protestant denominations derived from them have long since excluded themselves from the fellowship of the true church of Christ, and Primitive Bapbists believe that majorities in the New School Bapbist and the Two Seed Bapbist communions have done the same. The majorities in Primitive Bapbist churches should be careful not to follow these unscriptural examples; and, if they are properly influenced by the Spirit and the Word of God, they will not do so, but they will adhere to Scripture truth, avoid extremes, and maintain the unity of the Spirit in the bond of peace.

S. H.

REPEAL OF NON-FELLOWSHIP RESOLUTIONS.

I am greatly rejoiced to learn that some of our churches in Alabama that had passed resolutions declaring non-fellowship for those members and

churches not holding to Associations as disciplinary bodies have repealed these non-fellowship resolutions and that it is probable that other churches that had passed similar resolutions will soon repeal them. Those of our members and churches that do not favor Associations do not make their position on this subject a test of fellowship; and certainly those who do favor Associations should not make their position on the subject a test of fellowship. Very few Primitive Baptists oppose Associations as worshipping assemblies; the opposition to them is on account of their disciplinary feature, seeking to exercise an unscriptural authority over the churches composing them and over other Associations. As the Apostle Paul enjoins in the fourteenth chapter of his Epistle to the Romans in regard to the eating of meats and the observance of days, so, in regard to Associations, let each member and each church exercise their own conscientious judgment as accountable to God and not to man. Charity or love is the pre-eminent grace of the Christian character without which all religious profession is vain (1 Cor. xiii.)

S. H.

A VISIT TO THE OLD HOME CHURCHES.

It is peculiarly pleasant to me to visit and review the scenes of my childhood and youth, and to note the changes that time and circumstances have made in the appearance of things. I was born in Pike County, Georgia, but principally raised in Tallapoosa County, Ala. and lived there a number of years since I gained my majority; and was residing in that county when I first began to exercise a public gift in the church, at Canaan, in 1869, after which I served that church as pastor for twelve years, and baptized quite a number of persons. And as my membership was there part of the time, and my first public service was rendered there, it seems fit to regard

Canaan church as the home of my childhood as a public servant. And since I left that community to serve in other fields of labor I have felt inclined often to visit the old churches of my first charge, and to meet the people of God who so kindly bore with and cared for me in those years of poverty and affliction, and at times have felt a great desire to move back and spend my remnant of days among them, and to be buried at some one of those old fashioned country graveyards where many of the dear old pilgrims are laid to rest until the morning when all shall awake in the same celestial likeness. It was my pleasure during the month of April last to visit some of those dear old places of worship, after having first filled appointments at Chana Creek, Elmore County, Ala. Elder R. B. Smith pastor; Salem at the town of Tallassee, same County and same pastor; Sharon, Tallapoosa County, being one of the several churches of my early charge, now under the pastoral care of Elder Smith aforesaid. The next home church visited was Shiloh, pastor Elder Osborne, where I had the pleasure of meeting Elder W. C. Hanson, who bore a good part in the services. Next was the antiquated Canaan, where I began to try to preach. I experienced a feeling of sadness and gloom when I reached that place of worship, to find the meeting house in a dilapidated, decaying condition, and but little sign of care and attention given to the premises. Yet I was much comforted by the presence of three or four of the surviving members with whom I used to meet regularly and some of whom I had baptized there. The membership is now very small at Canaan, and they do not have regular service by any pastor. But there is hope that the good Lord will still help the few surviving members with a revival of His precious grace, and enable them to repair the church building and continue to worship Him there.

After services by Elder Hanson and myself and a brief conversation with the few dear ones who met us, I parted from brother Hanson; and returned to

the vicinity of Bethlehem, near Notasulga from where I had started the previous morning alone to visit the churches above named—Shiloh and Canaan. On this journey of about 24 miles, I passed an old homestead where my father resided with his family when I was about 13 years old. I felt a desire to stop and review the old place and recall some of the events of my boyhood, but had not time to do so. So many changes have been made since I was there before, that I could not quite recollect just how things used to be; but some objects appeared quite familiar. One thing I noticed, in particular, that the distance from one given point to another seemed much shorter than when I was a child. Yes, when I was a child the days seemed longer than now; the weeks seemed almost as long as months do now; and it seemed to me that Christmas was a long, long time coming.

At Bethlehem we had a three days' meeting. Elder Baxley, the pastor, being present, we enjoyed the occasion the more, and felt greatly refreshed. I served this church, also, when I was young in the cause, and feel quite at home among the people who worship there. After the close of the meetings at Bethlehem my wife and I boarded the train for Opelika, where I tried to preach Sunday night, Monday and at night.

Wednesday and Thursday following I preached at Thompson and Whatley school houses, south from Opelika; and afterward visited the churches at Mt. Hickory, Chambers county, Elder Avery, pastor; Mt. Olive, Emmaus, Macedonia, Mt. Pisgah and Wehadka. The last named church is in Randolph county, and under the pastoral care of Eld. Avery. Eld. Satterwhite is pastor of Macedonia and Mt. Pisgah churches, Eld. Welch of Mt. Olive, and Elder Jenkins of Emmaus. All the meetings were pleasant to me, and I felt to thank God that I was so blessed as to meet so many dear brethren of my former acquaintance. They were so kind and loving toward us that we can never forget them. May the Lord abundant-

ly bless them. We returned home on the 30th day of April, and found our loved ones in usual health, and we felt to thank the Lord for His goodness.

J. E. W. H.

ELIJAH.

Soon after the days of Solomon and David, the Kingdom of Israel began to decline. It seems that this is the case with all affairs left in the hands of sinful man. It appeared that the Kingdom was about to be sunken at once to oblivion by the sins of Rehoboam, Jeroboam, Zimri, Omri, and others.

But God has always loved His favorite nation, and in times of darkness is often found preparing and raising up some one to stand to the front and declare all His counsel. In Tishbe in the country of Gilead, on the borders of the desert, in an obscure part of the country there was born a child whom the Lord would make the mightiest of the Old Testament prophets. His name is Elijah. He comes upon the scene in the time of Ahab about B. C. 920. When Ahab, to please his Phoenician wife, Jezebel, had introduced, on an extensive scale, the polluted worship of Baal, Elijah pronounced a curse on the land, and at his request the Lord refused to give rain for three years and six months. He then fled to the brook Cherith, probably one of the creeks that cleave the high table land of this region, there he was miraculously fed by ravens. He then went to Zarephath, a town between Tyre and Sidon. Here he lodged with a widow woman, prolonged her scant supply of oil and meal, and brought back her son to life after he had died, which was the first case of raising of the dead recorded in the Bible. Two cases occur with Elisha, one before and one after his death, which make the three cases of the Old Testament. The New Testament has four of Christ's, making exactly seven in all up to Him and the seventh being the Lord Jesus, who is to die no more, and is the first fruits of the earthly re-

surection to glory. The next resurrection will no doubt take all the church at once in a body. The first fruit has been accepted and therefore the crop is secure.

After Elijah's experience with the widow woman, he goes forth to meet Ahab, and challenges him and his false prophets to a most peculiar test of their god. He mocks them while they call on their god and tells them he may be asleep or off on a journey.

After this he shows them the power of the true God of Abraham, Isaac, and Jacob, who answers him promptly by fire, which consumed the offering, the wood, and stones, and the dust, and licked up the water that was in the trench.

This is the only God that is worthy to be preached, believed, or obeyed. But let us obey Him ere we too be licked up as the stones, the dust, and the water were, and lest we go as these Baal prophets did, whom Elijah had all slain at once.

After this Elijah told Ahab there was a sound of abundance of rain. We need not expect spiritual rain as long as hypocritical, untruthful false prophets lead the people. So there came a great rain as an answer to the prayer of Elijah. Jezebel vowed to kill Elijah. But Elijah escaped her, but begged the Lord to let him die. He was fed under the juniper tree, with angels' food. Did you ever eat any? From this place he fled to Mount Horeb. It is here that he made intercession against Israel, and where God told him that he reserved unto Himself seven thousand in Israel, all the knees of whom had not bowed to the image of Baal, and every mouth which had not kissed him. After this he anoints Jehu and Elisha. Next he meets Ahab in Naboth's vineyard, and denounces him and his wife as murderers, and told him, that where the dogs licked up the blood of Naboth there they would lick up his blood. Next, he, with Elisha, who clings close to his side, goes to Jordan, where its waters divide and give the two a passage over.

Then occurs the most sublime and majestic event of

the Old Testament. This is the only place that I ever read of a chariot of fire and horses of fire. And this fiery conveyance parted Elijah and Elisha asunder, and as a whirlwind, it took Elijah up into heaven. What a messenger of the great and eternal God! Excepting the loving Jesus, he was the grandest and loftiest figure on human record, in times of abounding sin, a firm, solitary, uncompromising reprov-er of Kings, and a reformer of the nation, so seraphic as to be hardly kept in sight only for a moment. Breaking out again from a secluded spot, he kills four-hundred men, calls for rain and disappears at once. Again unexpectedly he meets the great king Ahab in a vineyard and tells him all his secret crimes; again is pursued by fifty soldiers and calls for fire from heaven that falls at once and kills them; again pursued by fifty he again calls for fire and has these fifty consumed. The third fifty he spares. He is terrible in the use of fire and dry weather. A prophet of prophets, a rebuker of kings, armies, and nations, and the waves of the river till they obey him. The opposite to all hypocritical professors, a living epistle of inspiration, a mighty prophetic teacher from Jehovah, a double portion of whose Spirit fell upon Elisha, who succeeded him.

J. H. F.

QUESTIONS AND ANSWERS.

1. Q. What does the London confession of Faith mean when it says (in chapter second, section first) that God is without body, parts, or passions? A. It means that God is not material, composed of matter, liable, as all matter is, to dissolution and destruction—that to our material eyes and hands, He is not visible or tangible: but that He is a pure Spirit (as Christ says in John iv.24), infinite, eternal, and unchangeable, filling all space and time with His presence, and that He is not subject to sinful human feelings or to be changed by external influences as human beings are. When the Old Testament Scriptures speak of God as having a face, eyes, ears, a mouth, nostrils,

arms, hands, and feet, the language is metaphorical, and is used in condescension to the infirmities of our understanding, to enable us better to comprehend His relations and actions towards His creatures, and the language may also be used in anticipation of the incarnation of Christ, when the Son of God became the Son of man, assuming a human body and human Spirit.

2. Q. What was the difference between the body of Christ before His crucifixion and after His resurrection and ascension? A. Before His crucifixion His body was a natural, material body like our own bodies in the present state, subject to hunger, thirst, weariness, pain, and death. The same body that was crucified was raised from the dead; it had flesh and bones and the marks of the nails and spear, and could eat and speak and walk, but it was mysteriously changed and was not at first clearly recognized by His disciples; it could appear inside of locked doors and vanish or disappear in a moment; from the resurrection to the ascension, Christ's body seemed to be in a transition state. But at the ascension, it arose from the top of the Mount of Olives in the sight of the apostles, and becoming spiritual, immortal incorruptible, and glorious, a cloud received it and bore it out of sight, and it ascended to the right hand of the throne of God; and the bodies of all His chosen, redeemed, and regenerated people will, at His second bodily coming to the world, be made like unto His spiritual and glorious body, and will be caught up with Him, and so be forever with the Lord. We cannot understand this wonderful power and process, but God does, and He has revealed the amazing and blessed truth in His word, and we are to receive and rejoice in it as little children.

3. Q. To what "powers" does the apostle Paul refer in Rom. xiii.1, when he says "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God"? Does he include in these "powers" the Devil and require us to submit to him? A. The

following verses prove, with perfect plainness, that the apostle means here by "powers" earthly rulers, civil magistrates, to whom Christ and His apostles submitted even to the losing of their own lives. Of course it was the Devil who instigated these wicked rulers to put Christ and His apostles to death; but the Devil is never in the Scripture called "a higher power," nor said to be "ordained of God." nor are we commanded to submit to him but to resist and withstand him (1 Pet. v.9; Eph. vi.10-16). We are never to yield to the influence of the Devil tempting us to sin, even to obey earthly rulers when they command us to disobey God. (Dan. iii.18; vi.10; Acts iv.19, 20.)

4. Q. What did the two disciples going from Jerusalem to Emmaus on the afternoon of the day of Christ's resurrection mean when they mournfully said, "we trusted that it had been He which should have redeemed Israel" (Luke xxiv.21)? A. That, while they had trusted, before His crucifixion, in Jesus of Nazareth as the Christ and the Redeemer of Israel from political and spiritual bondage, now their hopes are of such redemption through Him seemed buried with Him in His grave. Yet, as they go on to say that certain women of their company went early on that day to His sepulchre and found not His body, and saw angels who said that He was alive, and that some of the Apostles even went to the sepulchre and saw that Christ's body was gone, it seems that the two sad fellow-travellers had at least a shadow of a hope that Jesus might still be the Redeemer of Israel. And this trembling hope was soon confirmed by the Lord Himself opening up the Scriptures to their understandings, and showing them that, according to God's will and word, only through such sufferings as He had endured could He redeem His people from their sins, and enter into His heavenly and eternal glory, and prepare them to follow and dwell with Him in the Better and Brighter World, where sin and suffering, sickness and death are forever unknown. By this blessed discourse of their Divine Redeemer, their hopes in Him were greatly revived,

and their hearts glowed with love to Him for His wonderful love to them and His infinite sufferings for their eternal redemption.

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 MINISTERS AND THE BEGGAR.

“Some years ago an aged servant of the Lord, full of faith and the Holy Ghost, was, in company with two young ministers, on his way to a religious meeting. The eldest minister was noted for a willingness to bestow his last penny upon the needy, and for an unfaltering trust in God at all times and in all difficult places. On their journey they met a beggar who was in great want. The two young men were first appealed to for charity, but they gave nothing. For they reasoned, ‘Our means are scant; we are to be all day on the road; we need our little money to buy a dinner for ourselves and for our horses.’ But the old minister, Elder A., emptied the entire contents of his purse into the eager hands of the asker for alms. He trusted in God that He would deliver him, himself knew not how; and his astonished companions set themselves to see in what way he was to be relieved from his dilemma. Noon came; an inn was reached, and all three called for dinner and food for their jaded horses. Now for the trial of faith. How was the servant of God, among strangers, without means or credit, to meet his bill? He who made the fishes of the sea to contribute money wherewith to pay His taxes, knew; and His eyes were upon the man who dared to take God at His word and trust his Maker in every extremity. The order for dinner for man and beast was given without faltering, but the heart

of the aged servant of God was in earnest prayer. The meal over, the younger men advanced first to the landlord and paid their reckoning, nearly exhausting their little purses, which in those days were not so well stocked with funds as are those of many preachers now. Then, as boldly as the others, came Elder A., asking, 'What is my bill, landlord!' The landlord started, and looked at the questioner closely. 'Are you Elder A., from M.?' he asked. 'I am; that is my name', was the prompt reply. 'Oh, nothing; I have no charge, never mind', said the landlord. 'Stop', he added as the minister was about turning away. 'Here, take this,' and the drawer was pulled open and the very money paid in a minute before by the young men was placed in the hand of God's trusting servant, who went on his way with thanksgivings and praises. It is needless to say that those young preachers learned on that day a lesson which they never forgot. Reader, it is safe to trust God. It is better to trust God than to put confidence in the flesh or in princes. The bank of heaven will never suspend nor fail, neither will its beneficent and wealthy Owner ever become bankrupt, nor will God's children ever run away with the money in His bank, nor will thieves break through and steal it. 'There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself' (Prov. xi.24,-25). 'He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again' (Prov. xix.17.) The times are growing perilous. Evil men and seducers wax worse and worse. Everything earthly is uncertain. *Put your money in the unfailing Bank of Heaven."*

The backslider in heart shall be filled with his own ways; and a good man shall be satisfied from himself.

The simple believeth every word: but the prudent man looketh well to his going.

EXTRACTS

Ehren, Ala., April 15, 1902.

Dear Brother Hassell:

It has been through God's mercy and grace that I am spared to remit you once more for the dear book that brings so much joy and comfort into our home. I have always enjoyed reading the contents of the Gospel Messenger, but it is doubly appreciated now since we are deprived of the pleasure of having services at our church.

I herewith inclose \$5.00. I desire an annual subscription to it myself and one other (Mrs. C. N. Mabrey, Beaumont, Texas), the remaining \$3.00 you may use in carrying on the good work you are now engaged in. May God's grace be sufficient for you until the end. In Christian love,

Mrs. J. CLANTON.

Montongo, Ala., May 2, 1902.

Dear Brother Hassell:

Inclosed you will find postoffice order for \$1.00 to renew my subscription to the Gospel Messenger.

I am in my eightieth year and very hard of hearing, and because of this I hear no preaching. I try to be content with what I read. My eye sight is failing too. You don't know what a pleasure the good pieces some of the brethren write are to me.

Yours in Hope,

C. G. EDWARDS.

Columbus, Ga., April 14, 1902.

Elder Sylvester Hassell:

Very dear Brother in the Lord—My time has about expired for dear Messenger, and I feel that I must have it. I have been taking it twenty-one or two years, and I love it for the spirit that I believe directs its contributors. I inclose money order for one dollar, for which I hope to receive the Gospel Messenger another year. Pray for me, a poor worm of the dust.

Mrs. JOSEPH B. LAND.

Chrisman, Illinois, May 5, 1902.

Dear Brother Hassell:

I, after some delay remit you one dollar for the Gospel Messenger for 1902. 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 words can hardly express the comfort I have experienced in reading the editorials. I don't get to hear the Word preached very often, as I'm getting old; will be 76 years old the coming January. My husband is past 79. On the 17th of this month we will have been married 59 years. So you see we are both past the average age, and cannot go as we once did, therefore we derive a great deal of pleasure out of your little paper.

The song often comes to my mind—"I'm not ashamed to own

my Lord, or to defend His cause," as in His name I have put all my trust, but oftentimes feel my unworthiness, therefore I ask an interest in your prayers for me and mine.

Yours in hope of eternal life,

Mrs. MARY J. WASSON.

Homer, La., May 9, 1902.

Dear Brother Hassell:

I inclose you one dollar Post Office order to pay for subscription to the Messenger. I feel to express my approval of your management of the Messenger, and of its editorials on the questions which seem to be agitating the Baptists throughout the land.

May God still continue to uphold and support you and your co-editors, is the prayer of

Your Brother,

J. C. MADDEN.

Highrolls, Otero County, New Mexico.

Dear Brother Hassell:

As I have moved away from my old postoffice, Weed, New Mexico, I wish to have the Gospel Messenger sent to me at Highrolls, New Mexico. Our little church is getting along all right out in this old lonesome country, and we have an addition to the church occasionally, and once in a while have members from other parts of the world, which is a great consolation to us all. We have a preacher who is young in the cause, and we are all glad to have some one else come along to help him and encourage him. Elder J. H. Fisher came out and preached for us last June, and we would be glad to have him or some other again.

Your Brother in hope of eternal life,

W. H. MAULDIN.

Bryan, Tex., May 16, 1902.

Dear Brother Hassell:

Inclosed find \$1.00 subscription for the Gospel Messenger. I have been a subscriber and constant reader fifteen years. The Messenger is an ever welcome visitor, and the information, instruction, and peace it brings are a source of great joy and happiness to me. I am now in my 78th year, but my faith in my Heavenly Father is unwavering. I never fail to attend our monthly meetings, unless hindered by circumstances over which I have no control. I am enjoying good health and strength in my old days, and I thank my Heavenly Father for the blessing.

Your sister in the Lord,

AMELIA BARRON.

Linden, Warren County, Va.

Dear Brother Hassell:

Enclosed please find \$1.00, my subscription for the Gospel Messenger. I love your excellent and most able periodical, and get many hours of comfort and consolation from its contents. In fact I love to read all our able denominational papers. Sometimes my heart is raised to the greatest height of praise and thanksgiving to the blessed Trinity for sending us such a ministry, in both

preaching and writing. The great educated ministry of the day can not expound the Scriptures as one of those little ones who give evidence by their speech that they have been with Jesus. And yet the learning obtained from standard school books assist one to explain our understanding of the Guide Book in clearer and more forcible language, as evidenced by your own writing and speaking.

Dear valued Brother, may you be left long on the earth to bear witness of the many precious things connected with the kingdom established by our great and glorious Redeemer. And, if it is His holy will, may He receive us unto His everlasting habitation after our pilgrimage journey here, is the prayer of one who knows if I have obtained life at all, it is hidden in His dear Son, whence I hope for redemption, justification, and sanctification. God be with you in your life work.

LILLIE S. BOARD.

"ORDER AND DISORDER" APPROVED.

I verily believe the Lord is blessing it to the good of His people.
Maud, Tex. Elder SPENCER F. MOORE.

I am highly pleased with its contents, and would not take one dollar for it if I could not get another.

Princeton, N. C. LEWIS BRASWELL.

I must say, in truth, that you have steered the clearest of extremes on all points on which you have treated of any writer I ever read after.

Sterling, Fla. Elder JOHN ELLIS.

God bless you, dear precious Brother. Your noble words of truth and peace are like "apples of gold in pictures of silver."

Graham, Tex. Elder J. H. FISHER.

I can truthfully say, if I am competent to judge, that its merits and commendation are above words of expression. I would be glad that all Baptists in the world could read it and heed its admonitions. Dear Brother, I know that the Lord was in the production of that precious little gem. Its lofty theme and wonderful counsel are not compatible with any merely human production.

Little Rock, Ala. Elder M. E. PETTY.

Birmingham, Ala., May 13, 1902.

Elder Sylvester Hassell:

Dear Brother—Please allow me space in The Gospel Messenger to write a few words of my troubles and trials, and the goodness of our Lord. I am here where there is no Primitive Baptist church near me, and I don't get to go to meeting much. The church of my membership is about fifty miles distant, it being at Antioch, Talladega County, Ala., while I am in Jefferson County, Ala. There are a few Primitive Baptists around here but no church; so The Messenger affords me great comfort in reading it,

also The Apostolic Primitive Baptist, and The Baptist Trumpet. I take them all, and it is a great comfort to me to read the letters that the dear people of God write. I desire an interest in all God's people's prayers.

Pray for me, dear Brethren and Sisters. I used to think I had troubles and trials, but I had none till of late. Our dear child, a daughter a little over 15 years old, took pneumonia on the 5th day of April and just lived until the 12th of April, about 10 o'clock, P. M. on Saturday—the only child we have ever lost. We have 13 children, 6 of them grown, 3 boys and 4 girls, the rest being small. She was the second girl, in good health, never was sick before of any serious character. But the dear Lord saw fit to take her to Himself. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord. While she never made any public profession, I fully believe she is in the arms of sweet Jesus. Every body that knew her loved her. She was a good girl. Everything was done for her that human hands and good doctors could do, but she had to go. Oh! I can almost see her. She would often sing some good sacred hymns, one especially—

“What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!”

Oh! I can hear her singing it now, it seems. She passed away without a struggle, the easiest I ever saw, and with a sweet smile on her sweet face, showing that she has gone home to rest from this world of sin. She told her uncle Asa Godwin a few days before she died, “Uncle Asa, I am going home with you next Saturday night and stay all night,” and that was the night she died. Oh! it hurts us so badly, me and her dear mamma. She would call her mamma and papa so much. We carried her remains to Ebenezer church in Shelby County, where she was buried on the 14th. There was a large congregation of brethren, sisters, and relatives, and friends to pay the last respect of love to our dear daughter. Oh! when we returned home, how sad it was to be here and no Sweetie (that was her name). Sick such a little while and taken away. No one knows how it feels but those who have had it to bear. Then on Wednesday, after we got home Monday, one of our sons 20 years old took pneumonia, and was down for three weeks. He relapsed and it looked like he would die for 5 or 6 days all the time. The doctor would come some days 4 times and two doctors part of the time; but it was the Lord's will that he should get better, and he is up now going about a little. I have been down myself for three weeks, am just up now a little, and several of the children have been sick but not serious. I was made to cry out and say, “Oh! Lord, why hast Thou forsaken me?” But the Lord is good. He never leaves His children comfortless. He is a God of love. He always does right. I do wrong, but God does right all the time. We had all the company we needed in our sickness and sad time. The people here are so good to us; they did all they could. We started to the burying ground on Sunday evening at 2.30, and left a house full of neighbors and friends. Several of them went with us, namely, Tom Price and sister Miss Jennie, Elias Duraugh and wife, Berry Meeks and wife, Asa Goodwin, Sam McCord, Ed. Wilkinson, W. H. Goodwin, Fred

Goodwin, and my family. We took the train at Birmingham and got off at Sterrett. S. M. Goodwin and family were there and met us with teams and took us down to Elder J. S. Moore's near the grave yard. It was dark when we got there, and we spent the night with Brother Moore, where we were treated very kindly. May the Lord bless them. Then next morning, after our dear child was laid away to await the resurrection morn, dear Brother Crumpton spoke words of comfort at the grave. We bade our friends and brethren farewell. Came to S. M. Goodwin's and ate dinner, then took the train at 7.20 P. M. and came home. May the sweet blessings of the Lord rest upon S. M. Goodwin and his dear wife, who were so good and kind to us, also J. W. Spradley and family, and all the community of Ebenezer church where I was raised and where my dear father and mother are sleeping in sweet Jesus. May the Lord bless dear Brother and Elder S. S. Crumpton in all his ways.

Sweetie, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low!
Thou no more wilt join our number,
Thou no more our songs shalt know.

I also tender my sincere thanks to all the good people of this community for their kindness to me and family during our sickness. May God bless them. I will say to my two daughters and three sons, Henry, Melvin, and Johnnie, Nannie and Josey: Remember that your dear and loving sister Sweetie has left you, that you will never see her lovely face any more, and try to live right to meet your dear sister in the world beyond. Think how lonely you look when you start off anywhere and Sweetie not with you. She was so fond of young people and enjoyed being with them so much. Dear children, when you go to do anything evil and wrong, just think of your dear sister. Trust in God. He is a God of love. Dear brethren, pray for us when it goes well with you. We are in so much trouble, it looks like I can't bear it, but I know I have it to bear; the Lord knows best.

Yours in tribulation,
Her father and mother,

J. B. SPRADLEY,
H. L. SPRADLEY,

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 him." Rev. xiv. 13.

MRS. C. E. STEWART.

My dear companion was the daughter of Elder J. T. Allen, of sacred memory, and was born April 25, 1852, and died March 22, 1902, being 49 years, 10 months and 25 days old when she died. Her name was Catharine Elmira, but she was familiarly called Cattie. We were married Nov. 13, 1873. In March, 1874, she received a good hope through deep and pungent conviction for sin and a marvellous manifestation of the love and mercy of God, some account of which appeared in *The Gospel Messenger* for September, 1901. In the same year she united with the church of Christ at Mt. Nebo, Bibb Co., Ala., and was baptized by her father. She was the mother of two children, one of whom died the day it was born. The other, John Washington, born July 26, 1876, survives. She was an invalid for about 25 years, and hers was the saddest case of long and severe suffering I have ever known. She suffered with pneumonia, neuralgia a portion of the time in its most excruciating form, catarrh of the head, consumption and other maladies. Consumption finally carried her away. Much of the time for those long and toilsome years she was confined to her bed, but bore her sufferings with great patience and fortitude. She was given up to die several times before she finally passed away. Her many and great afflictions were sanctified by an humble and abiding hope in Jesus of rest beyond this vale of tears. On her death-bed she uttered many touching words. The day before she died she said to me: "If it is the Lord's will to take me now, all this (meaning the present trouble, pain and sorrow) will soon pass away and be as though it had not been; so don't take on but remember the sufferings this poor little frame has undergone." In her disposition she was unassuming and of meek and humble bearing, and scrupulously honest, highly intelligent, and remarkably prudent. She was as industrious as a little bee, economical, and tidy in person. As a wife and mother she was truly affectionate and kind. As a neighbor and humble Christian, she seemed to be loved by all and censured by none. While she lay a corpse I heard one of our neighbors, a Methodist lady, say to another that she guessed Cattie had come as near living in this world without committing sin as any one ever had.

She was perfectly rational when she died and passed away without a groan and without a struggle, dying as she had lived, in an humble, and precious hope of salvation through the tender mercy of God in Christ. I often felt in her life time, as I do now, that I am unworthy of as dear a life companion as she was, and I feel that the dear Lord was very kind to me in giving me one so dear and harmless.

The absence of her dear presence is the saddest burden I have ever had to bear in this life.

Then farewell, my dear Cattie, for although we can here meet no more, yet through the tender mercy of our Lord, I hope to meet you where distressing coughs are unknown and parting is no more; and whether I live long or die soon your memory will ever form a "pleasant green" in this desert of sin and sorrow. While you were little known in this world, I feel sure that you were known in the ever lasting love and mercy of God; and if your humble name does not "appear in the registers of heralds, I feel confident that it stands recorded in the book of life."

"Like the lonesome dove,
I'll go alone and sigh and mourn
My dear and absent love."

To those of her brothers and sisters and other relatives, who were so kind and attentive to her in her last sickness, and to my neighbors and friends who so kindly assisted us, and to the kind hands that prepared those beautiful bouquets and placed them on her grave, I desire to return my sincere thanks. Desiring to feel reconciled to the will of the Lord, I am yours in sorrow.

G. W. STEWART.

Cramer. Hale Co., Ala., Apr. 30, 1902.

MRS. V. E. GREGG

Mrs. Vioria E. Gregg, whose maiden name was Bean, was born March 21, 1868, and departed this life March 30, 1902, making her stay on earth 34 years. She was married to William W. Gregg, Nov. 18, 1886, and to this union were born three children, all girls. She was a loving and comforting companion and mother and a good neighbor. She had suffered very much for two years, being very delicate. Pneumonia set in and it was more than she could undergo. She said she obtained a hope more than 17 years ago. Her hope, as she thought, was so small, was her reason for her not joining the church. She said if she got well she would go to the church. She asked for her near relations to be sent for, and she would tell her experience. Those who came to her bedside, whom she thought to have a hope, she admonished to go to the church, and she admonished all to right living. She said she put trust in the doctor, but put more in a Higher Power. She asked us not to weep but to pray and to kneel in prayer; asked her husband to lead in prayer, which he did, kneeling by her bedside. She sung the four first lines of hymn 387 in Lloyd's Selection, exclaiming in earnest tones. "Oh, when shall I see Jesus?" We realized that the hours were getting long and dreary with her. Her sufferings were great. She said she was willing to suffer, but there was no need of her suffering what Jesus did. On being asked what she wanted, she replied, "I want to be a worker for the Lord." She quoted the Scriptures. One was, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." Prayer and praise were heard from her lips. She said she wanted to leave this world in peace with everybody. She called her husband and each of her children, one by one, and talked to them, giving good advice. She prayed for all and

kissed the youngest and said, "God bless my baby." Pleasant smiles were seen on her face during the last day and night. She would read the obituaries of *The Messenger* first of all. She said she wanted us to meet her in that beautiful world.

Written by her sister, M. J. BEAN.

JOHN THOMAS ROGERS.

Our beloved brother, John Thomas Rogers, died with dropsy April 12, 1902. Brother Rogers was partly paralyzed for some time before he died. He seemed to be reconciled to his affliction. He was a meek and humble man. He seemed to bear the image of Jesus for several years before he joined the church. He was liked by all who knew him, as an honorable gentleman. He united with the Primitive Baptists at Bethel church, Phoenix, Ala., in 1901. His afflictions were so severe, and he was so helpless at the time he joined the church that it took two to baptize him—Elder W. M. Bullard, the pastor of Bethel church, and Deacon James Foster, of Mt. Gilead church, Le County, Ala. His affliction was of such a nature that he could not attend his meetings. He seemed to rejoice in the hope of eternal rest, and often spoke of Jesus and His loving-kindness in all his sufferings. He was born in Wilkerson county, Georgia, Sept. 9th, 1821, and was married to Martha Davis in June, 1849. He was 81 years, 7 months, and 3 days old at the time of his death. He leaves a wife and four living children to mourn their loss, Mrs. E. J. Bartlett, of Columbus, Ga., Miss Emma Rogers, Mr. J. F. Rogers, of Phoenix, Ala., and Miss Mattie Rogers and two children have preceded him to the grave. Brother Rogers showed forth the spirit of Jesus in all of his sickness. The writer of these lines officiated at his funeral, from Job xiv. 1. There was a large congregation present, after which he was laid to rest in Pine Grove Cemetery.

W. M. BULLARD.

Phoenix, Ala.

[*Pilgrim's Banner* please copy.]

BRO. E. C. OWEN.

Bro. E. C. Owen was born in Fulton County, Ky., May 2, 1873, and after a lingering illness called consumption, died Feb. 14, 1902. He was the son of Charles P. and Martha M. Owen.

Brother Owen came to Florida when quite a young man, and on the 4th day of July, 1894, he was married to Miss Jessie McGlow, and returned to Kentucky June 1, 1897, and on the 6th of Nov. 1897, he was received into the fellowship of the Primitive Baptist church at Mayfield, Graves county, Ky., and soon afterwards returned to Florida. He leaves his companion and one little boy, four years old, besides a host of friends to mourn their loss, for all who knew him esteemed him highly, and especially did the brethren love him. He was a devoted Baptist, a loving husband, a kind and tender father, a good citizen, and we feel that indeed a good man is gone, and we desire to say to those that mourn: "Weep not, he is at rest, he is not dead but has fallen asleep in Christ, and in the morn of the resurrection he will be clothed in a

glorious body like unto that of our blessed Lord." And we would say to his companion, "Seek to enter in at the strait gate, as did your dead husband. We feel sure that he entered it, and walked the narrow way in obedience." This can be done by God's humble poor. May God comfort those that mourn, is the prayer of the unworthy writer. On the 15th of February the unworthy writer tried to speak the sorrowing words of comfort from John xi. 25.

We laid his body in the cemetery at Lone Pilgrim Primitive Baptist church, to await the welcome sound of the last trumpet, when he will hear the inviting words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

J. D. McMULLEN.

MISS NANCY L. REDMOND.

Miss Nancy L. Redmond was born August 4, 1844, and died March 7, 1902. At eleven years of age she found great peace in believing upon the Lord Jesus as a personal Saviour. She then sought the communion of the people of God, and joined the Methodist Church, South, and was faithful and true to her church vows to the end of her earthly pilgrimage. She loved God with her whole heart, therefore she loved the church, and as she had opportunity she waited about her altars and in proportion to her ability, she worked for her good. Her devotion to her aged mother was beautiful and praise-worthy. She never seemed to tire in her attentions to her, but was ever ready to cheerfully minister to her wants. She was an obedient child, a loving kind sister, a considerate, good neighbor, a true friend and a devout Christian. She died of pneumonia, being sick only about one week. She was rational until a few minutes before she died and gave testimony of her complete preparation for the reward of the pure and the good. Truly may it be said of her she was consistent in life and triumphant in death.

R. A. TIMMONS.

Fayette, Ala., April 8, 1902.

MRS. SARAH F. REDMOND.

Mrs. Sarah F. Redmond was born Feb. 15, 1823, and died March 11, 1902. Her father died when she was only eight years old, at which time she was deeply convicted of sin and realized the necessity of regeneration. She sought and obtained the blessing. Then in her eleventh year she united with the M. E. church, South, in which communion she lived and died a faithful, earnest christian. She was married to Robert W. Redmond in her eighteenth year, and was a devoted wife, ever true to her marriage vows. She was the mother of ten children, four of whom preceded her to the beautiful home of the soul, three having died in infancy. She was a fond indulgent mother, and yet she ruled with great firmness, and morally and religiously trained her children well. In all the trials and temptations of life her faith in God never wavered. She maintained her integrity and accepted no teaching that did not include the Lord Jesus Christ as her Savior. She was a cheerful, happy christian, and always seemed to be resigned to the will of her Heavenly Father. Her last sickness

was of two weeks duration and severe, but she was patient and enjoyed the assurance of her complete readiness for death and the judgment. May her six surviving children follow her as she followed Christ, and all meet on the eternal shore.

R. A. TIMMONS.

Fayette, Ala., April 8, 1902.

MRS. MARIUM ELIZA JOHNSTON

Was born in Monroe County, Georgia, March 4, 1822, departed this life December 31, 1901. In early life she became a Christian and united with the Primitive Baptists at County Line, Jones County, Georgia, 1850. After moving to Louisiana united with Lebanon church, Claiborne Parish, La. Truly a mother in Israel is gone. She leaves three sons, and one daughter, with the church and many friends to mourn her absence; a husband and three daughters preceded her to the grave.

Her sickness was of long duration, thus depriving her of the privilege of attending her meetings several years before her death, but as long as she lived enjoyed the sweet story which never grows old. Trusting One whose promises never fail she bade farewell to time and to time things, leaving abundant evidence that as her earthly tabernacle was dissolved she had a house on High whose maker and builder was God. "Blessed are the dead which die in the Lord."

May God's sustaining grace shield and protect the bereaved ones, and prepare them to meet mother in that home beyond the skies where there is one eternal reunion. She was buried in the Shady Grove Cemetery, Webster Parish, La., Jan. 1, 1902, at 3 p. m.

LEONORA SHAW.

Done by order of the church in conference April 5, 1902.

Elder R. M. GATHRIGHT, Moderator.

E. F. AVENGER, Clerk.

RUTH HURST.

Ruth Hurst, daughter of J. T. and Nannie Hurst, of Lawrenceburg, Tenn., was born April 12, 1894, and died May 22, 1902, aged about 8 years. She was remarkably quiet, pleasant, and entertaining for one of her age—not disposed to enter into revelry and glee but little. She suffered terribly with a complication of diseases and bore it patiently. Before expiring she at times would reach up and out both arms and then close them as though embracing some one with a sweet heavenly smile and expression of countenance, and fell asleep in Jesus, as we have evidence to believe. She was interred in the Carter family cemetery in Giles Co., Tenn., by the side of her sainted mother whose obituary appears in *The Gospel Messenger* of June of last year. "Suffer little children to come unto Me, for of such is the kingdom of heaven."

Rest on, loved and dear children, till the Lord comes with the heavenly host; then you will rise and meet Him and so ever be with the Lord.

We extend our sympathies to, and prayers in behalf of, the bereaved family. May God be your refuge and strength in trouble;

may He guide and sustain you all in this world and make you useful and save you eternally through the merits of Christ, if His will, is our prayer for Jesus' sake.

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

JOHN N. HURST.

NANNIE E. GATHRIGHT.

In loving memory of our dear young sister who fell asleep in Jesus September 27, 1901; aged 17 years, 4 months, and 13 days. She was sick with typhoid fever. She bore her sufferings patiently and could rejoice in the sweet songs of Zion as her life gently ebbed away. In the bud of youth and tenderness dear Nannie was brought to love and trust in a precious Saviour, and so clearly manifested it by walking in obedience to His holy commands.— She united with the church at Lebanon, Claiborne Parish, La., August 4th, 1900, baptized by her father, Elder R. M. Gathright. Memory gilds her lovely picture as he led her down into the liquid grave, and as she arose the heavenly smile that lit her sweet face will linger long with us.

Her short and beautiful Christian life should be an example for us of maturer years. Her genial disposition and kindheartedness made her many friends who with her dear parents, brothers, and sisters will sadly miss her, but we have a sweet hope that dear Nannie was gently borne by a loving Saviour over the icy stream into that land of rest where all is joy and peace.

Shall we meet beyond the river,
Where the surges cease to roll,
Where in all the bright forever
Sorrow ne'r shall press the soul?

May the dear Lord comfort and heal the wounded hearts of the bereaved family and reunite them in the City of God.

By one who lov'd her,

LENORA L. SHAW.

Done by order of the church in conference, April 5.

Elder R. M. GATHRIGHT, Moderator.

E. F. AVENGER, Clerk.

CHANGE OF RESIDENCE.

Brother E. H. Smith has changed his residence from Kincheon, Ala., to Thorsby, Chilton County, Ala.

ORDINATION.

On April 26, 1902, a presbytery met at Smyrna church, Union Co., Arkansas, for the purpose of ordaining Brother J. T. Nash to the full work of the gospel ministry and Brother W. H. Nash to the office of a deacon. The presbytery consisted of Elders H. Archer, W. K. Smith, and Robert S. Farrow. Brother I. R. Helms acted as moderator for the church and Brother N. B. Bird clerk.

The candidates were examined by Elder Archer, prayer offered by Elder Farrow, and Elder Smith delivered the charges. The occasion was a solemn one, and all seemed to be impressed that the Lord's hand was in the matter.

May the Lord bless His ministers and His believing children generally. In conflicts,

Lillie, La.

N. B. BIRD.

PRIVATE EXPERIENCE.

O the wonderful condescension of God! If He looks into heaven, among thrones and dominions, seraphim and cherubim, it is humility, stupendous humility. How much more when He casts His caring eyes on this inferior world! But still most of all, when He hears the cries, and answers the requests of one who is infinitely less than the least of His mercies! Thou hast heard and I am revived; Thou hast answered me, and I am confirmed in my belief of Thy love towards me. O Lord! henceforth let all my love be Thine, and on Thee let all my faith depend. Now I know to whom to fly, and where it is safe to hide me. Now I know that one day is to God as a thousand years, and that whatever He can do in a thousand years He can do in one day. Now to the Friend that sticketh closer than a brother, with confidence I will cleave. Faith could never be too large in its requests to God in prayer; but God has gone many a time beyond faith in His returns of mercy, and made the blessing broader than belief itself and more extensive than the utmost expectation.

Alas! it is right in the soul, when unbelief suggests that God's ear is heavy that He cannot hear, and His hand shortened that He cannot save. Lord, let such a night never spread over my horizon; but let the day-star of faith spread out the purpled morning, till the glorious sun brings in the perfect day. Mine extremity has been and still shall be Thine opportunity to appear in my relief. Circumstances with me may come to my utmost; even to my last extreme, but can never come to Thy utmost; but even though it were so, thou canst save to the uttermost all that come unto Thee. Let others conclude of the conduct of Providence as they please; but for my part I approve and praise, and henceforth shall be at Thy disposal. O! glorious Governor of men and angels! Do with me as Thou wilt, for Thy kindness I have experienced from my cradle, and shall do so to the tomb. The world is a stranger to the mystery of providence and to the communion Thy people have with Thee therein. They know not of the prayer of faith, nor of the return of prayer. When the soul is helped to take firm hold of God in the promise, and to look to Him alone, and nothing else and none besides; it is a prelude of approaching mercy. Now if my unconscious soul can blush, let me be ashamed out of my unbelief forever. Blessed be Thy name that Thou hast

dealt with me as I have sinned, given me my own measure into my bosom, and repaid my low thoughts of God with scanty outlettings of Thy kindness. Now, O Lord! hold me in the hollow of Thy Hand, and under Thy wings let me reside; while *any way* Thou shalt dispose of me shall *every way* delight me, till I am brought at last beyond the line of time, where changes and mutations shall never more take place.

JAMES MEIKLE.

SUBMISSION.

Will any, or will I, pretend to teach the Most High knowledge, seeing He is excellent in working, and perfect in His ways? Then since I cannot direct Him, why am I not submissive to His disposal? Can I predict events, or foresee futurities? No; how then should I promise myself serenity from a cloudless sky? or fear storms from an obscured heaven? when as to the first, the gathering meteors may suspend an unexpected *umbra* before the sun, and draw a liquid curtain round the sky; or as to the second, the gathered clouds may scatter, and let the welcome beams refresh the weary world. So, Lord, as from present appearances future contingencies cannot be discerned, it is my duty, and shall be my study, to be WHOLLY, FULLY and FOREVER, at thy disposal, to whom all my works, all my purposes, and all my wanderings, are known from the beginning.

O! how the child of God should glory in His choosing out for him the lot of his inheritance, and be content with that condition which Heaven accounts best for him, though not the grandest or greatest, nor the richest or happiest; yea not that state most desired. I am not mine own for I am bought with a price, and dearly paid for, too, (so to speak). Would it not seem too daring in me to instruct how to garnish the heavens, how to set the sun, station the moon, place the poles, plant the fixed stars, and guide the wandering planets? Now I am as much His by right, (yea, in the ties of love more) and as much at His disposal, as any of these His other creatures; and if I cannot complain of His conduct with these, why quarrel at His providences toward me? But another thing which ought to encourage to submission, is that God's way is not only equitable in itself, but profitable for His people, for the latter end of the righteous is peace; and the end of the Lord is always gracious to His afflicted ones, who chooses in the furnace of affliction, brings light out of darkness, order out of confusion, real good out of seeming evil; and, finally, brings through fire and water to a wealthy place.

JAMES MEIKLE.

LOVE IN HEAVEN.

Come, then, my soul! look from the height of perishing things to the mount of God, where every soul glows with sacred love, and dwells among the assimilating flames. Didst thou see a man of three-score years chasing flies and feathers, like the child of

three, what wouldst thou think of him? And, while the word is thy chase, what, O my soul! shall I conclude of thee? Ransack the whole creation of God, and see if all its excellencies together can vie with one ray of His glory, one beam of His love: then let His love to thee constrain thy love to Him, and thus begin the work of heaven on earth.

The perfection of bliss in heaven shall consist in the perfection of love, for love is the sum of felicity. Take away love from heaven, heaven could no more boast of its unbounded bliss. Life, light, love, are the trinity of perfection of the adorable Trinity. Of all the heavenly graces, love only returns to heaven without any change but of putting on perfection, and casting out fear. To dwell in love, and to dwell in God, cannot be separated; and the more I dwell in love, the nearer I dwell to God below; and when at last I rise to the highest degrees of love, I shall arrive at the nearest communion with God.

Roll on, ye longed for days, and come thou everlasting dawn,
That I may plunge into this sea of bliss, this ocean of eternal love,
And know what it is to love Him to the full,
Whom here I scarcely dare allege I love at all.

[From *Solitude Sweetened*, 1760.]

JAMES MEIKLE (of Scotland.)

CORRUPTION.

Happy they who have put off, not only mortality, but sin, and have put on not only immortality, but perfection, and in triumph trample on the neck of their enemies, having neither foe without nor foe within. But my complaint may be, "O wretched man that I am! who shall deliver me from the body of this death?" Satan watches and waylays me, temptation attacks without and corruption rises up within; and alas! too often I offend Him who is all love, mercy, and goodness. O for the happy day when I shall cease to sin, and to offend the best of Friends, the Saviour of my soul! When my whole soul shall be pure and holy, and not one seed of sin left within; when Satan shall tempt no more, and I yield no more to the temptation, when my bitter complaint against corruption and sin shall be converted into sweet encomiums on redeeming grace: "To Him that loved me and washed me from my sins in His own blood, be glory and honor, might, and dominion, forever and ever."

In view of that blessed day will I rejoice, and confiding in all-sufficient grace I will travel to the Mount of God with courage; and leaning on my Beloved I will journey up through the wilderness undismayed. For it is when I go in my own strength, or walk alone, that I stumble into sin, to rectify my mistaken notions, spoil my vain confidence, and make me depend on God alone.

JAMES MEIKLE (of Scotland.)

From *Solitude Sweetened*, 1760.

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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 cents.

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G. W. STEWART.

If any one buys this pamphlet and is dissatisfied with it, the purchaser can return it to the seller, and have the money refunded.

Vol. 24.

No. 8.

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.

AUGUST, 1902.



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

The Gospel Messenger.

AUGUST, 1902.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 24. WILLIAMSTON, N. C., AUGUST, 1902. No. 8.

IN SUFFERING.

Father, Thy will, not mine, be done;
So prayed on earth Thy suffering Son:
So in His name I pray.
The spirit faints, the flesh is weak,
Thy help in agony I seek—
Oh, take this cup away!

If such be not Thy sovereign will;
Thy wiser purpose then fulfill;
My wishes I resign,
Into Thy hands my soul commend:
On Thee for life or death depend;
Thy will be done, not mine.

ENCOURAGEMENT.

Elder Sylvester Hassell:

My very dear brother in Christ Jesus, I desire to give you five dollars for republishing your article on "Policy and Principle," and for your article on "Newspaper Wars," which is a kind and intelligent reproof to the wise among us who "will love thee." (Prov. ix. 8.)

So please find five dollars enclosed.

The last sentence, your prayer, in your article on "Newspaper Wars" I hope and trust will be answered soon. To me you develop the wisdom of Solomon and Paul (Prov. xxv. 4, 5; 2 Tim. ii. 1-3,) and also the spirit and power which Micah possessed, (Micah iii. 8). And you seem to me to be obeying that command, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins," (Isa lviii. 1).

There is much policy now in Zion, in doctrine and

practice; which will be plowed out, if your prayer and mine are answered.

The Lord knows who has violated those commands in Exodus (xxiii. 1-3).

Some of our brethren have affirmed to their "own hurt" (Psalm xv. 4); but through policy they have changed; as you clearly showed in the 7th meaning of policy.

The 15th Psalm clearly describes the citizens of Zion. "The sinners in Zion are afraid" (Isa. xxxiii. 14). They fear men—majorities; as you showed in the 5th meaning of policy.

Brother Hassell, please republish brother J. E. W. Henderson's article on "Righteousness and Peace." (Vol. 23, No. 2), for the benefit of our brethren who meet in councils to make peace, and for the benefit of the citizens of Zion (Ezek xiii. 22).

A. B. P.

Such kind words as these encourage me to endeavor to continue to conduct The Gospel Messenger in the paths of truth, righteousness, and peace, and such kind donations help me to carry the burden of hundreds of delinquent subscribers and to keep on sending The Messenger to hundreds of poor and afflicted members who are not able to pay for it but who are comforted by reading its pages.

S. H.

Rocky Mount, N. C., May 29, 1902.

Elder Sylvester Hassell:

My very dear brother, or father in Israel, I should say. For it does seem to me that The Messenger comes every time full of fatherly care and instruction, like as I would instruct my children to love one another and to instruct them to be kind and tender-hearted toward each other rather than to be speaking unkind words to no profit. I do believe you are doing a noble work in the ministry at this time, somewhat like Paul's work was in his day; for he found

believers divided—some for Paul, some for Apollos, some for Cephas, and some for Christ; and he asked “Is Christ divided! Was Paul crucified for you, or were you baptized in the name of Paul?” It is evidently sure that the bad spirit is at work in some, and it looks like some would lord it over God’s heritage; but, thanks be to God, I don’t see it in you, and oh that each one of God’s poor saints might feel the necessity of that greater work that Jesus speaks of to His disciples—that is, “Confess your faults one to another.” “He that believeth in me, the works that I do shall he do also, and greater works than these shall he do because I go to my father.” How impressive it is to see one coming up (who has been led captive by the wicked one) and begin to confess his faults, and say, “I’ve sinned, I’ve sinned, and come short of the glory of God.” This is a greater work than Jesus ever did, and a penitent and contrite heart is in the sight of God of great price. Yes, the greatest work that has ever been done by mortal man is to confess his sins and Jesus the Saviour of sinners. And oh! “how good and how pleasant it is for brethren to dwell together in unity.” And, oh! brethren, north and south, east and west, the universal world over, let us (as much as in us is) lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, ever looking to Jesus who is the Author and Finisher of our faith, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom. Then who shall be able to stand? For God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds. And if he spared not the old world, but sent a flood of water and destroyed it, leaving only eight souls to testify of the wonderful works of God, and yet Noah had been telling them of this, and he

had been building the ark according to the pattern given him from heaven, yet they would not heed it. He was a preacher of righteousness and they refused to hear him, and therefore were destroyed. Let us not refuse to hear him that speaks on earth to-day to-wit, our dear aged brother, S. H.; for how shall we escape if we neglect so great salvation? Dear brother, I must beg to be excused for intruding on your precious time. I just intended to write a few lines to make some apology for my negligence. I see I am behind (in honor), I say "honor," because it is an honor to God's people to pay their debts. So enclosed you will find a P. O. Order to pay my dues on *The Messenger*, and it has the proper name, for when it comes it is like one of old saying, "I have a message from God unto thee." May God bless and strengthen you mightily in the inner man, and uphold you, so that you may be spared to us long to speak those blessed truths. Pray for me and mine.

J. D. FLY.

Jesus had no sin of His own, and therefore could not make a confession of personal sin. Spiritual works, which are eternal, are greater than natural works, which are only temporal; and, when Christ had ascended to His Father, He sent down His Holy Spirit in greater fullness than ever before upon His people, and the spiritual works of repentance, faith, confession, hope, love, patience, and obedience wrought by His Spirit in His people were greater than the natural miracles which Jesus had wrought during His personal ministry on earth; and far more believers were added to the church than during His ministry before the great outpouring of His Spirit.

S. H.

Wells Point, Texas, June 12, 1902.

Elder Sylvester Hassell:

Dear Brother in Christ: A new doctrine—that there

is no such thing as a time salvation—has been recently preached by some ministers travelling through our country, and it is creating a great deal of trouble. I say that it is a new doctrine because the first I ever heard of it was about three years ago. If time salvation is a falsehood, I must say, my brother, that I have understood the Bible wrong. I understand the Bible to teach that we have duties to do, and I do not understand that we are to wait for the Spirit to move or compel us to do our duty. I understand this waiting for the moving of the Spirit to be Quakerism of the deepest dye, and that it never was Baptist doctrine and never will be as long as God has one witness on earth. Dear brother, please give in the next Messenger your views on time salvation.

WM. A. NEAL.

REPLY. In The Gospel Messenger of June, 1897, I published an editorial headed "Another Unprofitable and Deplorable Strife of Words" in which I gave in a calm and uncontroversial way, not only one side but both sides of the teaching of the Scriptures and of Christian experience in regard to what has been called "the conditionality of time salvation,"—a contention which began among a few of our people seven or eight years ago, and which, from what I know of both contending factions, arose from a misunderstanding and consequent misrepresentation of each other, and which I am satisfied is a wholly unnecessary, unprofitable, unwholesome, and subverting strife of words, except with a few dangerous extremists, who seem not only willing but anxious to sacrifice forever the peace of Zion for the sake of their own favorite, humanly—invented phrases and expressions.

To every reverent child of God the plain statements of the Holy Scriptures are infinitely above and beyond all controversy—are no more to be questioned or debated than the simplest truths of mathematics. It is no more certain that two and two are four than that God chastises His disobedient people. "Let

God be true, and every man a liar," (Rom. iii. 4). "It is impossible for God to lie," (Heb. vi. 18). All the Primitive Baptists in the world can no more change the meaning of language than they can change the courses of the sun, moon, and stars in the heavens. There are 1422 "ifs" in the Bible—830 in the Old Testament, and 592 in the New Testament. And the best English dictionaries say that "if" is the typical conditional particle, and is nearly always used to introduce the subordinate clause of a conditional sentence, and means "on the supposition that, provided or on condition that, in case that, granting, allowing, or supposing that." It cannot be denied by any informed and honest man that such Scriptures as the following are conditional:—Psalm lxxxix. 30-33; Isa. i. 19, 20; John xiii. 17; Rom. viii. 13; Heb. ii. 3; 1 John i. 7; and such Scriptures as Lev. xxvi.; Deut. iv. 29-31; vii. 12-26; xi. 13-32; xxviii.; Ezek. xviii., xxxiii. If the chastisement threatened by the Lord in these Scriptures upon His people for their disobedience is eternal punishment, then Arminianism is true, and thus the extremist Calvinism and the extremist Arminianism meet, and any or all of the children of God may go to hell at last; but either the text itself, or the context and other Scriptures prove (as all the forefathers of the present Primitive Baptists believed, and as all our living brethren believed until eight years ago) that the punishment or chastisement with which God threatens His children is temporal and corrective, and not eternal and destructive, for God gives His people eternal life, and they shall never perish, and though their voluntary sins separate them from His face, nothing present or future can ever separate them from His love (John x. 28-30; Heb. xii. Isa. lix. 2; Rom. viii, 28-30). Thus what some of our brethren call our "time salvation", that is, our deliverance, during the present life, from spiritual darkness, coldness, distress, and chastisement is at best somewhat conditioned or dependent upon our obedience to God. We are always to endeavor to do His commandments, looking to Him for guidance and

strength to perform them. Of course it is only by His gracious Spirit that we can obey Him acceptably; but that Spirit dwells in His people (John xiv. 16-17; Rom. viii. 9 17; 2 Cor. vi. 10; Eph. ii. 22), and they can, like Paul, "do all things through Christ who strengthens them" (Philip. iv. 13). All our salvation comes from God, and He deserves and will receive all the glory of it; but 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. The love of God is the highest and stongest motive of obedience. S. H.

EXPERIENCE.

Loganville, Ga., Apr. 20, 1901.

Elder J. F. Almond, Conyers, Ga.

Dear Sir:—I have thought for sometime that I would write to you, and try to tell you of the little hope which you asked me about last August at Gum Creek, although it is very little, and I sometimes think it is my own imagination, and I'll try to throw it by, but this I cannot do, and try to hope that it's the work of the Lord.

When I was about 12 years of age I began to have serious thoughts about sin and death, but would never think of them, only when I would go to a burial, and hear some one speak of the deceased being at rest with the Lord, then I would be bothered for some time, and wonder if all the people that died were at rest, as I had heard people speak of the "bad place" (as it is called) and it seemed to me if I were to die I would go there, and I did all I could to try to be a good girl, though it appeared that I got worse instead of better.

So one day in the spring of 1898 I was in the house alone, and I had a great desire to read the Scriptures or something pertaining to them and looking through father's books I picked up a Gospel Messenger, and the first piece I saw was a piece headed, "Experience" which I began to read, and while reading it I noticed the person that wrote it, (I have forgotten who it was) had some thoughts just as I had, and I was so bothered I could hardly live. I tried to sing to wear off my bad feelings, but that did no good at all, so I went on until sundown and I told mother I was feeling bad and wanted to lie down, thinking if I could go to sleep I would get all right, but I couldn't sleep. I remembered a few words I had read in the Experience which were these: "Oh! Lord have mercy on me a poor sinner," and I would try to repeat them for I couldn't think of anything else. I continued this way for some time and finally it all left me, and I felt like I would be all right then, which I was for about one year, which was until the fall of 1899 when I had a light attack of fever, and was in bed about two weeks, during which time my burden fell upon me again and seemed more than I could bear. I thought when I got able I would go off from home and spend a few days and probably I would forget my troubles.

But, Oh! how badly mistaken I was. I would go to meeting thinking I could find relief there but I could not.

The world seemed to be pointing the finger of scorn at me, and I would say to myself, "if I ever get home again I will stay there," but I could not be satisfied anywhere in the world. I tried to pray, but to no avail. I continued in this condition until after Christmas in the winter of 1900, when I started to school, and my trouble seemed to wear off some, but didn't entirely leave me. I went to school about two months and had to stop on the account of my health. I had dyspepsia and was not able to do anything for sometime, and I was so troubled it seemed that I could not live. I felt like everybody had forsaken

me and that I had no one in the world to call on.

So one afternoon I felt like I had suffered all except death. I stood on the front porch (at father's) and watched the sun go down for my last time, I thought; then I went to the cemetery just outside of the yard and tried to pray. I felt sure that it was my last day on this earth, and I tried to thank God for sparing me as long as He had. Oh! how my poor heart did ache—"what shall I do?"—I cried. I went to the house and went to bed suffering untold agony. I seemed to be sinking down all the time. I was helpless, and seemed to be perfectly friendless. I could only say, "Oh! Lord, have mercy on me." In this state I remained for about 3 hours, after which time I honestly believe and humbly hope our blessed Saviour came to me in a spiritual sense and removed all my sufferings. I felt perfectly easy, and was the happiest person on earth. I was willing to leave all earthly beings and go to my blessed Saviour. I felt that I was ready to die. I thought I would get up and tell my father and mother what the Lord had done for me, but something seemed to say, "keep silent, all created things, and wait your Maker's nod." So I turned over and tried in the most humble way I knew how, to thank God for His wonderful love and mercy to me.

I wanted to sing: "Awake, my soul, in joyful lays; and sing thy great Redeemer's praise." I went to sleep rejoicing and when I awoke next morning everything seemed new to me; the sun looked brighter than ever before and everything seemed to be singing praises to God. It seemed that that was all right, but that there was something else to be done.

So I've had many doubts and fears. You remember you preached at Mr. Rob Tuck's house on the third Saturday night in August; I was there and it seemed that you were preaching for me all together. You spoke of those who had a hope and did not unite with the church, and it was so plain that it seemed that I could not stay away from you, but something said: "Wait your Maker's nod."

So I went to Gum Creek the next day, and while listening at your sermon my burden seemed to fall upon me heavier than ever before. Something seemed to say: "This food is not for you," when you spoke of "the Shepherd feeding the little sheep," etc., I was in a deplorable condition, I wanted to leave the house and go where no one could see me, but I knew if I did some one would notice me and follow. Oh! how miserable I was until Tuesday afternoon. I went off to myself to try to pray and while on my knees weeping and begging for mercy, I heard a voice say: "Jesus died to save lost sinners," and I was made to rejoice, my troubles all left me and everything looked bright once more.

Since that time my troubles have come and gone. I sometimes feel that I have a friend in Jesus and again it seems that He has forsaken me, and I've not a friend on earth; though, if I could live in a way that would be well pleasing to God, I wouldn't care if the whole world despised me. "Oh! that I might dwell above all created things." At times I feel that Jesus loves me, and I can rejoice and repeat the words I have here stated.

Mr. Almond I am John R. Wilson's daughter, I have married since I saw you last, which was in last August. I was married on the 23rd of December to Mr. William J. Ivey, son of Mr. John Ivey. We are living here in Logansville, and are enjoying life as well as any one should wish, according to the works of the world, but I have a great desire to leave the world alone and worship our blessed Saviour. I often hear people advising some one to do great things for the Lord, but this is something I have never been able to do. I'm made to believe that the help comes from God, instead of our helping Him.

Asking you to pray for me, a poor, unworthy sinner, I'll bring my missive to a close.

May God help you to feed the little sheep that deserve the food. These words are with me in time of trouble: "Afflictions, though they seem severe, are oft in mercy sent."

Yours unworthily,

ESTA IVEY.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
J. E. W. HENDERSON, Troy, Ala. } EDITORS.
J. H. FISHER, Graham, Texas. }

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.

MYSTIFICATION.

“Earnestly contend for the faith which was once delivered unto the saints.” (Jude 3.) “If the trumpet gives an uncertain sound, who shall prepare himself to the battle?” (I Cor. xiv. 8).

When the ideas of a person on a certain subject are not at all clear, it would seem to be wise and better for him not to speak or write anything about the matter, as the multiplication of words in such a case only shows the confusion in his own mind and tends to communicate that confusion to others who are not established on the subject, and to do weaker hearers and readers more harm than good. As the Apostle Paul says in 1 Cor. xiv. 7, 8:—“Even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? If the trumpet give an uncertain sound, who shall prepare himself to the battle?” An instrument does not give forth music unless there is some distinction in the notes or tones; and it must be a peculiar blast of the bugle that tells the soldiers whether to advance or retreat. A noise having no significance is not intelligible and is therefore useless.

Certainty is essential to teaching of all kinds, and

it is especially essential to religious teaching; and uncertainty here is more injurious than anywhere else. The faith once for all delivered unto the saints, the doctrine of God our Saviour set forth in the Old and New Testament Scriptures, though it contains the deepest eternal mysteries, has not the slightest shadow of uncertainty in it. Like God, its glorious Author, it is light, and in it is no darkness at all. The ray of light that flashed forth from God in Eden shone more and more unto the perfect day in Christ. The darkness that was infused into the mind of Eve was from Satan, the prince of darkness, and it spreads in the minds of our fallen race, and it will finally lead its author and those who are under his malign influence, unless they are divinely reserved, into the bottomless pit. Prophets and Apostles stood, not upon the sinking quicksands of human uncertainties, but upon the solid rock of Divine certainty, when they bore undaunted witness to the great truths of Revelations, and sealed their testimony with their blood. And all those who profess to-day to believe and to teach those truths should stand just as immovable upon the same rock, and not be drawn away one hair's-breadth in any direction by either human or Satanic influence, and, instead of mystifying and obscuring and doubting and almost denying the momentous and eternal truths of the Scriptures, they should proclaim them, with tongue and pen, as clearly and unmistakably as the bugle-blast that calls a mighty army to battle—declare the pure and everlasting truth of God without the slightest evasion, and yet speak it in love, knowing that nothing but the truth properly glorifies God, or really benefits man. There is only light in God and in His doctrine (or teaching); but there may be darkness in even the children of God and in their understanding of His doctrine. Instead of such darkness taking the place of light, it should give way to light (as it finally will do in the minds and hearts of all the true people of God), and then peace and love and joy and beauty and fruitfulness will abound.

A summary of the fundamental truths of the Scriptures, as believed by nine-tenths of all Primitive Baptists, and as always substantially believed by the great majority of God's people, was given, as clearly as I could well state them, in the Principles of The Gospel Messenger published in July, 1896, and republished in August, 1901. While of course our finite minds cannot fully comprehend these great Divine truths, yet, by a revelation from above, we can believe them as surely as a little child believes the words of its wise and loving parents, and we can thus be guided, strengthened, and comforted by them, and rest our all, for time and eternity, upon their infallible certainty. If the Lord should suffer us to have doubts about any of the truths of His word, we should keep the doubts to ourselves and beg Him for more light, and not dishonor Him and injure others by expressing and trying to propagate our doubts. The three steps on the dark down-grade of error are doubt, disbelief, and denial. If, under the influence of the tempter, we undertake to fathom the deep mysteries of Divine Revelation by our carnal reasoning, we plunge down this fearful and fatal steep. And if we ignore a part of this testimony of the word of God in regard to any great truths, we mystify ourselves in our view of it, and, as far as others who hear or read our view of the matter are not established, we tend to mystify them also on the subject. "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).

I shall now refer very briefly to some of the great and certain truths of the Scriptures in regard to which the views or expressions of some of our brethren have been (and still inclined to be) misty and unintelligible in themselves, and confusing, distressing, and dividing to some of our people. The doctrine of the Trinity or Three-Oneness of God, shining as it does, in such heavenly radiance from the first chapter

of Genesis to the last chapter of Revelation, and deeply imbedded in Christian experience, has been so obscured and virtually denied as to be reduced from an eternal reality into a temporal manifestation. The doctrine of Predestination has been so stated and maintained, by brethren who believe that God is the author and lover and rewarder of holiness and the forbidding and hater and punisher of sin, as to make not the slightest difference between His purpose and relation to holiness and His purpose and relation to sin. The doctrine of the fall of man in the garden of Eden from his primitive innocence by wilful disobedience to his Creator, filling human history with sin and sorrow, suffering and death, and necessitating man's redemption by the blood of the Son of God and regeneration by the Spirit of God in order to his restoration to the Divine favor, has been so belittled and denied as to be represented as the mere acting-out of a principle that God had created in him. The doctrine of the incarnation of Christ has been befogged into a denial of His real humanity and therefore of His real sufferings, death and resurrection. The doctrine of the Sacrificial Atonement of the Lord Jesus Christ, as the Sinless Head and Surety of His people, for their transgressions, has been so set forth as apparently to make His people as uncreated and eternal as Himself. The doctrine of Regeneration has been so stated as to seem to make it apply, in the present life to the material body, as much as to the immaterial soul or spirit of man. The doctrine of the Second Personal Bodily Coming of Christ to the world has been virtually denied and confined to present spiritual experience. The doctrine of the Resurrection of the Body has been so expounded as to make it no resurrection of the present material body at all, but the clothing of the spirit with an entirely new body, when we know that the very bodies of Enoch and Elijah, though changed and glorified, were carried to heaven, and that the bodies of many of the saints that slept arose and came out of their graves and went into the holy city

and appeared unto many after Christ's resurrection, and that, when Christ shall come in His glorified body a second time to the world, the dead in Christ shall rise, not in exchange but in changed bodies, and the bodies of the living saints shall be changed and made like the glorious body of Christ, and together shall all the elect be caught up in the clouds to meet the Lord in the air, and so shall be ever with Him. And the Scriptures plainly and repeatedly declaring the doctrine of the Final, General, and Eternal Judgment of the human race, and of an Everlasting Hell for the wicked and an Everlasting Heaven for the righteous, have been so explained as apparently, at least to simple minds, to limit those tremendous and eternal solemnities to the present momentary state of existence. We are commanded by the Apostle Paul to "abstain from all appearance of evil," (1 Thess. v. 22). And if in our exposition of the teachings of the Scriptures, we humbly and reverently obey this command, "the wayfaring men, though fools," who hear or read our expositions, "will not err," will not be mystified, confused, distressed, and divided in the great matter and method of God's salvation (Isa. xxxv. 8), but "the whole body of Christ will be joined together and compacted and edified in love." (Eph. iv. 1-16).

I am heartily rejoiced to say that the great majority of Primitive Baptists have never been reached or affected by these mystifications of Divine truth, and that many of those that have thus suffered have been graciously relieved of the spiritual darkness. May the Great Head of the church similarly enlighten all the members of His mystical body, and make Zion shine forth "fair as the moon, clear as the sun, and terrible as an army with banners" against error and disorder in every form and in every person (Canticles vi. 10).

S. H.

RIGHTEOUSNESS AND PEACE.

[Republished by request from The Gospel Messenger of February, 1901.]

"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 a heart while in the flesh, or in an unregenerated state, it is a gracious gift, bestowed in the act or work of regeneration. Such a 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), an 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 cannot 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 cannot 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.

A POT OF OIL.

2 King iv. 2.

The riches of Divine grace were veiled in human poverty. The subject was a poor widow, poor in the world, yet rich in faith. Her husband had died and left her with two sons and an insolvent estate. Such is the human view of the case, and it was no doubt literally true. Moreover the law was such that children might be sold into bondage to satisfy the debts of their parents. The creditor had come with cruel intent to sell those two precious sons. This was enough to cause any tender mother to cry with anguish of heart for help. This woman was so poor and troubled that she seemed almost to have forgotten that she had anything at all in the house? but she had a pot of oil, just one pot of oil, and perhaps a very small one withal; there was not enough of it

to meet the emergency, and the case was urgent—desperate! So she thought and felt. But “what hast thou in the house?” Nothing at all, save a pot of oil. Oh! if she could have at once conceived the power of God to multiply that oil; could she have foreseen the great Shepherd and Prophet of Israel feeding the multitude with five loaves and a few *little* fishes, she could have left off the words, “nothing at all,” and said with a smiling face, I have a pot of oil in the house. True that was not enough in her hands to pay the debt, but quite sufficient in the hand of God to pay it and to supply her further wants. But she had to learn this truth, so do all of God’s people have to learn the same.

Brother, sister, are you in a great strait? Do you feel that you are so very poor and destitute that you can not meet the obligations laid up on you! Do you feel that a great demand is upon you which you cannot comply with, and yet that you are threatened with great calamity if you do not? Would you fain cry out in bitterness of soul and tell of your sorrow and helplessness? Don’t forget that you have a pot of oil in the house—Christ liveth in you by faith and hope and love with the which your vessel (heart) was once so full and overflowing. The precious oil of grace can never exhaust—the wells of salvation never dry up nor fail. “What hast thou in the house?” Satan may tempt us to despair and give up all for lost, yet we are never entirely destitute. There is yet life, to cry, and hope to sustain us in our deepest sense of poverty and most profound grief and anxiety. At the proper time our Heavenly Father will multiply our joy above the measure of our sorrow, and we shall understand that our poor estate (as we often esteem it) is not despised. “He will regard the prayer of the destitute, and will not despise their prayer.” Psa. cii.17.

The multiplying of the oil was one among the many miracles wrought by Divine power, and there is a rich practical lesson also to be drawn from the circumstances connected with it as we find it recorded.

While there is no power but of God, yet He often employs weak and powerless things in the manifestations of His power. He could, had it been His will, have supplied the wants of the widow in any other way; but He chose to exercise her mind and thoughts by laying the hand of affliction and adversity upon her, which was the cause of her cry for the help which was in store for her. She was ready from the necessity of the case to do what she was directed by the prophet to do. Her obedience is so associated with her relief that we should not ignore it and discard it as non-essential; it was the obedience of faith, which (faith) is the gift of God, or fruit of the Holy Spirit. The duty enjoined upon her was to borrow empty vessels—not to borrow oil. She might have reasoned with herself, that empty vessels, which were only borrowed and must be returned, could not pay any part of her debt; but she simply obeyed the word of the Lord by the prophet, and trusted the Lord for the result. So ought all of God's children to obey His holy word. She not only borrowed the empty vessels, but she also put the boys to work bringing the vessels to her until the last one was brought in and filled—and the oil was stayed, or ceased to multiply.

Now think what a happy little family this must have been, shut in, with all the many vessels filled—oil enough to pay the old debt, and oil to live upon besides. Oh! thou child of grace, poor and needy as was the widow of the text, let your prayer be directed to God in the name of Jesus, and do the bidding of the Great High Priest, your Prophet and King, and if you have children keep them rightly employed to help you as best they may in the outward work required, according to the word of the Lord, and you may then hope that you will be blessed to close your doors at evening upon a happy family group, and realize that in the abounding grace of God there is enough to pay your debt of sin, and to save your sons and daughters from the bondages of the law of sin and death.

J. E. W. H.

ARE YOU A CHILD OF GOD?

“We know that we have passed from death unto life, because we love the brethren.”—1 John iii. 14.

What could possibly be of more concern to any mortal being on earth than the question of our eternal destiny.

If hell is a reality, and I have no right to deny it, when the end comes if I have not really been born of God's Spirit, I will be turned into this awful hell with all the nations that forget God, there to take up an abode in torment, in the awful pit of corruption, with the blackest demons of the universe—all the murderers and criminals of all ages, with those who have burned God's humble poor at the stake, and corrupted the earth with every black crime that can be thought of. Oh! dear reader, will you and I be compelled to spend eternity in torment with such a black host as this? Forbid it, Lord God, forbid it, if it can possibly be Thy holy will.

On the other hand, if we are children of God, eternal glory, purity, and happiness will be ours forever and ever. There will be no sin in heaven. No tears will furrow down the sorrowing cheeks; no pains and groaning in sickness, no painful, lonely hours. Sweet greetings of joy will spring out like rays of light, and the gathering friends and saints on that happy shore will behold the Lord Jesus as a ready Bridegroom, a morning sun, a home of love, a tree of life and river of life, and the glorious fulfillment of every fond hope, and the exhilarating pleasures will be greater than we have ever realized in the sweetest moments of life and will continue as a million morning roses all around us throughout all that eternity is and will be.

Not all are going to that rest in glory. Some are going to be lost, or are already lost and will not be saved. Lord, am I one of them? I know that we are not to serve God from hope of gain or fear of punishment. Yet we are going to gain heaven or lose all.

What is the most positive evidence that we are the

children of God? I have decided that my text tells it: "We know that we have passed from death unto life because we love the brethren."

Those who do not love God's children are in the gall of bitterness and in bonds of iniquity. They are of that wicked one, as Cain was. They have no eternal life abiding in them, and some dear inquiring soul may say, "How can I know for certain that I love the people of God"? Well, if you are a true believer in the Lord Jesus, then you are a true lover of God and His people. But you may ask, "How may I know that I am a true believer"? Well, I will try to get still closer to you. Peter says, in speaking of Jesus whom we are to believe in, "Unto you that believe He is precious." 1 Pet. ii.7. Now, if you are a true believer in Jesus, then He is precious to you, and that proves that you love Him. If a mother's baby is precious to her, she will take a special interest in it. She loves its fingers, hands, feet, eyes, mouth, nose, and does all she can for its good. It is precious to her. So, if you are a true believer in Jesus, He is precious to you. His words are all precious to you. All His actions while here in the world are interesting to you. Jesus the blessed and holy Son of the God of heaven and earth is precious to you. Now, therefore, you are a true believer in Him. "He that believeth on Me hath everlasting life," says Jesus. This then proves that you are a true lover of God and His people, and of course you have passed from death unto life.

Now the mother loves her baby. She is not afraid of torment or pain as a reason of her work for it, nor is she hoping to get some great reward for her labors. I read of a mother and baby captured by the Indians in an early day in Texas. At night the baby became very fretful, and the Indians took the baby and threw it into a stream of water near by, to get rid of it. As the baby fell into the water the mother also plunged in after the little thing and finally brought it out, being almost drowned herself. Again they wrenched it from her and cast it back, and again she

plunged in after it. After finally getting out again almost completely exhausted, the chief of the tribe greatly admiring her bravery and devotion, said, "Heap brave white squaw, give her pappoose." What cared she for looks of formality when the object of her love was being killed, and what cared she then for life or any of its attractions!

Love will suffer more, bear more, believe more, hope more, and labor more than all else put together. It takes this to make a martyr. You could not hire a man to be a martyr, but love will make him one. You might hire a woman to work some for a baby; but, if it is not her own baby, there will be something lacking. The true mother can somehow wake up easier. She can put forth a more soothing hand. Love is sweet and unconquerable. "Many waters cannot quench love." "If a man would give all the substance of his home for love, it would be utterly contemned."

This then is what it takes to make a true Christian—heavenly love—the true love of God, which is greater than natural love, that the world knows nothing about. It points to God and to God's people, and we know we have passed from death unto life because we love these people of God. If we are sure enough children of God, we will certainly show it in our conduct. We will wish them well. We will try to enhance their comfort. We will do good unto all men, but especially unto the household of faith. "How can a man love God whom he has not seen, and hate his brother whom he has seen"? This Scripture shows that to love God is to love the children of God, and thus prove yourself to be a Christian. Love prepares us to take a true interest in the cause and kingdom of Jesus, and makes the service sweet and pleasant to us. Love causes us to hide a multitude of sins in our brethren, not to uncover and make them look hideous. Love will enable us to speak kindly to our brethren and labor for their good. Love enables a man to endure afflictions and preach the holy gospel of Jesus, without hiring himself out at a price. Love

will influence those who are Christians indeed to bear the burdens in part at least of a devoted minister who preaches Jesus as a loving Saviour. Love is the basis upon which gospel fellowship is founded, and it is the iron tire around the true church wheel that has held it so tightly together that the gates of hell have never prevailed against it. Oh! that we might be filled with this precious love that is greater than the abiding principles of faith and hope, and shall endure forever, for it is God's holy nature imparted to us, and hence we are indeed partakers of the divine nature, and shall be carried to the eternal city of glory at last and shall never perish nor be cast down.

J. H. F.

QUESTIONS AND ANSWERS.

1. Q. By whom and when were the headings of the chapters of the Bible written? A. The Bible was not at all divided into chapters until the third century after Christ; and the present division into chapters, for convenience of reading and reference, was made by the French Roman Catholic Cardinal Hugo in the thirteenth century after Christ, and has never been adopted by the Greek Catholic "Church," which considers Roman Catholics, just as Roman Catholics consider Episcopalians and all other Protestants, *unbaptized heretics*. As the division into chapters was not made by the inspired writers of the Scriptures, of course the headings of the chapters were not written by them, but these headings were written at different times by different editors, commentators, or publishers of the Scriptures. Those in most common use in our English Bibles were written by the King James translators of what is called the Authorized Version of 1611,

2. Q. Is it not heresy or false doctrine to teach that God *caused* or *compelled* the crucifiers of Jesus to crucify and kill him? A. It most certainly is;

and no one who believes in the Scriptures and in the infinite, essential, and eternal holiness of God either believes or teaches such an utter falsehood. God hates, forbids, threatens, and punishes sin, and, instead of working any one sin, He does not even tempt any to sin.—(James i. 13.)

3. Q. Were John Gill and Charles H. Spurgeon Hyper-Calvinists or extreme predestinarians? A. They were not.

4. 2. Did they believe in the predestination of all things? A. Only as The Gospel Messenger and the great majority of all predestinarians have always believed it—namely that God predestinated or determined beforehand to suffer or allow, or not prevent sin, and to restrain it, and overrule it for His glory and His people's good, and to punish the sinner for his wilful transgression of God's holy commandments.

5. Q. Is there more than one cause for which a man may put away his wife and marry another? A. Only one cause—unchastity—is allowed by Christ as justifying a man in putting away his wife, and even for that cause, as well as every other, He seems to forbid remarriage during the life of the divorced companion, (Matt. v. 32; xix. 3-9; Mark x. 11, 12; Luke xvi. 18.)

6. Q. What are your views of Cain, Ishmael, Esau, Balaam, and the Prince of Darkness, and their eternal condition? A. The Prince of Darkness is called also the prince of the power of the air, the spirit that now worketh in the children of disobedience, Satan (or Adversary,) the Devil (or Slanderer,) the Old Serpent, Apollyon and Abaddon (both of which words mean the Destroyer); he is represented, in the Scriptures as the chief of the apostate angels, the enemy and tempter of man, the ruler of the kingdom of darkness and evil, the great deceiver of mankind, and it is declared, in the Scriptures, that he will at last be cast into the lake of fire and brimstone and be tormented there forever and ever. And the Scriptures represent that Cain, Ishmael, Esau, and

Balaam were under the influence of Satan, and it would *seem* that they were eternally lost, but we do not know this to be so, because it is not plainly revealed. They have long since gone into the presence of a Righteous, Omniscient, and Omnipotent God, who can do none of His creatures wrong, and who is able to pardon and to save even in a dying hour. Esau's repentance and supplication seem to me to have been only worldly and for natural blessings, which he received. The Lord, of course had a perfect foreknowledge and a wise and holy purpose in permitting the fall of both Satan and Adam, but no finite mind can reach to the depths of the Divine wisdom in these matters. Yet we can see that, if God had not ever suffered sin, His justice in punishing it, His mercy in pardoning it, His power in subduing it, and His wisdom in overruling it would never have been manifested; but we can never say too often nor too strongly that God is infinitely holy, and is the eternal enemy of sin, and forbids, threatens, and punishes it forever unless it is atoned for and repented of.

7. Q. Christ says, "Were there not ten cleansed? but where are the nine?" (Luke xvii.17;) what is the spiritual meaning of this language? A. That only a small portion of those who are cleansed by God of the leprosy of sin, give to Him, in their doctrine and lives, during the present state of existence, the proper glory for such cleansing. No Arminian gives Him the proper glory in his doctrine; and no Antinomian, and indeed no human being, gives God, in his life, the proper glory for His salvation.

8. Q. Christ says, "Wheresoever the carcass is, there will the eagles be gathered together," (Matt. xxiv. 28); what does He mean? A. That just as vultures or birds of prey gather to devour a dead body, so the Roman armies, whose standards were silver eagles, would soon after His crucifixion by the wicked religious rulers of the Jewish nation, pour down upon the dead Jewish State-Church in its capital

city, Jerusalem, and destroy it, and that, wherever there is corruption, the judgment of a holy God will be poured out upon impenitent sinners.

9. Q. What are your views of Matthew xxii. 10. —“So those servants went out into the highways, and gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests?” A. The wedding is the gospel feast; the servants are the ministers of Christ; the highways are the Gentiles or Heathen nations of the world, to whom, after the Jews rejected and crucified Christ, the gospel was preached; the gathering is the receiving and baptizing into the membership of the churches; the good are the believing and obedient, the proper subjects of baptism, who trust in Christ and not in themselves for salvation—the wheat, the gold, the sheep, the good fish; while the bad are those who do not really believe and obey, and are not fit subjects of baptism, who trust in themselves and not in Christ for salvation—the tares, the dross, the goats, the bad fish. Even gospel churches may have both of these kinds of members. We may not be able to distinguish them but the Lord will do so at His coming—at death, at the resurrection, and at the final judgment.

10. Q. When and by whom was the Sabbath changed from the seventh to the first day of the week? A. There is no mention of such a change in the Scriptures. But, after Christ's resurrection, He seems to have specially appeared several times on that day (called the Lord's day, because He on that day arose from the dead,) and His Apostles seem specially to have met on that day, and the Day of Pentecost, when the Holy Spirit specially descended on the church at Jerusalem, was on that day, it being, as the name *Pentecost* means the *fiftieth* day after the resurrection of Christ; so that, while there is no command in the Scriptures for the change, the Christian church has believed that these facts indicated the will of God that the regular day of His public

worship should be changed from the seventh to the first day of the week; but Christian forbearance on this subject is taught in Rom. xiv. 5, 6; Gal. iv. 10, and Colos. ii. 16, 17. The important thing is not the time or place, but the manner or spirit in which we worship God, (John iv. 24). Christ is the real, living, and eternal Sabbath of His people, in whom, when believing, they at all times enter into rest, (Heb. iv. 3,10.)

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.

HE DIED FOR ME.

“A gentleman, while traveling in one of the Southern States, came to a place where there was a newly made grave. Bending over it was a man planting flowers, which, as he set them in the new-turned soil, he watered with his tears. After observing him for a time, and noticing his deep sorrow, the traveller said, ‘I suppose you are mourning over the grave of a wife?’ ‘No,’ replied the man, ‘I have not lost my wife?’ ‘Perhaps,’ said the traveller, ‘your tears water the tomb of a much-loved child?’ ‘No,’ repeated the mourner, ‘I have lost neither wife nor child.’ ‘May I ask, then,’ said the stranger, ‘whose death it is that causes you so much sorrow?’ ‘I plant these flowers and shed these tears for one who *died for me*,’ said the mourner. ‘I was called to serve as a soldier in the late war. I had a wife and children who would be left uncared for if I fell. My friend came forward, and said, ‘I have no wife and children—I will go instead of you.’ He did so, and was wounded on the battle-field. Hearing that he was lying in the hospital in a dangerous state, I came to see him, but came only in time to find him in his grave. He lies

buried here. He has gone down into the tomb for me, and I plant these flowers and water them with my tears in remembrance of him.' The mourner afterwards had a tombstone set upon the grave, and upon it was carved the simple but impressive sentence—HE DIED FOR ME.

There are few who would not be affected by this touching story; but how few there are who have been touched by that which is far more wonderful and more touching—'Greater love hath no man than this, that a man lay down his life for his friends!' But the Lord Jesus Christ, the Son of God, laid down His life for His enemies—'when we were enemies we were reconciled to God by the death of His Son.' He died for us, poor, unworthy, and rebellious sinners, to make us His friends. Reader, can you say, He died for me, and not only died for me, but lives at God's right hand forevermore for me, and can you say, In Him I have *died* out of the state or condition in which, as a child of Adam, I was born, and I now *live* in Him, the Risen One, and am one with Him, the Glorified One?"

S. H.

EXTRACTS

Roanoke, Ala., Jan. 27, 1902.

Elder Sylvester Hassell—

DEAR BROTHER: I receive the Messenger regularly, am well pleased with it. As far as I am able to understand, you advocate and teach the doctrine of the Gospel, which is the truth and will stand. I desire an interest in your prayers for me and mine, and I pray that the Lord may save you to teach His people. Your Brother, as I hope, in the Spirit,

Respectfully,
T. J. EAST.

Tubal, Arkansas, April 25, 1902.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD, AS I HOPE: I love 'o read the Messenger. It brings comforting news from a far country, which makes me look to the time for it to come.

Yours in hope,
JOHN C. ROBERSON.

Largo, Fla., June 13, 1901.

Elder Sylvester Hassell—

Dear Sir and Brother in Christ, as I hope:—We are always glad to receive the Messenger and believe it holds forth the truth as we understand it.

Yours unworthily,
J. F. BLANTON.

Wayside, Ga., Dec. 23, 1901.

Dear Brother Hassell—

Enclosed you will find one dollar to pay for the dear old Messenger for 1902. I am still spared and enjoying very good health for one of my age. I feel that I am living by the day. I don't think that I could ever do without the dear paper, it is so much comfort and company to me. I spend the most of my Sunday in reading the dear Messenger and my Bible. I have been blest with eye sight so I can read, and hope it will be the Lord's will for it to continue good while I live. I don't guess there are very many living of my age, I am now 87 years old, and can walk a quarter of a mile in twenty minutes to see my great-grandchildren. I have lived a lonely widow ever since the war; never saw my dear husband after he went to the war. I will close, asking the prayers of all Christian people. Yours in hope of a better world,

ELIZABETH M. CONNER.

Caroline Depot, Tompkins Co., N. Y., June 10, 1902.

Dear Brother Hassell :

I send one dollar for the Messenger, which I prize highly. I wish you success. I am pleased with the management of it. The Lord bless you in it if it is His will.

Mrs. SARAH A. HOLLISTER,

This dear sister is 91 years old.

Rossville, Tenn., Dec. 27, 1901.

Elder Sylvester Hassell—

Dear Brother, in hope: Enclosed you will find one dollar to pay for The Gospel Messenger another year as my subscription expires with this December number. I do hope that all your subscribers may pay up more promptly, so that you may continue to publish your valuable book, and may it find its way into many more homes, where it is now unknown. You have been so unselfish in your labor of love, how can we who owe you so much withhold our little dues, which will assist in bringing the sweet Messenger to our home? May the Lord spare you many long years in your noble work which He has assigned for you and graciously add every blessing that is needful for you and yours, is the wish of a little one,

Mrs. S. FANNIE PRICE.

Wellsville, Missouri, Dec. 27, 1901.

Dear Brother Hassell:

Once more I am spared through the goodness and mercy of God, to send you one dollar for *The Gospel Messenger*, which is duly received and much appreciated in my old age, as I cannot get out to preaching as I once could, which is a great detriment to me, as it was such a great pleasure to me to meet with my brethren, but we must learn to be reconciled to God's will in everything. I will be 83 years old in a few days. With love to all the household of faith.

Your brother in Christ, I hope.

R. F. Gilliland.

Madisonville, Texas, June 10, 1901.

Elder Sylvester Hassell—

Dear Brother in Christ: Enclosed please find a two dollar money order for my subscription to *The Gospel Messenger*. I am well pleased with *The Gospel Messenger* in every particular, as it teaches just what I believe to be the truth taught in the word of inspiration, and I feel to hope that we have the witness within ourselves which enables us to discern the truth of the gospel of Christ, and which enables us to rejoice in hope when we read the testimony of those who have like precious faith. O, what a precious Saviour we have, who died to redeem us from all sin and to make us priests and kings unto God, and give us a bright and happy home in the realm of eternal day, where no sickness, sorrow, pain or death will ever come!

What a noble piece J. H. F. wrote in the June number of *The Gospel Messenger*, "One Fold and One Shepherd." Oh! that all could do and would do as he has written! We would have peace within ourselves. My age is 75 years. My eyes are growing very dim, and the place that knows me now will soon know me no more forever. May the Lord bless all the true believers in Christ the world over. May He guide them in the way He would have them to go, and finally save us all in heaven.

Yours in Christ,

Thos. Hensarling.

OBITUARIES.

WILLIAM F. THOMPSON

Died at his home near Andalusia, in Covington Co., Ala., April 20, 1902. He was born in Harris Co., Ga., Dec. 17, 1835, making his age at the time of his death 67 years and 3 months. His parents were Washington and Mary Thompson. He was married to Mrs. Eliza J. Rodney, Oct. 24, 1865. He had been a great sufferer from nervous trouble the greater part of his life, which was the cause of his death. He owned a good home and farm here in Lee Co., Ala., 9 miles south of Opelika, also near Mt. Olive church, but thinking a change might be beneficial to his health he sold out and moved to Covington county in December 1902, where he bought him a good home, four miles from Andalusia, the county seat of Covington Co., but the move did him no material good. He gradually grew weaker and only lived four months and twenty days in his new home. Although he had a good physician and all that kind hearts and loving hands could do, the summons came and he had to go. I have known Mr. Thompson from my youth and lived near him in Lee Co., Ala. He was a good farmer, an honorable, reliable citizen and neighbor. He was lively, pleasant, and interesting, even children would stand around to hear him talk in company. He greatly enjoyed and solicited visits from his friends, especially in his latter days, as he was greatly afflicted and not able to work much. He was a regular attendant at Mt. Olive church for many years, and few members felt a more lively interest in its welfare than he did. He was ever ready to contribute to the support of the ministry there and elsewhere. He told his wife (Sister E. J. Thompson) that he was not fit to be a member among Christian people, as he felt too little and worthless; but he loved to go to preaching and loved to read the Word of God, and being very nervous and not able to stand excitement, he never offered to any church, but those who knew him best feel assured that his labor and suffering on earth are changed into that heavenly rest that remaineth to the people of God. He was a strong believer in the doctrine of God our Saviour as taught by the true Primitive Baptists. He leaves a lonely widow and six sons, all grown, two brothers and two sisters to whom we extend our sympathy and point them to the Giver of all good, not only in sorrow and trouble, but at all times, for in Him we live, move and have our being (Acts xvii. 28). After the funeral service at the house his mortal remains were carried to the Andalusia city cemetery where the grave received its dead. May God continue His blessings to the bereaved family is my heart's desire for Christ's sake.

T. A. WHATLEY.

Opelika, Ala.

SILAS JAMES JACKSON.

Our beloved brother, Silas James Jackson, was born in Chambers County, Ala., Nov. 3, 1837, and was moved by his parents to

Pike County, and united in marriage with Sarah Jane Richburg, Nov. 11, 1869. He was the father of four children, two boys and two girls, all of whom survive him. He received a well grounded hope in Christ and united with the church at Hopewell, Pike Co., Ala., in 1871, and was baptized by Elder Wm. J. Pouncey. He moved and settled down in Wood Co., Texas, about 16 years ago, and united with the church at Hopewell, and was highly esteemed and loved by his brethren and sisters. He was an honest, charitable and noble citizen, whom everybody respected and loved. He was a blacksmith by trade, and had a farm of his own, and thus came in contact with many people, and kept their confidence and esteem, and many of them the writer heard say of him, "We have lost a noble man." He died March 4, 1902. He had been sick about two years with dropsy. He suffered much at times, but bore it in great patience. His mind was active up to his death, and on the morning of his death the writer was with him, and his conversation was sweet and on heavenly things. He spoke of his earnest desire and expectation of soon leaving behind the trials and afflictions of this life, and entering into an eternal rest. He is gone to be forever with his Lord. May God, in His great mercy, graciously sustain his aged and beloved wife, and save his children, is my prayer, for Christ's sake. J. E. CARTER.

Pleasant Grove, Texas.

ISAAC WHALEY.

The subject of this sketch was born in Jasper Co., Ga. His age is not exactly known but he was 80 odd years old. He died April 23, 1902. He was twice married, first to Margaret McCauley, (date of marriage unknown). From this union four children were born, two boys and two girls, of whom one boy and one girl, together with their mother, preceded him to the grave. He was then married to Elizabeth Shelton, Dec. 9, 1876. To this union were born two children, both girls, of whom one died in infancy and is in heaven. He left a wife, one son, and two daughters to mourn the loss of husband and father. He united with the Primitive Baptists at Mt. Pisgah, Chambers County, Ala., and was baptized, together with the writer and wife, by Elder W. R. Avery, May 29, 1872. From that church he got a letter of dismission and placed his membership with the church at Mt. Carmel, Randolph Co., Ala., and was a member of that body in good standing at his death. He lived an honorable Christian life; and that faith in Jesus that overcomes the world and works by love sustained him in death. As a friend and neighbor he was plain and true and always kind. He died leaning on Jesus, clinging alone to Him. We feel a true man and brother has fallen and that we shall miss him in church and home, but trust to meet him in heaven where all eternity will be a perpetual call to refreshment. While we sorrow at his departure, we feel we shall see him again. May God help us all to follow on and so live that we shall be ready to go when the mallet of death shall strike the sound of our call to judgment. While it is true that nature binds, we should be submissive to the will of the Father whose ways are inscrutable and past finding

out. He is gone from us, and his companion and children are left to mourn the loss of a loving husband and father. We extend our deep sympathy and true condolence to his heart-broken companion and to his deeply bereaved family in this their dark hour of trial, and commend them to Him who can be touched with the feeling of our infirmities for consolation. The writer was a fellow soldier with him in the war between the States. He was ever ready for duty, was always at his place at roll call. May God who has carried this jewel to His home above give to this family in their bereavement a double portion of His Spirit and presence to guide, comfort, and lead them in these dark hours. God help us all to be faithful Christians and meet our fallen brother in heaven.

J. M. NIX.

Gridley, Ala.

J. MILES TERRY.

The dear old father in Israel, whose name heads this memorial, was born Jan. 19, 1826, and died Jan. 7, 1902. His funeral service was conducted by Elder Harrison at Whippy Swamp. He joined the Primitive Baptist church at Prince Williams, August 17, 1872. His life as a father, husband, and neighbor was a model of Primitive manhood; everything prospered under his supervision. May God help us all to imitate his devoted life and to discharge our Christian duties as he did his in charity and meekness. Therefore be it

Resolved, By Whippy Swamp Primitive Baptist church in conference assembled :

1st. That by the death of Father Terry our church loses an ancient landmark.

2d. To the dispensation of our Heavenly Father in this bereavement, we bow in submission to His will, feeling that for him to die as he had lived was the beginning of his eternal happiness.

3rd. To his devoted sons and daughters who survive him and all relatives, we tender our sympathy in their bereavement.

4th. That this memorial and resolutions be placed in our church book and a copy be sent to one of our Christian papers for publication, The Gospel Messenger, and that Bro. Hassell be requested to send four extra copies, one for each of his surviving children, to Mrs. John Hines at Crockettville, S. C.

A. J. HARRISON; Moderator.

JOSIAH SAULS, Acting Clerk.

RICHARD H. DUKE.

Richard H. Duke, son of Elder John M. Duke, deceased, was born in Putnam County, Ga., Aug. 18, 1826. His father moved to Chambers Co., Ala., in Nov. 1837, where Richard married Lucinda J. Cook Jan. 29, 1848. He subsequently moved to Randolph Co., Ala., where he joined the Primitive Baptist church at Hope-

well the 4th Sunday in Sept. 1859, and was baptized by Eld. W. L. Taylor on Monday following. He was ordained to the office of Deacon in 1861, his father being one of the presbytery. He afterwards removed to Chambers Co., Ala., where he and his wife joined the church at Macedonia by letter Jan. 11, 1890, where he remained an orderly and an exemplary member up to his death Feb. 11, 1902.

He enlisted in the service of the Confederate States April 1862, by joining Company G, of the 47th Ala. Volunteers. He served faithfully and gallantly up to the battle of Sharpsburg, Md., in 1863, where he was severely and permanently wounded in the left arm. Brother Duke's life from early boyhood much resembled a Christian life, but after he attached himself to the church he was more devoted to the cause of his Lord and Master, making his meetings a specialty, and truly devoted honesty both in Church and State marks his whole practice. Brother Duke left every evidence that the portals of heaven were open to receive him soon as he took his exit from this old tenement of clay; and though he be dead, his moral and Christian influence will continue to live in the hearts of his brethren and friends. The last tribute of respect (his funeral services) were conducted by his pastor, Eld. J. T. Satterwhite, at the grave, beside his companion (who preceded him by 11 months, in the Macedonia Cemetery) in the presence of a large number of his brethren and friends, who were bereaved of a model man.

The church solicits that this memorial be placed upon his church records, and a copy of it be sent to Eld. Hassell, soliciting publication in The Gospel Messenger.

Eld. J. T. SATTERWHITE, Moderator.

G. W. GAMMELL, Clerk.

MRS. MARY C. WILLIAMS.

Mrs. Mary C. Williams, the wife of Deacon Benjamin F. Williams and daughter of Deacon John C. Carter and A. E. Carter, was born Oct. 9, 1848, and died May 11, 1902, making her stay on earth 53 years, 7 months, and 2 days. Sister Williams was married to Bro. Benjamin F. Williams Oct. 11, 1868, in Tallapoosa Co., Ala. In 1881 they moved to Crenshaw Co., Ala. Sister Williams had been in declining health for sometime, but on the day of her death was as well as usual, and went with her husband and daughter and son-in-law, Mr. and Sister King, a visiting. On their return home in the evening she stopped at her son-in-law and daughter's, Bro. and Sister McCormick, where she expected to spend the week and seemed more lively than common. At 6 P. M., immediately after a conversation on the condition of the Primitive Baptists, she was stricken with apoplexy, and about 11 o'clock without a struggle she fell asleep in Jesus. All was done that kind and loving hands could do; but to no effect. The time had come for the Lord to call her spirit from this world of trouble and sorrow into that rest that awaits the people of God. Her last words in consciousness were, "Lord, take me." In 1871 she united with the Primitive Baptists, and lived a devoted mem-

ber until her death. She delighted in talking on a religious subject; and, though she might oppose you, she could do it in a way and still retain your confidence and love. She possessed that gravity that should characterize a deacon's wife. Her choice hymn was, "O for a Closer Walk with God," and when called on in church to choose a hymn, she would invariably select this one. I have been knowing Sister Williams about 20 years, and have had the blessed privilege of living with her in a church capacity about 7 years, and a more kind, mild, humble Christian woman I never knew. I believe I can truthfully say that she was loved by all who knew her. She earnestly desired the restoration of peace and union among the Lord's people, not at the expense of justice, but upon the pure and unadulterated truth of the gospel. She said in her last conversation that we should not know preachers nor even our own dear children in religion. May these words of hers sink deeply into the heart of every child of God who may read this. Convince me that this woman's religion was vain, and I would almost be an infidel. Her remains were interred at New Providence Cemetery, there to await the morning of the resurrection, when her body shall be raised and fashioned like the glorious body of the blessed Son of God. She leaves a grief-stricken husband, three sorrowing children, together with many relatives and friends to mourn her loss. Weep not; soon the time will come when you will leave this world of trouble and sorrow, and join your loved one in heaven, where there is no more parting, no more sighing, and all tears shall be wiped away from your eyes, and you will there sing praises to God forever and forever. Fight on the good fight of faith and strive to emulate the worthy example left by your dear wife and mother

Written by request.

R. L. JORDAN.

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(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.

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(With Tunes).

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JOHN W. GILLIAM, Principal.

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The Relationship Between Catholics and Protestants, or Every Child Favors Its Parents.

By John M. Morrow, Pastor of the Old School Baptist Church, at Anson, Texas.

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A SIX DAYS' DEBATE

On Foreign Missions, between Eld. Lemuel Potter, of the Primitive Baptist church; and Rev. H. Clay Yates, of the Cumberland Presbyterian church, held at Owensville, Ind., 1885. This is a cloth bound book of 669 pages, and will be sent to any address, post paid, for \$1.00. I also have some of the *Labors and Travels* of Eld. Lemuel Potter that I will send post paid for \$1.00. I will send both books for \$1.75. Send all orders to

MRS. L. J. POTTFER, Ft. Branch, Indiana.

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Vol. 24.

No. 9.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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SEPTEMBER, 1902.

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The Gospel Messenger.

SEPTEMBER, 1902.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 24. WILLIAMSTON, N. C., SEPTEMBER, 1902. No. 9.

"COME UNTO ME,"

Art thou weary? Art thou languid?
Art thou sore distrest?
"Come to Me," saith One, and, coming,
Be at rest."

Hath He marks to lead me to Him,
If He be my Guide?
"In His feet and hands are wound-prints,
And His side."

Is there diadem as monarch,
That His brow adorns?
"Yea, a crown in very surety,
But of thorns?"

If I find Him, if I follow,
What His guerdon here?
"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to Him,
What hath He at last?
"Sorrow vanquished, labor ended,
Jordan past!"

If I ask Him to receive me,
Will He say me nay?
"Not till earth and not till Heaven
Pass away?"

Tending, following, keeping, struggling,
Is He sure to bless?
"Angels, martyrs, prophets, pilgrims,
Answer—yes!"

BROTHERLY FORBEARANCE AND THE BELIEF
OF ALL THE TEACHINGS OF THE SCRIP-
TURES WOULD PRODUCE PEACE
AMONG OUR PEOPLE.

I give below a letter from Elder Silas H. Durand, of Southampton, Pa., who is, perhaps, the ablest of all the living advocates of the absolute predestination of all things, and who writes on the subject in a very kind and brotherly spirit, maintaining that, while sin was embraced in the purposes of God, He is in no sense its author or approver, but that sin is the act of the creature, and that for it the creature is justly accountable to his Holy Creator. Brother Durand shows that this was the position of the English Baptists, as set forth in the London Confession of Faith, in 1689 (which was endorsed by representatives of two-thirds of the Primitive Baptists at Fulton, Ky., in 1900); and, *what is of infinitely more importance, that there are two classes of Scriptures—the pure, inspired, and infallible Word of God—which unanswerably teach the same great eternal truths.* Men may reject the London and Fulton Confessions, and may think the wisest and most faithful Baptists of former and present times to have been mistaken or deceitful; but no spiritual or reverent mind will dare to contradict the plain declarations of God's Holy Word, whether he understands the meaning of those declarations or not. To those who reject the teachings of the Old and New Testament Scriptures, the universe at once and forever sinks into midnight heathen darkness. I have long maintained that, in order to a real and lasting peace among our people, *all* of the statements of the Scriptures must be received. The motto of The Gospel Messenger on the title page is, "Speaking the Truth in Love," that is, all the truth and nothing but the truth in a loving spirit; and the motto on the editorial page is, "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." Both the London and Fulton Confessions and the Scriptures repeatedly declare, as I have often shown, that, while God is most holy and forbids, hates, resents, threatens, and punishes sin, yet, in His infinite, unsearchable, and unchallengeable wisdom, he purposed to permit, suffer, or not prevent sin, and to bend, control, govern, and overrule it for His own glory. As I state in the Third Principle of The Gospel Messenger, "Nothing takes place by chance; but God's foreknowledge, purpose, and providence embrace all things, including grace and holiness, positively and efficiently, and sin permissively and overrulingly—sin proceeding from the will of the creature, and of which God, who is most holy, is neither the author nor approver, but of which He is the fatherly chastiser in His children, and the righteous punisher in His enemies; the Lord, for the former sins of His people, and to make them more humble, watchful, and prayerful in the future, clouding their sense of His love, bringing temporal judgments upon them, and leaving them for awhile 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." The very mercies of God, which softens the hearts of His humble children, harden the hearts of His wicked enemies. And as God has perfect power over all beings and all events, He is, in the Scriptures, sometimes said to do what He suffers the wicked to do; for He could in a moment destroy, or even annihilate, a wicked person and thus effectively prevent his wickedness, if it were not in His wise, holy, and inevitable purpose to suffer and overrule the wicked act, but He is a consuming fire to wickedness in every being and in every form. Let us receive *all* the teachings of the Scriptures as little children receive the words of their loving parents, and

let us act humbly and lovingly towards one another,
and then bitter strife and division will cease among
us. S. H.

Southampton, Bucks Co., Pa., June 13, 1902.

Elder Sylvester Hassell:

Dear Brother:—I am glad to see that so many brethren are expressing agreement with the doctrinal position of the brethren in Texas, as presented by the editors of "The Advocate of Truth" in The Gospel Messenger of March last. It presents as clear an expression of that subject of the truth as so brief a statement can do. As several brethren have expressed their minds individually on this subject through The Messenger, I ask place for a brief expression of my own.

I want to say in the beginning that while I differed on this and some other subjects from the expressed views of some brethren, and have expressed my own views freely, it has not been with any hard or unkind feeling toward such brethren because of their difference of view, nor have I felt a disposition to speak to or of them in an unkind or unbrotherly manner because they did not see or understand as I did. I have sometimes been startled by some sharp expressions to or of me on account of my different understanding from another, and have wondered if any unguarded language of mine caused it.

If I cannot confer in a kind and brotherly spirit with a brother on a point of difference, it is time for me to stop. I have never believed that this subject of unlimited predestination should be made a test of fellowship. In the churches and Associations of my connection we have had no trouble of that kind. Such a difference has not hindered brotherly love of the warmest kind.

My writing and preaching have been generally upon experimental subjects, for my mind has been mainly led in that way. But, a little more than thirty four years ago I wrote upon the subject of Predestination.

At that time I knew but few who differed with the views I then expressed. In that article I referred to my unsettled state of mind on that subject in the years before I received a hope. I can never describe the gracious settlement of mind and sweet rest of soul which came to me with that wonderful hope. The light which shone upon me as I was given to see myself, my own sinful self, as the blessed one who hungers and thirsts after righteousness, was as though the sun had risen at midnight. That was in the spring of 1864. I was baptized in June of that year, licensed to preach in September, closed up my business as a lawyer in November, and was ordained in December. Since then I have been trying in great weakness to preach the gospel. I have been often in the depths, often at the end of the earth, but by the grace of God I continue to this present, "testifying repentance toward God and faith toward our Lord Jesus Christ."

I do not know of any of our brethren who say that the attitude of God toward sin is the same as his attitude toward holiness. This cannot be, for sin he hates, while holiness he loves. Yet, the entrance of sin into the world must have been embraced in his purpose when He made the earth and created man upon it, or it could not have entered. If He foreknew that sin would be, "and purposed to suffer it, and overrule it to His own glory," it was His purpose that it should so enter. No matter how this may be objected to in our own mind, or how fiercely opposed by others, yet the mind will still go back to the thought that either God was in some way overborne, or else, for some wise purpose of His own, He decreed the existence of sin. And yet it is still true that He does not sanction or approve of sin, "and it is not of, from, or by him." If we find it impossible to understand and harmonize these two propositions, we are to remember that God's judgments are unsearchable, and His ways past finding out." We must also remember that both propositions are expressed in the two articles of the London Confession of faith, which I expect to quote.

Why should anyone fall out with me for believing that the sinful acts of men were embraced and recognized in the purpose of God when He made the world, when that one acknowledges that wicked men act in harmony with God's purpose? One writes concerning the declaration of Peter in Acts ii. 23, as follows: "The language contains the strongest possible proof that sin was not predestinated. It clearly shows what is done in this great transaction *by* God's; determinate counsel, and what is done *by* the wicked hands of the Jews. . . . The wicked Jews acted as the circumstances permitted, in harmony with God's purposes. God had, of course, complete knowledge of every step and movement that would take place, and, knowing this, delivered our Saviour into their wicked hands and stony hearts. The Lord forsook him in the garden and on the Cross, but he did not plant wickedness in their hearts by His decrees." Those who believe in the decrees of God do not, so far as I know, believe that God by those decrees plants wickedness in anyone's heart. The latter part of what I have quoted is what I believe to be true, that wicked men, in performing their wicked acts, act, as the situation permits, in harmony with the decrees of God. Yet they are justly blameable, and cannot attribute their wickedness to the Lord's decrees, but are justly condemned. The carnal mind is enmity against this doctrine, and still asks, as in Paul's day, "Why doth He yet find fault, for who hath resisted His will. But the wrath of wicked men shall praise the Lord, and "the situation" will always be so arranged by Him that they will not be able to act out any more of their wrath than will be to His praise: "the remainder of wrath He will restrain."

I have sometimes wondered why there should be so much feeling against the doctrine of unlimited predestination, and those who held it, especially on the part of those who acknowledge that God decreed to permit sin and evil. We do not admit the assertion to be true that if God decreed an act He is the doer of it. I do not think it right to substitute the word

will for the word purpose, and intimate that, when I say that when God's purpose is fulfilled in the acts of wicked men, I mean that the wicked men are doing God's will, as the righteous are doing it. God fulfilled the purpose in Pharaoh for which He raised him up, but He works in His children to will and to do of His good pleasure.

My belief is expressed fully in the following two sections of the London Confession of Faith. "God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass; yet, so as thereby is God neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree."—Chapter 3, Section 1.

"The Almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions, both of angels and men (and that not by a bare permission), which also He most wisely and powerfully boundeth and otherwise ordereth and governeth, in a manifest dispensation to His most holy ends; yet, so soon as the sinfulness of their acts proceedeth only from the creatures and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin."—Chapter 5, Section 4.

The latter part of both these sections I regard as of equal importance with the first. I firmly believe both, but I do not regard the second part as denying the first part. These were my sentiments before I became familiar with this expression of them. I could not understand God's ways, nor did I try to explain *how* He fulfilled His purpose in wicked men, like Pharaoh, and *how* He caused a "ravenous bird," Cyrus, to execute His counsel, and I cannot do so now. But, since I first received a hope I have desired to quietly

acknowledge the truth of any part of God's Word, and wait His time to make me know its meaning. I have thought I felt a holy power in the language of II. Samuel xxiv.1, "And, again the anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah." After he had numbered the people David humbly confessed his sin in so doing. I. Chron. xxi.1 explains somewhat, "And Satan stood up against Israel, and provoked David to number Israel."

Whatever is written is for our learning. When the Lord gives a portion of His Word to any one of His children it will be received and felt with power, and will do its appointed work. In all our teachings concerning the Scriptures of truth we must remember that no part of them can be ignored. That will not be required by any true theory concerning the existence, character, power, and works of God. We must remember that those we are trying to teach will still read in the Scriptures such expressions as these, "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that He might destroy them utterly," Josh. xi.20; "He turned their hearts to hate His people," Psalms cv.25; "But Pharaoh shall not hearken unto you, that I may lay My hand upon Egypt?" "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." And, again, such things as these, "And it repented the Lord that he had made man upon the earth"; "Which I commanded them not, neither came it into my mind that they should do this abomination, to cause Judah to sin," Jer. xxxii.35; "Will ye steal, murder, commit adultery, and 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 these abominations"? Jer. vii. 10; "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." James i. 13.

The true believer knows that both are true, and both are to be received humbly as the truth of God. But *how* the Lord works, and *how* these things are explained, he does not know, any more than he knows how "the worlds were framed by the word of God, so that things which are were not made of things which do appear." He is taught, and made by the Spirit, to feel *all* the blame of his sins and sinfulness; and even if he is given to say, "O Lord, why hast Thou made us to err from thy ways, and hardened our hearts from Thy fear," Isa. lxiii. 17, it is with the same solemn sense of God's just judgments against us as when we cry, "God be merciful to me, a sinner." Those considerations show the wisdom and faithfulness of those who wrote the articles I have quoted from the London Confession of Faith.

Your brother in eternal life.

SILAS H. DURAND.

REMARKS.

There is, in the Atlantic States of the Union, scarcely the slightest strife even privately, much less publicly, among Primitive Baptists, on the subject of predestination. I have visited many of our North-Eastern churches and Associations, and have rarely heard any allusion to predestination; and when our North-Eastern ministers have visited us, they scarcely ever say anything about it. There are, in our North-Eastern churches, brethren who do not believe in the absolute predestination of all things, and yet our absolute ministers there do not try to force the doctrine upon them; and there are, in some of our South-Eastern churches, a few ministers who believe in absolute or unlimited predestination, but our ministers here have no strife with them on the subject. Feeling that we are all imperfect, and loving one another, we get along peacefully together, and think

that our differences on predestination are differences in expression more than in doctrine. So far as I am aware, we have no predestination hobby-riders among our Eastern ministers, who are continually dwelling on that subject, and running it into unscriptural extremes in either direction, and therefore we have peace. But I am very sorry to learn that this is not the case in the West, but that there have been and are extreme hobby-riders there, who have greatly divided, and threaten still further to divide, churches and Associations on this subject. I have been informed that, by the continual and extreme preaching of unlimited predestination, the Licking Association in Kentucky has been reduced in membership from more than 1200 to less than 100, that many of their meeting houses have been abandoned or are occupied by other denominations, and that their last minister, Elder J. G. Eubanks, formerly of Georgia, has left them and removed to Delaware. And I sorrowfully learn that a church or two in Ohio, and several churches and Associations in Western Kentucky and Tennessee have been divided on this subject, and that a similar division is spreading among our churches in Texas. If hobby-riders and extremists had been silenced, both in the pulpit and the press, these sad results would have been prevented; and, if such men were silenced now by the churches, union and peace would be restored. I do not know of any of our churches that has, among its Articles of Faith, the unexplained and unlimited phrase—"the absolute predestination of all things." If this doctrine were held only as a private opinion, or if it were explained in the way in which the great majority of predestinarians have always understood and explained predestination, giving both sides of the question, both classes of Scriptures bearing on the subject, emphasizing just as much those Scriptures that affirm the *holiness* as those that affirm the *sovereignty* of God, the controversy among us about predestination would end. The Strict Baptists of England, of the London Gospel Standard type, the strongest predestinarians

in the British Isles, have, in their 35 Articles of Faith, only one Article (the Third) in which they speak of predestination, and the following is all that they say about it: "We believe in the everlasting and unchangeable love of God; and that before the foundation of the world the Father did elect a certain number of the human race unto everlasting salvation, whom He did predestinate unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Every Primitive Baptist in the United States and Canada thoroughly believes this Article, for it is in almost the exact language of inspiration, and none of us would for a moment contest its truth. These Articles were either written or endorsed by the ablest predestinarian Baptists of England, such as John Gill, William Gadsby, J. McKenzie, J. C. Philpot, John Gadsby, Hatton, Hazleing, Hemington, Hinton, J. Knight, Madeford, Vine, and Wilton. Why cannot we be as moderate and harmonious as these able brethren on this subject? As Elder Walter last says in his remarks that I quoted in *The Gospel Messenger* for July, we should not use language that conveys the idea that God causes men to sin, but, if a great crime is committed, we should say that the criminal is to be blamed for it, and that God's judgments would be upon him for the deed, and yet we should not deny that God foreknew it and determined to allow or not prevent it. Thus we set forth the whole Scriptural truth on the subject, and we affirm, with equal emphasis, both the holiness and the sovereignty of God. S. H.

Crawfordsville, Ind., June 29, 1902

Elder J. E. W. Henderson, Troy, Ala.:

Very Dear Brother in the Lord—The *Gospel Messenger* for July came to-day, and it brought us "good news from a far country," which, you know, is as cold waters to a thirsty soul. Each visit of the dear magazine is as the coming of a friend, and is one of

the dearest pleasures to my companion and myself. I have often desired to tell you how much we prize your own spiritual communications, and I hope it is not wrong to do so. We are glad of the harmony and power exhibited by the three editors of the Gospel Messenger. As the three mighty men risked so much to bring water to the famishing David, so would you, my brethren, almost at every hazard, bring water from the well of Bethlehem, where the spiritual David was born—from the wells of salvation—for the spiritual army of the King. We enjoyed your letter we read to-day about your journey, as you wandered back to the "Old Home Churches". We are glad it was your privilege to see again the scenes so familiar, but now changed, as you, too, had changed with advancing years. How natural it was, that you should desire to come back and find a burial place where the hopes and plans of youth first stirred your bosom. It was the touching pen of Goldsmith that wrote of his boyhood's nest—

"I long had hopes, with life's sad journey past,
There to return and die at home at last."

I shared your surprise to see, as it seemed to you, that the objects of nature had grown smaller. So I felt, on returning to my native village after years of absence. I asked myself what had become of the rising hills that once seemed so important. The distances had decreased, and the streams that had given me so much childish recreation with rod and line, had become mere threads of water. But it was myself that had changed and outgrown these things.

A sweet poet, writing of the house "where he was born," and "the little window where the sun came peeping in at morn," said of the shade trees around the dwelling—

"I used to think their very tops
Were close against the sky,
It was a childish ignorance,
But now 'tis little joy
To think I'm farther off from heaven,
Than when I was a boy!"

Of course, it was a poetic fancy. Had he been a servant of God twenty, thirty, or forty years, he could say, "Now is my salvation nearer than when I believed."

We put the stamp of greatness upon everything that surrounds our birthplace, and where we spend life's first inspiring years; but, as we go abroad into the big world, maturer judgment enables us to place a truer estimate on things that once filled so large a place in our minds, and they lose their importance because of newer surroundings. May we not, dear brother, learn from these things a spiritual lesson concerning the hills of difficulty and Marah's bitter streams that we meet in our pilgrimage state? Poor Job bemoaned his afflictions as though the world should stop and look on in amazement, and yet there came a time when they were of no consequence, even to himself. And Paul sometimes, in his sorrow, gave way to the enumeration of afflictions and persecutions enough to fill a lifetime—bonds and imprisonments, stripes above measure, weariness, painfulness and watchings, hunger and thirst, cold and nakedness, perils on sea and land; foes everywhere, even in his own heart. Then were the times when distances were long, when the hills were high and the streams wide and deep; but, through God's wonder-working grace, he was given to see, even before he was glorified, all these sufferings shrink away into nothingness, and heavy as they had seemed, he called them "light," and unending as they had appeared, he could say they were but for "a moment," and even in their purifying power working for us, "a far more exceeding and eternal weight of glory." I have the impression, dear Brother, that you, too, have learned well the meaning of earthly sorrow and affliction. I pray the dear Lord that you may look upon all your tribulations as dissolving views, that will soon pass away forever, and as not being worthy to compare to the glory that shall be revealed to each heir of glory. Our whole life is but momentary; how little, then, must be the remnant for you and me, who have breasted so many storms! We have but time for a

hasty review of our vanished years; to ask God's compassion upon each shortcoming, and to commit ourselves and our eternal interests into His keeping. He delivered Israel from the house of bondage by the most astonishing miracles and judgments? He made a grand passway in a single night through the sea for them, and turning a black wilderness into a garden of plenty, led them on and into the Promised Land! He made a far more costly and astonishing passage—a new and living way through His flesh—from the domains of sin into the presence of the Most High; may we not hope for the one more act of grace that will include us among the recipients of these marvelous favors? I trust it may be so, dear unknown, yet well-known Brother, and that the "taste" we have had, and the "hope" we have long entertained, will ripen into an exceeding joy, never to lose its delight, never to end. In that good hope, I remain,

Your Brother,

S. B. LUCKETT.

Elder Sylvester Hassell:

My Very Dear Brother—I feel impressed to obey the commandments, as expressed in Matt. xxviii.19, 20; II. Tim. iv.2; yet I feel very incompetent and unworthy to do so.

But, my brethren have licensed and ordained me to this work. "Teaching them to observe all things whatsoever I have commanded you," to my mind, refers to every commandment in the Bible, except those which are addressed to the ministry.

My teaching of these commandments, such as are expressed in Ex. xx.4 to 18; xxiii.1, 2, 3, 6, 7; Lev. xxv.17; Prov. iv.14, 24; xxiv. 28; Isa. lviii.1; Matt. v.24, 25; Luke vi.31; Rom. xiii.8, 9; I. Cor. v.13; Gal. v. 14; II. Thess. 6; Tim. v.10. Titus iii.10; II. Peter 1.5, and II. Tim. iv.2, has brought me into "perils of waters (troubles), in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city" (church), and "among false brethren." Paul tells my experience for the last three years in II. Cor. x, xi and xii. And David gives my present feelings in Psalm lxix, "Save me, O God; for the waters are come in unto my soul. I sink in deep mire where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. O God, thou knowest my foolishness; and my sins are not hid from Thee."

I have violated the commandments of our Lord in Prov. ix.7, 8; xxiii.6; xxxi.10; Matt. vii.6; and some think that I violated I. Cor. vi.1. And I have violated those two commands in Prov. xxiii.4, and many others. "For we know that the law is spiritual: but I am carnal, sold under sin." "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii.14-25.) I am so ignorant, and my memory is so weak, and I have so many evil thoughts, that I often feel to be the chief of sinners, when I compare my life and walk with the life of Jesus and His walk, and with those who know but little or nothing of the laws and commandments of our Lord. David and Paul both tell much of my feelings and experience, but I do not feel to be one-tenth as good as they were, nor equal to any of the children of God in righteousness in this world.

Brother Hassell, you tell more of my feelings than any man on earth that I hear preach, talk, or read after. Oh, I do hope, trust, and pray that the Lord will continue to bless you with His wisdom, to know, do, and teach His will in future as you have in the past. And I do hope that all of your subscribers will pay what they owe you and continue to aid you in the publication and circulation of Bible truth and the will of our Lord. Brother Hassell, please pray fervently for me.

Yours truly, but unworthily,

A. B. P.

P. S.—Kind readers, please pray for me.

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 all good works.”
 2 Tim. iii. 16, 17.

BLESSED ARE THE PEACEMAKERS.

The seventh beatitude of our Lord in His Sermon on the Mount is, “Blessed are the peacemakers; for they shall be called the children of God” (Matt. v.9). He had just said, “Blessed are the pure in heart: for they shall see God” (Matt. v.8). And so James says, “The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy” (James iii.17). God is called in the Scriptures the God of Peace; His Son the Prince of Peace; and His Kingdom a Kingdom of Peace—that is, peace based upon eternal righteousness. And when Christ was born in Bethlehem, the angels sang, “Glory to God in the highest, and on earth peace, good will toward men.” The Lord Jesus Christ is the great Peacemaker, making peace by the blood of His cross, bringing His people, who were afar off, nigh unto God, and bringing them near to one another, building them up as the members of His mystical body in a living, loving, close, and everlasting union. And all those who are animated by His spirit of life, light,

and love—love to God and love to man, especially to all the children of God, long and labor, not only for peace between themselves and God, but for peace between other men, especially God's people (2 Cor. v.20), and for peace between man and man, peace in their families, peace in their communities, and especially peace between all the people of God. Realizing, in their own hearts, the peace of God which passeth all understanding, the peace which Christ has given them, and knowing its heavenly blessedness, they earnestly desire to see this peace abounding everywhere among men—both inward and outward peace—in the world, and especially in the church of God, and they both *pray* and *labor* for this lovely and glorious object. They incur the wrath of the furious disputers, both in the world and the church; they receive but little applause or reward from men; but even now they are recognized and called the children of God, the imitators of their Heavenly Father, who is the Author of peace and not of confusion, by His true and faithful people, and at the day of judgment they will be known by all to be the children of God; and they are heirs of God, and joint heirs with Christ, to a heavenly and everlasting inheritance. Having the spirit of Christ, they are willing to sacrifice their own feelings and passions, and prejudices and favors, and favorite expressions, and worldly interests, and even themselves—in fact, everything else, except truth and righteousness—for the peace and prosperity of the church of God. This is because they love God supremely, and love their brethren really and fervently, having that charity which covers a multitude of sins, and which is more important than eloquence, prophecy, knowledge, alms-giving, and is even greater than faith and hope.

O that it would please the Lord to raise up more peacemakers among us, and to bless their godly labors to the union and prosperity of all the churches of the saints!

S. H. _

PRAYER.

I have been reading several of our religious periodicals regularly, and have heard a considerable amount of preaching, and have seen and heard but little upon this subject of prayer. And as it is a gospel theme and largely entertained in the Scriptures, both by our dear Saviour and His apostles, I feel that it should not be neglected or omitted by those who speak and write in the name of Jesus; for if we neglect or forget to speak or write on this subject, it signifies that we also neglect to pray. To me it is a wonderful thing that the great God of the universe has ordained for His people this blessed privilege, to call upon His holy name in times of need, and to make petition to Him for relief. And if prayer is a privilege, it is also a duty which should be practiced by the children of God, faithfully, fervently, and regularly; for there is not a day that passes during their lives in which they do not need the power, grace, and mercy of God to sustain them.

I have been forcibly impressed by the reading of Solomon's prayer at the time of the dedication of the Temple, 1st Kings, viii:23-54. God had fulfilled His promise to David; Solomon had builded the Temple; a marvellous structure had been reared in the great city of the Jews; they had enjoyed a season of peace, and success had crowned the efforts of their King and his highest and noblest achievement had been attained, and yet so far from being inflated with fleshly pride and self-exaltation, he knelt before the altar and poured forth the sentiments and desires of his heart to God in prayer—not so much for himself, but for the nation, the people of God for whose benefit and instruction the temple-worship and service was about to be instituted. Solomon seemed to regard that typical edifice as the central object upon which the joy of the nation and the admiration of the world should concentrate, and that strangers—people of other nations—should become disgusted with their

own gross idolatries and desire a home with the people of God in the great city, and join in their worship; hence he included them in his prayer. He followed that people, in his prayer, through the many changes and reverses, transgressions and rebellion of which he apprehended they would become guilty, and by reason of which they would provoke the wrath of God, and that in their adversities they would mentally revert to past and better days, and pray toward that holy Temple.

When we fall we are apt to remember the better state from which we have fallen, and Oh, that we could but recover the standing we have lost!

When Daniel the prophet prayed he opened his windows toward Jerusalem, his native city, and the Lord, whom he served continually, preserved his life in the den of lions. Dan. vi:10-22. Now all these hateful principles that were arrayed against Daniel are still in the world, and they have already done great mischief, and we feel that God only can interpose in the behalf of His cause, and subdue our enemies and save us from destruction; and is it not a time to pray to the Lord with our faces toward Jerusalem? If we have been carried away from the city of peace into the city of confusion, we surely do remember how good and pleasant the peace was to us before, and we desire it again and forever; then why not go to the Lord in prayer? I wonder how many or how few in this time of trouble, strife, and division are daily engaged in prayer to God, with their faces and hearts toward the holy city, the church, with fervent desire for the restoration of peace?

If, like Elijah, we feel that a famine in the land is necessary to humble the people of God, to develop the faith of the true prophets and the depravity and deception of the false, so that Israel may witness the test and turn to the Lord, why not pray for a greater famine or scourge, to bring us nearer to God and further from our trust in men to restore us to our lost estate of peace and fellowship? What if some of us

should be imprisoned and reduced to wretchedness and want, while all in measure suffer the consequences of the death, it will be for the good of all the faithful in the end—it will bring us all to the test.

The efforts already put forth with the view of settling the differences among the Baptists, seem to be failures, and the war goes on. One-sided peace counsels only manifest the peace that already existed on one side—among themselves—and the effect is, to draw the dividing line more clearly. Is it the separation of Israel and Judah? or what is it?

I would be glad to hope that every child of God in the land would take this grievous matter to God in prayer, and cease not to pray until He hears and answers us with peace and love.

Brethren, read the history of the Ninevites again, and see how they repented at the preaching of Jonas; and then listen to the words of Jesus: "Behold, a greater than Jonas is here."

"Shall we undertake to justify our neglect by saying, We cannot pray without the spirit of prayer? What is the spirit of prayer but a feeling sense of destitution and helplessness? "He will regard the prayer of the destitute, and will not despise their prayer." Psa. cii 17. Is there not encouragement here to those who feel and acknowledge that they are destitute of even the spirit of prayer? How can a child of God neglect to pray when they feel so miserably destitute?

Now, while I do not object to honest efforts, peace counsels, and other measures for the purpose of restoring peace and fellowship, I would recommend that we all meet daily at the mercy seat in the name of Jesus, and ask the Lord to heal us. To do this we need not go from our homes, and the poorest and most feeble and afflicted are the best prepared to attend upon this service.

Lord, help us to come, and may we be blessed with the spirit of humility.

J. E. W. H.

ELISHA.

“I pray thee, let a double portion of thy spirit be upon me.”—2 Kings ii.9.

When Elijah was about to be taken from this world up to heaven, and as he and Elijah journeyed together, Elijah said to Elisha—“Ask what I shall do for thee before I be taken away from thee;” and Elisha answered, “I pray thee let a double portion of thy spirit be upon me.”

“And he said, thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.”

And a little further on the Scripture says—“And Elijah went up by a whirlwind into heaven, and Elisha saw it.”

This has been of relief to my mind, to think that inasmuch as Elisha saw Elijah go he received the blessing he asked for. I remember that when Jesus was taken up into heaven the disciples stood by and saw Him go up into heaven. Thus, no doubt, as believers in Him, they received the great portion of His spirit that was in one sense double. Jesus told the disciples they were to do the works He did and greater works, because He would go to the Father. In order for the apostles to do these “greater works” it was necessary for the Holy Spirit to descend upon them. I will offer some thoughts on the double that fell to Elisha, and the greater works done by the apostles.

Elijah was a striking figure of Christ. No doubt but that some beautiful character or official work of Christ was figured in every miracle that Elijah performed. No Old Testament prophet had more sublime dignity, gravity, and serenity than did Elijah. But he was only a man, and as a sinner saved by redeeming grace, and a messenger of the Lord on earth, he served his time and must go the way of all mortal beings into the world beyond. The blessed

God would call him up and make him the representative of the resurrection in the prophetic dispensation, as Enoch was in the first dispensation, and similar to Jesus Christ who is the resurrection and the life.

Elijah was anointed by the Holy Spirit to do the work that the Lord had sent him to do, and a double portion of such a spirit would enable Elisha to perform double the same amount of work. Indeed he did ask a hard thing. By comparing the history of the two men, you will see that Elisha performed about twice the number of miracles that Elijah did.

So far as greatness in power is concerned, I do not think that one real miracle is greater than another, but greatness in extent and quantity differs in many of the servants and prophets of God. It takes the omnipotent power of God to perform any miracle. Elijah nor Elisha nor the apostles ever had any personal or individual power by which they could perform a miracle or foretell events. The Holy Spirit furnished all of that. If I understand the meaning of the double, the Holy Spirit would do twice the number or amount of miracles in connection with Elisha as he did with Elijah. And this would include preaching and prophesying.

So the greater works referred to by the Lord Jesus, seems to me to mean this. Especially would it seem to apply to the work of preaching and the numbers of people led into the gospel church. There seems to have been only about 120 gathered in the church at Jerusalem on the day of pentecost before the descent of the Holy Spirit. How great was the extent of that power when three thousand were gospelly instructed and led into the holy path of obedience to God, clothed with the ordinance of baptism, seated in heavenly places in Christ Jesus, fed at the table of the Lord on the spiritual manna, nourished by the flow of the sincere milk of the word, lighted by the city upon the hill which could not be hid, led in the path cut and made straight and carpeted with the promises and love of God, strengthened by the gos-

pel until they could *lie* down in green pastures, *sit* in heavenly places, *stand* having their loins girt about with truth, *walk* worthy of the vocation wherewith they were called, *run* with patience the race set before them, and even mount upon the *wings* of eagles.

Thus the gospel was made this and a thousand times as much more to the pentecostians by the presence of the Holy Spirit, and the preaching of the gospel by the apostles. Three thousand heard, saw, received, ate, drank, and rejoiced in the rich things of the gospel on that great and notable day of the Lord. What a great double pouring out of the Holy Spirit!

Elijah raised one person from the dead, but Elisha raised two. So here was Elisha's double again. However, he did not raise his second one till after he died and was buried. A dead man being let down to Elisha's bones revived as soon as he touched the bones of Elisha. This within itself is a wonderful figure of the work of Christ after He died, so it appears to me. I do not know how many persons the apostles raised, but if they raised six it would be double the number that Jesus raised.

But let us now look at Elisha as a figure of Christ. As Elisha relates to Elijah he may represent the apostles, but as he stands out in his separate work he may in some respects represent Jesus.

Upon going up to Bethel there came out children who mocked Elisha, and he cursed them in the name of the Lord, and there came out two she-bears from the wood and tore forty-two of them. The children of Israel to the forty-second generation persecuted the prophets that were sent unto them, and finally mocked and persecuted and crucified the Lord Jesus, and for this the curses of God fell upon them, and God required of that generation all the blood from Abel to Zacharias, who perished between the altar and the temple. Hence the final overthrow of the Jews and the destruction of Jerusalem by the Roman armies represented the she bears.

From Abraham to David 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, making forty-two generations, which were probably represented by the forty-two children who mocked Elisha, and were destroyed by the two bears.

Elisha went with the sons of the prophets to cut down beams to build them places to dwell, and, as one man was cutting down wood, his ax head fell off into the water. He said to Elisha, "Alas! master, for it was borrowed." Elisha cut down a stick and cast into the water where the ax fell and the iron did swim. This may represent the raising of a dead sinner to life by the power of Jesus Christ. The sinner is dead and can no more quicken himself than the ax of itself could come to the top of the water. As it was a miracle and a thing contrary to nature for an ax to come to the top of water, so it is contrary to nature to expect a poor, lost, dead sinner to come to Christ. "No man can come to me except my Father who sent me draw him," says Jesus. Again He says: "As the Father raiseth up the dead and quickeneth them, even as the Son quickeneth whom He will." As Isaac was born contrary to the laws of nature, so a poor sinner is born again and raised up as a great work of God above and contrary to the laws of nature. No sinner was ever saved without this quickening power. It was not according to anything the ax did, nor by the will of the ax, but of God's supernatural power that it was raised up. So it is with every one to-day that has been saved.

If I had power to change an ax to a piece of cork, it would leave the bottom of the water at once and come to the top. God has the power to put the cork of love into the sinner's heart so that by the buoyancy of the Holy Spirit he is raised up to a heavenly place in Christ Jesus. Neither do sinners keep themselves by their power. The ax could not stay on top any more than it could raise itself from the bottom by its own strength. So we read, "Ye are kept by the

power of God, through faith unto salvation." There is an omnipotent power that keeps all the children anchored to the eternal throne of God.

"Not one shall perish or be lost,
His blood has bought them, dear they cost."

Instead of the ax having a tendency to come upward or any power to do so, all its tendencies were downward.

So it is with a depraved sinner. He has neither will nor power nor any inclination to come to the Lord. "Men loved darkness rather than light because their deeds were evil." John iii.19. Every one is inclined to that which he loves. If we have an inclination toward God, it proves that God has changed our inclination and will, and is proof that the Lord has begun a good work in us, and if so, He will perform it till the day of Jesus Christ. When the ax was once started up it never went back, but kept on rising and coming upward until it was lifted up and put to its place. So when the Lord commences a work of grace in raising up a poor sinner, He will never stop until that one is raised up at the last day.

"No man can come to me except My Father which hath sent Me draw him, and I will *raise* him up again at the last day." John vi.44. This is the gracious hope of those who have been made to love God and His people. Some blessed day we will be raised in that final and glorious flight to everlasting bliss and joy, where no tears, sighs, or sorrows shall ever drag us down, but above all waters, clouds, or storms, we shall bask in the light forever.

J. H. F.

SUBSCRIBERS FOR THE GOSPEL MESSENGER.

Elder S. Hassell, at Williamston, North Carolina, has been the editor and publisher of the Gospel Messenger now for several years, having bought it from

the sons of Elder J. R. Respass, who published it so long.

Elder Wm. Mitchell was an associate editor of it for many years, and since his death, at his suggestion and Elder Hassell's request, I have been one of the associate editors, and I have never been connected with any paper where my relations were more pleasant and agreeable than with the dear old Gospel Messenger.

Elder J. E. W. Henderson, of Troy, Ala., has been an associate editor of the Messenger for years, and it is hoped that he may long be spared to write for its pages.

The great motive and intention of the Messenger has been to speak the truth in love, and work in love and faithfulness for peace and union among the dear Primitive Baptists.

Certainly no one can speak the truth and say that the Messenger is a sower of discord among brethren. In as careful a way as it seemed possible to do, the Messenger has studiously sought to counteract the destructive influence of those who were sowing discord and division among the saints; whether that division was caused by the agitation of extreme and doubtful positions, or by those who were urging division over unimportant matters. The course of the paper has been endorsed by the ablest ministry of the Old Baptist church in America, and by thousands of the brethren and sisters north, south, east and west, and most especially because of its labors for peace.

The paper stands for "the infallible inspiration of the Scriptures, the spirituality, three-oneness, eternity, infinity, sovereignty, unchangeability, holiness, wisdom, mercy, and power of God; the incarnation, miracles, atonement, resurrection, ascension, glorification, and second coming of Christ; the total depravity of man, the necessity of regeneration, the election and predestination of God's people to salvation by grace, the resurrection of the body, and the final and eternal judgment of the human race."

The Gospel Messenger is a monthly magazine, of about forty pages, printed on good paper and with large plain type. In this form it is easily preserved, making in a year a good-sized book, with index to all the articles for a year, thus conveniently preserving obituaries, selections, poetry, and articles that you would often like to refer back to.

The article in each number headed "Remarkable Providences," is worth the price of the paper, which is one dollar a year.

It is my desire to see the Messenger's influence increased by a larger list of subscribers, and I hereby solicit the co-operation and support of all our people who may read this notice, and I will say that sometimes it is inconvenient to approach and canvass every one who might desire to subscribe for the paper, and if those who want to get it will make their wants known I shall be glad to receive your subscription and have the paper sent to you.

I want to give more attention to this matter in the future, and would be pleased to have the assistance of the brethren friendly to the Messenger wherever I go.

My efforts in this direction for the Messenger are because of the sound, safe, and righteous course that the paper follows to the upbuilding of our people in peace, love, and confidence.

The Gospel Messenger does not, and will not, publish personal attacks and hurtful contentions among our people, thus spreading and perpetuating troubles, and giving the ungodly a club with which to fight us.

I would like to see the paper get a wider circulation in Texas and other Southern States; and if those friendly to the paper would make a little effort for new subscribers, the subscription list could be easily doubled. Brethren and sisters, how many and who of you will subscribe or renew for the Messenger and help in the work of peace-making among the churches?

Yours in faith, hope and charity,

J. H. FISHER.

Graham, Young County, Texas.

QUESTIONS AND ANSWERS.

1. Q. Do the Scriptures sustain the saying that "God made all things out of nothing?" A. They do. The Hebrew word *Bara*, rendered "created" in Gen. 1.1, is explained by Gesenius, the chief Hebrew lexicographer, in his *Thesaurus*, as meaning "to make out of nothing." And in Gen. ii.3 the phrase rendered "God created and made" means literally "God created to make," showing that He first created matter, and then made or fashioned it into worlds and vegetables and animals. And in Heb. xi.3 we read that "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear"—that is, the visible universe was not made out of eternally existing materials. And God is the only Being of whom the Scriptures speak as "inhabiting eternity" or "living or existing eternally" (Isa. lvii. 15). The highest and latest science declares, in accordance with these Scriptures, and in demolition of all heathenism and infidelity, that *atoms*, the minutest imaginable particles of matter, have, in their extremely precise combining weights and volumes, all the properties of *manufactured articles*; each atom remains exactly as it was made by its Divine Creator in the beginning, and cannot be changed by any created power into an atom of a different kind. Only God who made it out of nothing can change or can destroy it.

2. Q. Was Adam a literal personality—a real person? A. According to the Old and New Testament Scriptures, he was just as much a real person as any human being now on earth.

3. Q. Was it himself or his breath that became "a living soul"? A. Himself. Moses, the inspired historian, says "The Lord God formed man (or Adam) of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. ii.7), or "a breathing creature," as the original

word, *nephesh*, literally means. This original word is used in Gen. i.21, 24, and ii.19, and ix.10,12,15,16, &c., and is, in these passages applied to all kinds of animals (the word "animal" itself meaning "one that breathes"), and, in these passages, it is rendered, in the King James version, "a living creature." Man's distinction above other animals is that he was made in the image of God, and God breathed directly into his nostrils the breath of life, and He gave him dominion over all other animals; and, while the Scriptures do not give the slightest intimation that the inferior animals exist after death, they make it most abundantly and absolutely certain that the souls of all men exist after the death of the body, and that their bodies also will be raised from the grave, and inhabited again by their souls, and that all human beings, in their re-united souls and bodies, will continue to exist forever—the righteous in everlasting happiness, and the wicked in everlasting misery.

3. Q. What is the exact meaning of Gen. ii.17—"in the day that thou eatest thereof thou shalt surely die"? A. The literal translation is—"in the day that thou eatest thereof dying thou shalt die," that is, in the very day when Adam should eat of the forbidden fruit he would become mortal, or subject to death, and at last he should die physically, and also everlastingly unless graciously saved by a Divine interposition.

4. Q. In the building of Solomon's Temple, who are represented by Solomon and his workmen and Hiram and his workmen? A. Solomon (meaning *peaceful*) represents Christ, the Prince of Peace, and the builders of His church. Hiram, the King of Tyre, who sent materials and workmen to aid Solomon in building the temple, may represent the governments of the world that grant religious liberty to their subjects or citizens, and thus aid in the formation of visible churches. The workmen of Solomon may represent the prophets and apostles and other true Jewish ministers of Christ; while the workmen of Hiram

may represent all true Gentile ministers. There was another Hiram, a master-workman, whom king Hiram sent to Solomon to help him make the vessels of the temple; but the Scriptures do not speak of any other master-workman engaged in building the temple, nor of any secret connected with the matter, or of any one being killed for keeping or not keeping such secret. All these stories are the inventions and fables of Modern Secret Societies.

5. Q. What is the meaning of Rom. viii.2—"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"? A. That the commanding power of the Spirit of Christ, applying the gospel to our hearts, frees us, the regenerated people of God, habitually and prevailingly, from the reigning power of sin (ending in eternal death) in our natural members.

6. Q. What is the meaning of Col. ii.13—"And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses"? A. That Christ, by His Spirit, has given spiritual life to His people, who were before dead in sins, in impenitence and unbelief, represented by the uncircumcision of their flesh, and has given them a living union with Himself, and comforted them with an assurance of the forgiveness of all their trespasses by His atoning death for them.

7. Q. What is the meaning of Paul's language in Rom. x.4—"For Christ is the end of the law for righteousness to every one that believeth"? A. That is every one who believes in Christ as his Saviour, He is the fulfillment of all the types of the ceremonial law, and the satisfaction, by His obedience and death, of all the demands of the moral law; and this holy faith, instead of making void the law of God, establishes it forever in our lives (Rom. iii.31; vi.1, 2; Heb. viii.10-12).

8. Q. Who are the false teachers spoken of in 2 Pet. ii.1? A. As shown by what follows in that

chapter, they are covetous, fleshly, unclean, presumptuous, self-willed, railing persons, compared to natural brute beasts, dogs and swine, destined to perish utterly in their own corruption, cursed, heretics, loving the wages of unrighteousness, to whom the mist of darkness is reserved forever, proud, and wanton, whose latter end is worse than their beginning, who have only a head knowledge of Christ, and made a vain profession of religion, but, like the stony-ground hearers, did not continue in their profession, but fell away in the time of affliction, temptation, or persecution. Only those who continue in Christ's words are His disciples indeed (John viii.31; 1 John ii.19,27).

9. Q. What is the meaning of John v.34—"But I receive not testimony from man, but these things I say, that ye might be saved"? A. That Christ's great and convincing testimony was not from man, although He had just spoken of the testimony to His Messianhip and Divinity by John the Baptist, that His hearers might thus be aided in believing that He was the Christ and the Son of God, and that, believing in Him, they might realize life and salvation through His name (John xx.31).

10. Q. What is meant by Acts iii.19-21? A. That the hearers of the gospel of Christ should, by His grace, repent and turn from their sins, and then they would experience a sense of the forgiveness of their sins, and seasons of refreshing from the presence of the Lord, not only partially here in time, but fully at the second personal coming of Christ to the world, when He should, according to the Old Testament prophets, make a new heaven and a new earth wherein dwelleth righteousness (Num. xiv.21; Isa. xi.1-10; lxx.17-25; Dan. vii.13-27; Zech. xiv.9; Mal. i.11; Matt. vi.10; 2 Pet. iii.13. Rev. xxi., vxii). S. H.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His good-

ness 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.

GOD BLESS FATHER.

"'God bless father', said the sweet and musical voice of a little sick child only two years and five months old, as at midnight he sat up in his bed and took the medicine tenderly proffered by a weary parent's hand. It was a new remedy that, after trying many others in vain, we were impressed to give him in the crisis of a disease that seemed to threaten his life. And as if 'his angel' had whispered to him that it was exactly the remedy that he needed and would, by the Divine blessing, raise him up, the poor little fellow begged the blessing of the Lord to rest upon my unworthy head. Then he added—'God bless mamma, God bless Danny, God bless everybody,' and, the spontaneous utterance being over, down went the fair little head on the pillow, and its owner was soon asleep. The next day he was better, and then continued to recover. That little prayer," says the father, who was a Christian minister, "was enough to break a heart of stone. It was put by the Lord in the little sufferer's heart, and it entered the heavens. It reached the mercy seat. It was heard amid the voices of the angels. The father's heart melted, and his eyes were blinded with the tears that fell, mingled with a rain of kisses, on the dear little face. Time may bring its strange mutations, disease may waste; death will destroy, and hell devour; but never shall I forget that prayer of my innocent boy. The next night we had a praise-meeting, and the little invalid fell asleep, sweetly repeating the words 'Praise God! Praise God! Praise God!' I believe that this simple devotion is as acceptable in heaven as the homage of the loftiest cherubim."

"Prayer is the simplest form of speech that infant lips can try; Prayer, the sublimest strains that reach the Majesty on high."

Praying and praising children are the greatest desire of a true parent's heart.

S. H.

EXTRACTS

Chulafinnee, Ala., July 2, 1902.

Dear Brother Hassell:

I send you one dollar for the Gospel Messenger. I hope the Lord will enable you to publish it as long as I live. I am 63 years old, and have been taking the Messenger ever since it was first published, and I want to read it as long as I live. I wish you God-speed. I remain

Your brother, I hope forever,

JNO. W. SORRELL.

Texarkana, Ark., July 1, 1902.

Elder Sylvester Hassell:

Dear Brother—Enclosed find \$3.00—\$1.00 to renew my subscription to the Gospel Messenger, and \$2.00 for the International Self-Pronouncing Teachers' Bible. I don't feel like I can do without the Messenger, as I never hear any preaching. There is not a Primitive Baptist church in twenty-five miles of me that I know of. I have not heard a sermon preached in nearly two years, and no Primitive Baptist near me. I feel very sad and lonely sometimes. I feel the need of the prayers of God's people. Dear Brother, pray for me. I can hear Arminian preaching every Sunday, and go and hear them sometimes, and always come home disgusted (the Lord is praised so little). The Campbelites are deceiving many around here. I heard one preach last Sunday. He said we couldn't prove by the Bible where anyone had ever been saved without being baptized. It would be by works we are saved, then, for being baptized would be works, and we wouldn't be saved if we were not baptized. He said little children were not sinners, and many other false things. It seemed enough to disgust anyone that had ever been born of the Spirit of God.

Respectfully,

EMMA F. BIRMINGHAM.

Slocumb, Ga., July 3, 1902.

Dear Brother Hassell:

Dear Brother—I send \$1.00 to pay for the Messenger. I have been taking it several years. I sometimes read it with tears, and at others I find myself rejoicing. Bless the Lord, O! my soul, and all that is within His holy name. May the Lord bless you and help you in your good work.

Your little Sister,

ANNIE BLANKS.

Yoakum, Tex., Jan. 23, 1901.

Dear Brother Hassell:

My subscription will expire in March. I send \$2.00 for 1900 and 1901. I have taken The Messenger twenty years. It is such a comfort to me in my dark and lonesome moments, that I expect to continue to take it as long as I live, or as long as I can pay for it. I have them stored away for my children to read when I lie down in death. I desire your prayers.

Your sister, the least of all, if one at all,

Mrs. M. A. E. GUTHRIE.

Excelsior, Ga., July 3, 1902.

Dear Brother Hassell:

I have been impressed for some time to write to the dear brethren, and sisters and friends. John vi.45 reads, "It is written in the prophets, And they shall be all taught of God." This teacher is a perfect teacher, and I believe He directs us all with the same Holy Spirit into the same narrow path that leads to life and peace. Now, dear Brethren, there is a great deal said in regard to peace, and I have thought if I ever had a text given me, it was "follow after the things that make for peace, and the things wherewith one may edify another." And this I often feel like I want to do. And I believe the same One that gathers us to Him, teaches us how we should walk before Him. Now, dear Brethren, we are often hindered on the account of sin; for "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world." Therefore, He says, "Watch and pray, lest you enter into temptation." I believe the Primitive Baptist is the true church, but the Devil makes it his business to disturb us. But, dear Brethren and Sisters, our great Teacher says, "Resist the Devil and he will flee from you." For He says that He will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape. Now, if so be that ye have heard Him and have been taught by Him, as the truth is in Jesus, and when we can lay aside all malice and all guile and hypocrisies and envies, and all evil speakings and pride, we are then able to see eye to eye, and speak the same things, and we do not want anything new but that we had from the beginning. And, dear Brethren, I am glad that I can fully accord with Brother J. H. Oliphant, in the Gospel Messenger for October, 1901, also your endorsement in regard to using organs in our churches. I believe that our great Teacher directed his pen, and I want you good brethren to know that we are in line with you. This is what does my soul good. I also see Brother Hanks is with you, and thousands who have not expressed themselves. We have two churches that have organs in them. I hope they will move them out, and I believe they will when they learn that they are offensive. We see, dear Brethren, that our great Teacher did not direct us, in His short stay here, to use instrumental music in His worship. He teaches us that God is a Spirit, and seeks such to worship Him as worship Him in spirit and in truth.

Hoping the good Lord will continue to direct your pens, I am,

Your Brother,

R. DEKLE.

Summitville, Tenn., Feb. 1, 1902.

Elder Sylvester Hassell:

Dear Brother—You will find enclosed \$1.00 to pay for the Messenger this year. We can't do without it. We enjoy its monthly visits; it is like a good visitor: it has a message that we like. We ask an interest in your prayers.

Very respectfully,

ABNER YELL.

Nevada, Missouri, July 1, 1902.

Elder Sylvester Hassell:

Much Esteemed Brother in Christ, and the Defence of the Apos-

tolie Faith and Order of His Church—The Gospel Messenger for July, 1902, has been received and read. We think your editorial on The Righteous and Terrible Judgments of God, is timely spoken. It seems that all the indictments of 2 Tim. 3 chapter, are now manifest, and the wickedness of man is again great on earth (Gen. vi.5). Surely, the last days are near. Yet the fear of God and the hatred of evil are but lightly manifested among men. We live a quiet life, I and my wife; we are frail, and stay at home, and have been of late years much comforted, edified, and instructed by reading the Scriptures and re-reading our periodicals, and many articles seem new, though over twenty years old. We have read the Gospel Messenger twenty-three years. There is much less confusion among the writers in our old papers and among our able writers, as we have now, I think. The question which concerns us mostly is, Am I embraced in God's promise of eternal life? Do I fear God and hate evil? Yes; yet it may not be the right fear and hate, for the more I search His will, the more I see and feel my depraved, sinful nature. Yet I trust my hope is anchored in Christ. When the anchor is cast out, it lies between the vessel and source of the storm. God has ordained peace for us in the way. We do not merit it by obedience. Peace is ever in the way of the Lord. We only are losers by living after the flesh. God is not mocked; whatsoever a man sows, that shall he reap. May God bless you in His service, and still guide you to His praise.

JACOB CLOUD.

Coffeerville, Miss., Jan. 13, 1902.

Elder Sylvester Hassell:

Dear Brother in Christ—You will find enclosed \$1.00, for which extend my subscription to the Gospel Messenger until January, 1903. Your paper is highly appreciated by me; it is so free from everything that would cause dissension. May the Lord abundantly bless you in your great work for the cause of Christ.

Your Sister in hope,

Mrs. MARY N. MEADERS.

THE DIVINE LOVER.

How many great geniuses have employed their noble talents on subjects of human love! And by their flowery expressions lifted the imaginary bliss in these luscious scenes to such a height, as if nothing more sublime could be pursued by immortal souls! And how easy such trifling subjects gain on carnal minds, mournful experience may convince us. But where is he that dwells on the Divine Lover, and expatiates on the matchless grace, with strokes that melt the soul with astonishment and rapture? How often does the poet, in his encomium of a created fair, step beyond the truth, talk at random, yea, rove above possibility itself! But here, in the love of the Son of God, we can never exceed. It is higher than heaven, and brought Him down from His Father's bosom to our earth; it is deeper than hell, and brought us up from thence; it is larger than the sea, and can never be exhausted; broader than the earth, and can never be described. How vehemently did the heavenly flame burn, even "when sorrows of

death compassed Him about, when pains of hell took hold on Him!"

How have art and oratory embellished human loves! What surprising narratives have been written of the amours of princes! and what pages have been filled with fictitious adventures of lovers! But what has been said to purpose of the Supreme Lover, who loved His own to the end, in the hour of death, in the pangs of dissolution, and amidst the keenest sense of His Almighty Father's wrath! This is what no mortal ever could do: for death flings another theme into their mind, and as their breath expires their thoughts perish. Death, in the person loving or beloved, finishes the strongest affection, though their memory may be dear; but death can not separate from His sacred love.

There never was such disproportion between parties loving and beloved, as here; no, not though kings should choose their queens from the dung-hill. Here the Prince of peace, the King of kings, the Flower of paradise, and brightness of His glory, the Heir of all things, the eternal God, loves an ugly, deformed, miserable creature, a crawling worm, a condemned criminal, an insolvent debtor, a rebel against heaven, a daring sinner, a drudge to hell, a slave to lust, a captain of Satan, a prisoner of the pit! This is love indeed, love that will be the wonder of angels, and the song of the church of the first born through endless ages.

For shame, ye celebrated bards! will ye choose such lifeless, tasteless, dying themes, and neglect the work of angels, the employment of heaven? How ardently, O Divine Lover! should my soul go out after Thee! Longing for that thrice-welcome day, when I shall mourn Thine absence no more, but, admitted into Thy presence, shall talk of all Thy love, and feast on all Thy charms, world without end.

JAMES MEIKLE (of Scotland).

From *Solitude Sweetened*, 1760.

THE MINISTRY OF PAIN.

There are those people who seem to look upon pain as an un-mixed evil, and take various means to deaden the senses and obtain relief from its torments. Such persons should know that pain is a wise and beneficent provision of God for preserving human life and guarding against other more serious evils. If our nerves did not convey the sense of pain to us, we might burn off our feet in the fire and not know that we were harmed. We might be in danger from disease and violence in a thousand ways and be unconscious of it all.

Pain is a sentinel, posted at the outer gate, which warns us of the presence of disease, and of the approach of death. Wherever there is pain, there is sure to be something wrong; it is like the creaking of machinery, it shows that something needs to be adjusted, rectified or lubricated.

It is the duty of every person to search out the cause of pain when it is felt. They are not to wait until pain has tortured and tormented them and grown so intense as to be unbearable. They should begin at the first approaches and symptoms of pain, and inquire concerning its origin, and the proper means of remedying it.

Most pains can be removed with very little difficulty; some

simple method of manipulation, friction, heat, or some simple thing which is in the reach of almost every person, will remove many pains in the beginning. Other pains are the result of excess. They are the warnings of nature to desist, and to live soberly, righteously, temperately, and godly in this present evil world. Persons who are wise will heed these voices of pain, and will turn from paths of sin and pain to paths of pleasantness and peace.

A large proportion of the pains which men endure are brought upon themselves day by day, by doing things which no persons ought to do, by over-exertion, by improper and excessive indulgencies, by using articles of food and drink which are unhealthful and which torment the physical system. The twinge of pain should warn us away from all such indulgences, should turn us back into paths of sobriety, simplicity, of purity and of upright-ness.

Let us learn to thank God for pain, as the chastisement of a kind and gracious Father. Let us heed the lessons which thus come to us, and be warned against excesses, over-exertion, sleeplessness, and all those causes which lead to a permanent breakdown, against which pain utters its protest, and delivers its warning. There are persons who spend their lives in pain; there are other persons who from month to month live without pains or aches in their bodies; and yet these persons who live without pain could easily have pains and aches, if they would do as those do who have them; and those who are tormented with pains might, in many instances, be free from them if they would do as those do who live painless lives.

It is appointed unto man once to *die*, but it is *not* appointed that he should suffer all his life and make his whole pilgrimage a living death. We may not be able to escape death, but if we are careful to live temperately and rightly in this world, our pathway through may be free from many of the thorns that sting us, and the pains that afflict us, and we shall pass through our pilgrimage in ways of pleasantness, and reach our journey's end in peace at last.—Selected.

THE WAY OF LYING.

(Original).

The Psalmist prays, "Remove from me the way of lying." The way of lying sometimes seems a very easy way. It seems to lead out of difficulties, out of troubles, and into paths of prosperity. It is a way that is trodden by many very respectable men. Said one minister, when speaking of another with whom he once fraternized and then quarrelled, "I paid that man compliments which he never deserved, and I am afraid he never will." That man stood forth as a religious leader, but he knew too much about "the way of lying," and his course led him into trouble.

There are men prominent in church circles who follow the way of lying, who praise their friends and abuse their enemies with little regard for truth or merit, who disgust discerning men and shock honest men, and at last dig a pit for their own feet, and tumble headlong into it.

Some men who profess to be great sticklers for "the truth" travel in the way of lying. They publish errors and fail to con-

fess them. They shuffle and dodge and deceive. They make great reports, and misleading and exaggerated accounts of great things done by them, and then they wonder that the curse and blight of God is on them and on their deeds, and that among those who know the facts they may well inquire, "Who hath believed *our* report?"

The way of lying has no blessing upon it. It is the way sinners have trod for ages. "The way of truth they have not known." It is the way which seemeth good unto man, but the ends thereof are the ways of death. The way of lying skirts the precipice of perdition. The way of lying, ends in the lake of fire and brimstone, where "all liars have their part." In this world, a lying spirit may be allowed to speak through Ahab's prophets, and the Lord may permit men who thus hate truth to believe lies to their own undoing; but in the world to come, in the kingdom of God, there seems to be no place, and no use for liars. The Psalmist said, "He that telleth lies shall not tarry in my sight," and the God of truth has declared that "lying lips shall be put to silence," and that "all liars shall have their part in the lake which burneth with fire and brimstone."—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 S. E. DAVIS.

It is with a sad heart that we record the death of our beloved pastor, Elder S. E. Davis, which occurred at Iron City, Ga., on the 24th of January last. Elder Davis was born in Early county, Ga., January 1, 1846, near Liberty Hill church. He was married to Mrs. Zilphy Boatwright, December 23, 1869. The issue of this marriage was six children, five daughters and one son. His wife preceded him to the grave about two weeks, dying with the same dreadful malady known as pneumonia.

DEACON THOMAS S. KING.

The subject of this sketch was born in South Carolina, February 22, 1822, and died April 8, 1902. He came to Georgia when six years of age. He was married to Miss Martha W. Kerlen January 8, 1855, with whom he lived happily. He is survived by his widow and three daughters, one son having preceded him to the grave. He joined the church September 24, 1870, and was a faithful, consistent member until death. He was

ordained a deacon June 26, 1873, and filled the office acceptably to the church. He bore his long sickness with patience, never being heard to complain. The last two months he lived he was blind. He died of paralysis. He was a kind, obliging neighbor, and was respected by all who knew him. But he is gone, and his fatherly love, care and good admonition to his children and to the church will be heard no more. While he is dead, yet he lives in example, and his good works will ever live in the minds of his brethren and friends.

JOHN T. WHATLEY,
JAMES M. LAKEY,

Columbus, Ga., July 24, 1902.

Committee.

FLORENCE WILLINGHAM.

The Angel of Death on the fourth day of July visited the home of W. J. and A. L. Willingham, of Woodberry, Ga., and took for its prey all that was mortal of little Florence, aged 3 years, 3 months, and 13 days. She was an unusually bright child, and was the sunshine of the lovely home; but alas! its light was soon to vanish. She was too sweet to be permitted to stay on this earth. That is so infested with sin; so God took it. O sister! your tears of grief so deeply touched my heart! But, we must be submissive to the will of God. Let us look at the little babe in death as being only absent from us and from all pain and sin, but alive in Jesus to do His bidding; in the home of the souls of His blood-washed throng; in a higher sphere and a nobler and perfect life. Dear brother and sister, Jesus is in charge of your sweet babe, and with His perfect wisdom and His unceasing love, that are greater and nobler than yours, for His is divine, but yours is mortal, God has planted in heaven that bright jewel in order to draw your minds from earth to heaven, and in that you are drawn closer to heaven. And now, since little Florence cannot come to you, O may you all be prepared by the Holy Ghost to meet her where parting is no more; where the weary are at rest. Until then may the grace of God be meted out to you as your necessities demand is the sincere desire of your unworthy servant,

(ELDER) B. C. CALDWELL.

Odessadale, Ga.

ASSOCIATIONAL.

The South Onachita Association, of Arkansas and Louisiana, convenes September 26, 27, and 28, 1902, with New Ramah church, Claiborne Parish, La., six miles west of Haynesville, La., on L. & N. W. R. R. All lovers of the truth are cordially invited.

L. C. TRULL.

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W. H. Harrison: Sept. 12.

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No. 10.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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OCTOBER, 1902.



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OCTOBER, 1902.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 24. WILLIAMSTON, N. C., OCTOBER, 1902. No. 10.

“HE GOETH BEFORE THEM.”

The winds blow fierce across the barren wild,
The storm-clouds gather darkly on our way;
’Tis cold! But oh that loving face and mild,
Which goes before! *there* first the shadows stay,
And tempests reach Him first, our Shepherd there;
What he endures shall we complain to bear?

The night comes on—’tis dark! the stars are dim;
We cannot see the way! But, oh, that form
Which goes before! the night comes *first* to Him,
And darkness first is His—as was the storm!
Shall we shrink back or tremble to go on,
Where He, our Shepherd, first for us hath gone?

The way is rough, and wearying steeps arise,
And thorns are there to wound our aching feet;
But, oh, those sacred footsteps, firm and wise,
Which go before! they first the roughness meet,
And briars reach them! Oh, shall we dread
To bear *His* cross—to tread where *He* hath tread?

The stream is reached—the river dark and cold—
The waves are high! But, oh, that mighty One
Who goes before!—the billows o’er Him rolled;
He crossed the waters first, and shall we shun
The final anguish which our Shepherd bore?
His hand shall guide us to the other shore!

He goes before!—and so we may not look
Backward at all, but onward evermore;
Keeping in sight the blessed path He took,
Patient to bear each cross He meekly bore,
Trusting His wisdom in the darkest hour;
O’ercoming every trial through His power.

He goes before! a shield against the storm—
A shadow in the noon-day—light at night;
In danger’s hour there is the Shepherd’s form
But just beyond; though fears may dim our sight,
Oh, earthly flock, fear not forevermore!
Where’er we walk our “Shepherd goes before.”

AARON AND THE LEVITES DISINHERITED.

“The Lord spake unto Aaron: Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity; it shall be a statue forever throughout your generations that among the children of Israel they have no inheritance” (Numb. xviii. 20, 23.)

We will notice the Scriptures, in connection with the above, that treat upon the same matter. We will notice God's charge to Aaron and the Levites; they were to do the service of the Tabernacle of the congregation; they had no temporal inheritance, and God had shut them in from all temporal advantages and avocations, and placed them in a condition in which they could not support themselves temporally. It seems that they were to remain in and do the service of the tabernacle of the congregation. This was the high avocation that God had assigned to them. What were Aaron and the Levites to do for a temporal support? They were disinherited, and did not have the temporal privileges, and advantages of supporting themselves temporally without disobeying the command. We see that they could not enjoy the same privileges and advantages that the other Israelites did temporally. It seems that God's command to the Levites was in force throughout their generations. It seems that Aaron and the Levites represent Jesus and the Apostles. Jesus called the Apostles away from their temporal occupations, and said to them, “Follow Me, and I will make you fishers of men.” They did so. We find that none of them had a temporal avocation by which they could support themselves temporally. They were like Aaron and the Levites, they had no temporal avocations nor privileges nor any temporal advantages by which they could support themselves. In this they were disinherited. We find that Jesus and the

Apostles had a treasury. We find that the people of their temporal inheritance cast in to this treasure, their offerings, unto the Lord. We find that God commanded the Israelites to offer a heave-offering; they were to bring in their tithes and heave-offerings unto the Lord. It seems that these were for the temporal support of Aaron and the Levites. So the people cast in to the treasury for the temporal support of Jesus and the Apostles. We notice a poor widow casting in all her living. This poor widow shows, by this good deed, that she loved the Lord, and trusted in Him, and walked by faith and not by sight. She did not wait till she could have some to spare, and cast in what she could spare to the Lord, but cast in all that she had. Some of us in this age love to talk of the love of God and faith, but we don't like to do like this poor widow—walk it, as she did. We must walk by faith, and not by sight. This means in all things. If we wait till we have something to spare to the Lord, and offer that to the Lord, it would not be much of a sacrifice, neither would it be well pleasing in His sight. God says by the mouth of Malachi: Will a man of God? Yet ye have robbed Me, but ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it" (Malachi iii. 8-10.)

Was it not temporal things that they were robbing Him of? He had commanded them to bring in their tithes and heave-offerings; it seems that they had disobeyed this command. Are not the church and ministers embraced in these commands in this age? If so, are we not robbing God as they did? I wish to ask my fellow-laborers in the vineyard of our Lord, who are denominated in the Scriptures as huntsmen and fishermen, if they do not feel to be disinherited,

as Aaron and the Levites, and Jesus and the Apostles were? If you are serving three and four churches as pastor, are you not disinherited? Do you not have to turn loose your temporal avocations and all temporal privileges and advantages, and prosperity in the same and all of its enjoyments, by which you support yourselves and family, and now you have no way of supporting yourselves and family temporally? Do you feel to have the temporal privileges and advantages that the private members have? You know that you do not have, neither can you have such advantages, and serve three and four churches. Poor fellows, you have to forsake wives, children, father, mother, houses, lands, occupations, and leave your dear ones in poverty, needing the necessaries of this life. Are you not disinherited? You cannot serve God and Mammon; this applies to the ministers. Remember the ass that was tied where two ways met. The ass was loosed and bore Jesus into Jerusalem. The ass represents the ministers; and the church is the Body of Christ, and the spiritual welfare of the the church is resting heavily upon its pastors. Do you not feel the spiritual responsibility resting upon you? You have to wade through doubts and fears, misrepresentations and hard sayings, and meet with many conflicts by the way. Yea, you have to travel through the vale of poverty, through rain or shine, cold or heat, day or night, sick or well, to serve the churches. This is a rugged way, a way of difficulties, but such is the miserable life of a poor gospel minister in the discharge of his duty, wrestling not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Do you not dread this? There is no discharge in this warfare. Now to the private members. Do you ever think of your poor pastors and their families, as to whether they have anything to eat at home or not, or as to whether your pastor is in debt or not? Remember that your pastor does not have the temporal privileges and advantages that you

have; he is disinherited. Are the deacons looking after this duty as they should? Remember that this is one of the tables that you should serve. Or are you requiring your pastor to try to serve God and Mammon,—which God says he cannot do? Remember they are not to go on a warfare at their own charges; neither are they to plant vineyards, and eat of the fruit of the vineyard; neither are they to feed flocks, and eat of the milk of the flocks. If he sows unto you spiritual things, is it a great thing if he reaps your carnal things? Remember that God has ordained that they who preach the gospel should live of the gospel—this means temporally, and not spiritually, as some say. He that warreth entanglenth himself not with the affairs of this life. Again, Let them that labor in the word and doctrine be counted worthy of double honor. "Let every one lay by him in store upon the first day of the week, that there be no gathering when I come," says the Apostle to the church. Are we doing this? Do we have a treasury in this age as Jesus and the Apostles had? Are we showing our faith by our works, as the poor widow did? Are we not withholding the tithes and sheave-offerings? Are we not withholding the fruit and the milk, yea our carnal things, from the pastors, and muzzling them, or, by withholding our carnal things, force the pastor to make slaves of their wives and children, and rob them of things they ought to have? Who will hire a preacher that is serving three or four churches to attend to business for them, and let them off to serve churches, and to serve at funerals, and to marry people? No one. No man that controls public works would hire a preacher unless the preacher would agree to quit his churches; would any farmer hire him to work for him, and allow him to serve churches under these circumstances? What is the poor preacher to do? You can readily see that he is disinherited. If a church calls a preacher to serve them as pastor, they should administer unto him such things as the Lord has prospered them with, for his temporal support. He may not

need their carnal things, the milk of the flock, yet this is no reason that the church should not discharge her duty towards him; he could give the present to some poor member of the church who did need it. We should do these things as unto the Lord, and not unto man. The preacher's children should work and sustain themselves, all they can. The churches should hold their pastors up equally with themselves in temporal things. The deacons should look after this duty, and see that there is an equality among the brethren. And are they not robbing God in this. Pastors, are you teaching this duty to your churches, or are you shuning to declare all the counsel of God? And in this are you sowing to the flesh? If so, you may expect a good crop of corruption, it will come. And if the private members are withholding their carnal things, their tithes and sheave-offering, of their temporal inheritance, and are sowing to the flesh in this point of duty, they will reap a good crop of corruption. If ye sow to the flesh, ye shall of the flesh reap corruption. It seems that we are reaping trouble now in many localities. There is a cause for it. Deacons should look after this, and see that their pastors are not neglected in temporal things. Spiritual government should uphold, support and sustain her ministers, who are in the discharge of their duty; but the ministers should not be in it for dollars and cents, but for the sake of Christ and His cause.

Yours in hope.

W. M. BULLARD.

Phoenix, Ala.

REMARKS.

Nothing is plainer, both from the Old and New Testament Scriptures, than that the churches should aid in the temporal support of their sound, orderly, and faithful pastors (see especially 1 Cor. ix.); but the great majority of Primitive Baptist ministers, like the unselfish and heavenly minded Apostle Paul, would rather labor with their own hands for the temporal support of themselves, and those who

are with them, than to be suspected of making gain of godliness, and merchandise of the gospel of Christ. (1 Cor. ix, 15; Acts xx. 33-35; 2 Cor xii. 14, 15; 2 Thess. iii. 8-12). This self-sacrifice of the ministry however, does not release the members from the duty which God has enjoined upon them to aid in their support.

S. H.

THE FIRST CHAPTER OF SOLOMON'S SONG.

Ver. 1-17. Canticle I.—THE BRIDE SEARCHING FOR AND FINDING THE KING.

1. *The Song of Songs*—the most excellent of all songs. A foretaste on earth of the "New Song" to be sung in glory. *Which is Solomon's*—"King of Israel," or "Jerusalem," is not added, as in the opening of proverbs and Ecclesiastes, not because Solomon had not yet ascended the throne, but because his personality is hid under that of Christ, the true Solomon (equivalent to *Prince of Peace*.) The earthly Solomon is not introduced, which would break the consistency of the allegory. Though the bride bears the chief part, the song throughout is not hers, but that of her "Solomon." He animates her. He and she, the head and the members, form but one Christ. Aaron prefigured Him as priest; Moses, as prophet; David, as a suffering king; Solomon, as the triumphant prince of peace. The camp in the wilderness represents the church in the world; the peaceful reign of Solomon, after all enemies had been subdued, represents the church in heaven, of which joy the song gives a foretaste. 2. *Let him kiss me*—abruptly. She names him not, as is natural to one whose heart is full of some much desired friend; like Mary Magdalene at the Sepulchre, as if every one must know whom she means, the one chief object of her desire. *With the kisses of his mouth*—the token of *peace* from the Prince of Peace, marking the tenderest affection. For a king to per-

mit his hands, or even his garment to be kissed, was counted a great honor; but that he should himself kiss another *with his mouth* is the greatest honor. God had in times past spoken by *the mouth* of His prophets, who had declared the church's betrothal; the bride now longs for contact with *the mouth of the Bridegroom Himself*. True of the Church before the first advent, longing for "the hope of Israel," "the desire of all nations;" also the awakened soul longing for the kiss of *reconciliation*, and further, the kiss that is the token of the *marriage contract* and of *friendship*. *Thy love*—(tokens of love, loving blandishments—*is better than wine* which makes glad "the heavy heart," of one ready to perish, so that he "remembers his misery no more." So, in a "better" sense is Christ's love. In Ch. iv:10, He gives the same praise to the bride's love, with the emphatic additions. "How much" (better). Wine was created by His first miracle, and was His pledge given of His love at the last supper. The spiritual wine is His blood and His Spirit, the "new" and better wine of the kingdom, which we can never drink to "excess" as we can the other. 3. *Because of the savor*—rather, "as regards the savor of thy ointments, is it good." In Ch. iv. 10, 11, the Bridegroom reciprocates the praise of the bride in the same terms. *Thy name is as ointment poured forth*—Christ's character and office as the "Anointed," as the savor of ointments, are the graces that surround His person. Ecclesiastes vii:1, in its fullest sense, applies to Him. The holy anointing oil of the high priest, which it was death for any one else to make, implies the exclusive preciousness of Messiah's name. So Mary broke the box of precious ointment over Him, appropriately, the broken box typifying the body, which when broken, diffused all grace. Therefore—because of the manifestation of God's character in Christ—the virgins love thee—the pure in heart. The same Hebrew word is translated, "Thy hidden ones," Psa. lxiii:3.) The "ointment" of the Spirit "poured forth" produces the love of Christ. (1) The cry of ancient

Israel for Messiah (Simeon, Anna, &c.) (2) The cry of an awakened soul for the drawing of the Spirit, after it has got a glimpse of Christ's loveliness and its own helplessness. 4. Draw me—the Father draws; the Son draws: "draw me" and "tell me," reverently qualify the word "kiss." We will run—no believer desires to go to heaven alone. We are converted as individuals: we follow Christ as joined in a communion of saints. Individuality and community meet in the bride. After thee—her earnestness kindles as she prays: she runs after and not before the Bridegroom. The King hath brought me into His chambers—her prayer is answered even before her desires. Not only is she permitted to run after Him, but is brought into the inmost position where Eastern kings admitted none but the most intimate friends. The erection of the temple of Solomon was the first bringing of the bride into permanent, instead of migratory chambers of the King. Christ's body on earth was the next whereby believers are brought within the veil. Entrance into the closet for prayer is the first step—the earnest of the future bringing into heaven. His chambers are the bride's also. There are various chambers, "many mansions." We will be glad and rejoice—inward and outward rejoicing. In Thee—not in our spiritual frames. We will remember Thy love—the mere remembrance of spiritual joys is better than the present enjoyment of carnal ones. 5. I am black—as the tents of Kedar—equivalent to blackness (Psalm cxx.5). She draws the image from the black goat-skins with which the Semite Arabs ("Kedar" was in Arabia Petrea) cover their tents (contrasted with the splendid state tent in which the King was awaiting His bride according to Eastern custom): typifying the darkness of man's natural state. Comely—as the curtains of Solomon—To feel black and yet feel one's self in Jesus Christ—"comely as the curtains of Solomon" marks the believer. "I am chief:" she says not merely, "I was," but "I am" still black in herself, but comely through His comeliness put upon her. The curtains were, first, the

hangings and veil in the temple of Solomon; then also, the "fine linen which is the righteousness of saints, the white wedding garment provided by Jesus Christ. Historically, the dark tents of Kedar represent the Gentile church. 5. As the vineyard at the close of the Song is transferred from the Jews, who had not kept their own to the Gentiles, so the Gentiles are introduced at the commencement of the Song; for they were among the earliest inquirers after Jesus Christ: the wise men from the East (Arabia, or Kedar). O, ye daughters of Jerusalem—professors, not the bride, or "the virgins," yet, not enemies: invited to gospel blessings; so near to Jesus Christ as not to be unlikely to find Him: desirous to seek Him with her. In Ch. vii.8, 9, the bride's Beloved becomes their Beloved; not, however, all of them. 6. She feels as if her blackness was so great as to be gazed at by all. My mother's children were angry with me. She is to forget "her own people and her father's house," the worldly connections of her unregenerated state; they had maltreated her; children of the same mother but not of the same father. They made her a keeper of vineyards, whereby the sun looked upon, that is burnt her; thus she did not "keep her own" vineyard—her fair beauty. The believer has to watch against the same danger. 7. Tell me, O Thou whom my soul loveth, where thou feedest—tendest thy flock. To carry out the design of the allegory, the royal encampment is here represented as moving from place to place in search of green pastures, under the Shepherd King. The bride, having first enjoyed communion with Him in the pavilion, is willing to follow Him into labors and dangers: arising from all-absorbing love, and this distinguishes her from the formalist. No single type expresses all the offices of Jesus Christ, hence arises the variety of diverse images used to portray the manifold aspects of Him; these would be quite incongruous if the Song referred to the earthly Solomon. Her intercourse with Him is peculiar. She hears His voice, and addresses none but Himself. Yet it is through a veil: she sees Him

not. If we would be fed, we must follow the Shepherd through the whole breadth of His word, and not stay on one spot alone. Where thou makest thy flock to rest at noon—distinct from “feedest;” periods of rest are vouchsafed after labor. Communion in private must go along with public following of Him. Why should I be as one that turneth aside by the flocks of Thy companions—rather as one veiled, that is as a harlot, not His true bride; or as a mourner; or as one unknown. All imply estrangement from the Bridegroom. She feels estranged even among Christ’s true servants, answering to “Thy companions,” so long as she has not Himself present. 8. If thou know not—She ought to have known. The confession of her ignorance and blackness leads Him to call her “fairest.” Her jealousy of letting even “His companions” take the place of Himself led her too far. He directs her to follow them as they follow him, to use ordinances and the ministry—where they are He is. Indulging in isolation is no the way to find Him. It was thus, literally, that Zipporah found her bridegroom. Feed Thy kids—Christ is to be found in active ministrations as well as in power. Shepherds’ tents—ministers in the sanctuary. 9. I have compared thee, O my love, to a company of horses in Pharaoh’s chariots—celebrated for beauty, swiftness and ardor at the Red Sea. These qualities which seem to belong to the ungodly, really belong to the saints. The allusion may be to the horses brought at a high price by Solomon out of Egypt. So the bride is redeemed out of spiritual Egypt by the true Solomon at an infinite price. But the deliverance from Pharaoh at the Red Sea accords with the allusion to the tabernacle: it rightly is put at the beginning of the church’s call. The ardor and beauty of the bride—“run” and “comely”—are the points of comparison. Also, like Pharaoh’s horses, she forms a great company. As Jesus Christ is both Shepherd and Conqueror, so believers are not only His sheep, but also, as a church militant, now, His chariots and horses. 10. Thy cheeks are comely with rows of

jewels.—Persian ladies wear two rows of pearls round the head, beginning on the forehead and descending down to the cheeks and under the chin, so that their faces seem to be set in pearls. The comparison to the horses (v. 9) implies the vital energy of the bride; this verse her superadded graces. 10. We will.—The Trinity implied by the Holy Ghost, whether it was so by the writer of the Song or not. “The Jews acknowledged God as king and Messiah as king, in interpreting the Song, but did not know that these two are one.” Make thee borders of gold with studs—i. e. spots—of silver. Make, not merely give. Jesus Christ delights to give more “to him that hath.” He crowns His own work in us. The “borders” here are equivalent to “rows” (v. 10), but here the King seems to give the finish to her attire by adding a crown (borders, or circles), of gold, studded with silver spots. The Hebrew for “spouse” is, “a crowned one.” The crown is given at once on conversion, in title, but in sensible possession afterwards. While the King sitteth at His table.—It is the presence of the Sun of Righteousness that draws out the believer’s odors of grace. It was the sight of Him at table that caused the two women to bring forth their ointments for Him; and at the Lord’s Supper especially, for here public communion with Him at table amidst His friends is spoken of as verse 4 refers to private communion. The allegory supposes the King to have stopped in His movements, and to be seated with his friends on the divan. What grace that a table should be prepared for us while still militant—“a table in the presence of mine enemies.” 12. While the King sitteth at His table; my spikenard sendeth forth the smell thereof.—Not boasting, but owning the Lord’s grace to and in her. The spikenard is a lowly herb, the emblem of humility. She rejoices that He is pleased with her graces—His own work. 13. A bundle of myrrh is my well-beloved unto me—abundant preciousness. Even a little myrrh was costly; much more a bundle. Burrows takes it as a scent-box filled with liquid myrrh: the liquid obtained by incision

gave the tree its chief value. He shall lie all night—he, rather it: it is the myrrh that lies in the bosom as the cluster of camphire is in the vineyards. All night is an undivided heart. Yet on account of the everlasting covenant, God restores the adulteress. The night is the whole present dispensation till the everlasting day dawns. Also, literally night, the night of affliction. 14. My Beloved is unto me as a cluster.—Jesus Christ is one, yet manifold in His graces. Of camphire—or cypress. The hennah is meant: its odorous flowers grow in clusters, of a color white and yellow softly blended: its bark is dark, the foliage light green. Women deck their persons with them—the loveliness of Jesus Christ. The spikenard was for the banquet: the myrrh was in her bosom continually: the camphire is in the midst of natural beauties which, though lovely, are eclipsed by the one cluster Jesus Christ, pre-eminent above them all. In the vineyards of En-gedi.—In South Palestine, near the Dead Sea, famed for aromatic shrubs. 15. Behold thou art fair—He discovers beauty in her who had said, “I am black,” because of the everlasting covenant. Thou hast doves’ eyes—large and beautiful in the doves of Syria. The prominent features of her beauty, gentleness, innocence and constant love, emblem of the Holy Ghost, who changes us to His own likeness. Behold thou art fair, my beloved, yea, pleasant. This is the reply of the reply of the bride: Thou callest me “fair;” if I am so it is not in myself, it is all from Thee; but Thou art fair in thyself. Our bed is green—the couch of green grass on which the King and His bride sit to rest at noon. Thus her prayer in verse 7 is here granted: a green oasis in the desert, always found near waters in the East. The scene is a kiosk or summer-house. Historically, the literal resting of the Babe of Bethlehem and his parents on the green grass provided for the cattle (Luke ii). The beams of our house are cedar, and our rafters fir.—The “cedar and fir” ceiling refers to the temple; type of the heavenly temple. Cedar is pleasing to the eye and smell, hard,

and never eaten by worms; fir—rather cypress—which is hard, durable and fragrant—of a reddish hue. Contrasted with the shifting “tents” (v. 5), His house is “our house,” a perfect oneness of Him and the bride. There is the shelter of a princely roof from the sun without the confinement of walls, and amidst rural beauties. The carved ceiling represents the wondrous excellencies of His Divine nature.

DEAR BROTHER HASSELL:—I send the above from the Jamieson, Fausset and Brown Commentary on the Bible, for the Gospel Messenger, if approved by you. To save space I have omitted many references that were chiefly of benefit to ministers and Bible students, and for the sake of “babes” and “little children” the Scripture text is made fuller. This fragment shows the character of this durable work, and I trust it will call the attention of your readers to the great desirability of possessing it. It comprehends the gathered wisdom of many grace taught servants of the Most High. I shall be much gratified if this selection is published, if it brings you an additional order, and will rejoice for the spiritual comfort it will carry to some of the Lord’s “hidden ones.” Shall we, dear brother, join in singing the Song of songs in the world of glory?

Crawfordsville, Ind.

S. B. LUCKETT.

EXALTING THE SCRIPTURES.

The promise to those who “trembled” at the word of the Lord was that when at last He should appear it would be to their joy but to the shame of their enemies. Isa. lxvi. 5. Give the Bible its rightful place in your home. Let it not be crowded out by the magazine, the newspaper, or the novel. The standard author is a poor substitute for God’s Word. Countenance no teaching or custom that would treat it as if it were of subordinate or secondary importance; but let it be first and last in your affections.—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 all good works.”
2 Tim. iii. 16, 17.

WE CAN DO NOTHING AGAINST THE TRUTH.
BUT FOR THE TRUTH. 2 Cor. xiii 8.

The Apostle Paul here, speaking for all the Apostles, and for all the professors of Christianity, and for all human beings, declares that no man can even injure much less destroy the truth of God, the truth of His written word, the truth that comes from God, and has reference to Him, and leads to Him. God is the God of truth, His Son is the truth, and His Spirit is the Spirit of truth. “The truth of the Lord,” says the Psalmist, “endureth forever” (Psalm cxviis 2). Truth is as eternal and unchangable as God Himself. The sun is believed to be ninety-three millions of miles from the earth, and the latest and most powerful cannons shoot but sixteen miles; and it would be just as wise to try to shoot out the sun as it would be to try to destroy the truth of God. The cannon may explode and may injure or even kill the person or persons engaged in firing it, but it can do the sun no harm. And so it is with the great system of truth set forth in the written word of God. Even Prophets and Apostles, though they might have

desired to do so, could not change the truth of God; but, instead of desiring to change it, they so loved it that they were willing to sacrifice not only every other temporal interest but even to lay down their lives in testifying to it. The truth of God was with them the pearl of great price, in comparison with which all earthly things were but vanities and shadows and sordid dust. The Lord Jesus Christ is the sum and substance of the written word, the divine embodiment of all spiritual truth, as prophesied in the Old Testament, as described in the New Testament, and as revealed by His Spirit in the hearts of His people. For Him all His true people are willing to part with all beside. And the truth that He proclaimed by His Prophets and Apostles and in His personal ministry, is perfectly pure and eternal, and can not be changed by any creature, and will stand when the heavens and the earth shall pass away. For hundreds and thousands of years men have tried to alter the great system of scriptural truth, and they have utterly failed. Human philosophy, learning, wisdom, malice, cunning, and power have been arrayed against it, but they have come to naught. While its faithful witnesses have been slandered, vilified, imprisoned, scourged, and murdered in every form of devilish cruelty, Divine truth shines on, like the sun, in undimmed and inextinguishable brightness forever; and every thing done against it by any creature but the more clearly and firmly establishes it. The perfect inspiration of the Scriptures, the eternity, spirituality, three-oneness, sovereignty, holiness, mercy, love, wisdom, power, faithfulness, and unchangeableness of God, the absolute dependence of all His creatures upon Him, the lost and ruined condition of fallen man, the certainty of the salvation of all God's people from their sins by the atoning blood and renewing Spirit of His Son, the second personal coming of Christ to the world, the resurrection of all the dead both of the just and the unjust, the righteous judgment of all the human race at the last day, the consignment of the wicked

to everlasting torment and the reception of the righteous into everlasting blessedness,—this is the great system of truth essentially believed by the people of God from the beginning, and will be believed by them to the end of time. Upon Jesus Christ, the Rock of eternal ages, the great Preacher of this system of truth, they are built by Him, and the gates of hell shall never prevail against them. All the vain and foolish philosophy assailing this perfect and eternal doctrine of God our Saviour, whether issuing from college professors or from those called ministers of Christ, either by tongue or pen, does not in the slightest degree disturb the faith of God's elect, and but demonstrates the Divine origin and certainty of the predictions of His holy word that "in the last days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, overs of their own selves, covetous, proud, blasphemers, unthankful, unholy, traitors, heady, high minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof, waxing worse and worse, deceiving and being deceived, not enduring sound doctrine, turning away their ears from the truth and turned unto fables, bringing in damnable (or destructive) heresies, speaking great swelling words of vanity, beguiling unstable souls, clouds without water carried about with every wind of doctrine, to whom (for their former sins) God sends a strong delusion that they should believe a lie and that they all might be damned, who believed not the truth but had pleasure in unrighteousness, (1 Tim. iv.; 2 Tim. iii., iv.; Jude; 2 Pet. ii.; Eph. iv.; 2 Thess. ii.)

To every child of God the supreme consolation is that their Heavenly Father sits on the throne of the universe, and that it is impossible for Him to lie, and that all the opposition of all His creatures to the truth of His holy word will not be allowed in the least degree to overthrow it, but will be overruled by

Him to its eternal establishment. O, that every one of us may be kept from the insane wickedness of fighting against God! But may we receive all that our Father says, in the Scriptures of divine inspiration, with the humble, loving, and unquestioning assurance of little children.

S. H.

HIDDEN MANIFESTATIONS.

“But their eyes were holden that they should not know Him.”
Luke xxiv.:16.

As the two disciples went on their way to Emmaus and talked over the strange and wonderful things that had lately occurred, they seemed to be sad and cast down. It seemed that the Lord Jesus had entirely gone from them, and that a great deal of mystery had gathered about the matter since it had been reported that He was alive again and had been seen by certain women.

As they walked along busily engaged in conversation over these things, Jesus drew near as if He were a stranger, and asked, “What manner of communications are these that ye have one to another, as ye walk, and are sad?” Then one of them began and told Him about Jesus of Nazareth, a mighty prophet of God. Then He began in the Scriptures to tell them all about Jesus, and expounded to them all the things that were written concerning Him.

Their hearts burned within them as He talked to them of the wonderful things of God. They then went into a house to eat, and as they began to eat their eyes were opened and they saw it was Jesus, and immediately He vanished out of their sight.

How weak and blind is man in his best estate! How great and high above us is God in all of His works and thoughts! How rich is even a momentary sight of Him! But sometimes He is with us in a kind of profitable and instructive manifestation, while yet His real identity is holden from us.

We had no idea that so great a being was near us, but afterward we believed it was Jesus, as, at the end of it, His presence was made sweet to us.

In my late sickness, after suffering intensely for several days, and while I seemed to find no access to the Lord in my feeble prayers, it was one morning after my wife had brought me breakfast and arranged my bed and adjusted my pillows, and had gone on to her other work, I was trying to ask the Lord to abide with me, when suddenly these words sweetly and most tenderly came pouring into my heart: "If thou wilt heed My calling, I will abide with thee."

I greatly desired to have the words repeated over and over to me in that soothing and refreshing way, but soon they died away in the distance like a bell going over the hill toward the woods. My eyes were filled with tears of relief and joy, but could not hold long with me what I trusted was the presence of the precious and beloved Jesus, the Son of God. I knew that the presence of the Lord Jesus was sweet, as I hope and believe this was His presence to me. If indeed it was, I am His child and can never be separated from His glorious and eternal love.

The presence of Jesus could not be endured by a poor sinful mortal long at a time. There is no strength or vitality left in man when the presence of the mighty Christ is felt. How strange it is that Jesus is with us even in darkness and we know it not! The Lord is in our afflictions, but we can not often see it. He is in our deep sorrows and distresses. He shows himself when we least expect it, but that sight is glorious, even though it be but for a moment.

The Lord was with Joseph in the pit, with the Ishmaelites; with him when the wicked woman tempted him; with him in the prison; with him as governor of E. ypt.

Joseph may not have felt like the Lord was with him in his afflictions, but we read in the Bib'e that "the patriarchs, moved with envy, sold Joseph into Egypt, but God was with him."

The Lord was with the three Hebrew children, but

they could not see Him after they got out of the fire, but they could look back and believe He was there to deliver them. Daniel found His protecting hand in the lion's den, and could no doubt look back with joy at the Hand that preserved and delivered him.

We may not see the Lord to-day, but He is with His people, as the Leader, the Deliverer, the Redeemer, the Preserver, the Shepherd, the King, the Priest, the Bread, the Water, the Clothes, watching over us when we are asleep and when we are sick, carrying us as an eagle would carry her young one on her wing out up into the cloud, letting it fall and darting under again and carrying it still higher, teaching it how to fly. So the Lord alone did lead Jacob, and there was no strange God with him. There is no strange bird with the young eagle when the old one is training and weaning him. No hawks, or crows, or buzzard or birds of prey shall catch or devour this young eagle while the old bird, the king of birds, is training, teaching and leading him.

So when God deals with us as with sons and shows us our dependence on Him, and teaches us how to trust in His matchless power and love, there is then no strange God with us—no self or man to trust in. None but God can take care of us.

I believe that the Lord has shown me that all His blessings are alone by grace, and not of man nor by man. As the little eagle in the sky is dependent on the great mother eagle for its protection, and is made to depend on her, so the dear Saviour teaches us to look to Him alone for protection, and He shows us that there is no other power that can protect us, and that He keeps us as the apple of His eye. The prophet says, "Verily Thou art a God that hideth Thyself." God is working all the time in the preservation and salvation of His people, and will continue to work until all His people are gathered home, yet how little we see of Him and His invisible Hand!

The Lord teaches the poor sinner by His Spirit and the sinner feels miserable. The invisible power of God has come to him and begun a good work, but yet

the presence of the Lord is hidden from the poor mourner. The grace of God first applied to an alien sinner causes him to realize his great poverty, but it is yet impossible for him to realize that the kingdom of heaven is his, yet Jesus says it is so. When the Lord first makes a sinner hungry and thirsty after righteousness, he thinks that God is far off, but the truth is that this very sinner is already blessed with the hidden manifestation of God's power, and has the promise that he shall be filled.

When we are persecuted for righteousness' sake, it does not seem to us that the Lord is blessing us and coming to us, but He says to us, "Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you for My sake." Surely there is a great blessing in this kind of persecution; but it is hard for us to see or realize that He is with us and blessing us, yet He surely is. But above all things let us be sure that it is for righteousness' sake

The trial of our faith is a great blessing to us, but it is often in disguise. Abraham may not have known what profit it was to him to have to offer up his son Isaac upon the altar, but God knew best and gave him a great blessing in this trial of his faith. So our trials, darkness, afflictions, poverty, sickness, chastisements, are only a part of the all things that work together for good to them that love God—to them who are the called according to His purpose.

The Lord has power to reveal Himself to His people by turning His face from them, and allowing them to see His back parts as He did with Moses. But Jesus faces the disciples, but still they did not know Him, because their eyes were holden. Sometimes we read the Bible with our eyes, but cannot see Jesus in it, when the truth is, that is what it is treating on. You may look at an empty flour sack with the brand and name upon it. It is empty, but has the name. But when it is filled with flour then

we do not read the name in vain. So it is when the Lord fills the words with His blessed Spirit. We not only need to see Him, but to feel the burning in our hearts, being led by His presence, and taught by His loving words of truth and doctrine

The disciples knew that the words that burned into their hearts interested them, and riveted their attention, and were the things they desired to hear, but they could not tell who it was that told them these wonderful things. So it is with God's poor people often in the preaching of the gospel. They know they have heard great things, but they are often ignorant as to who it was brought them the sweet message. Some Christians believe it was through the preacher that they were first quickened, but as they learn the truth more fully they find that it was the Lord alone. Where the Lord begins with His people, He will finally show them who He is. Great and marvellous are Thy works, Lord God Almighty.

J. H. F.

THE CROSS.

“My God, My God, why hast Thou forsaken Me?” We have often heard the “eye of faith” spoken of, and wonder now if faith has an ear; if so, can it fail to hear the above words of the bleeding, agonizing, and dying Saviour? These words were spoken long, long ago, but the sound has never died away; they still echo and re-echo with pathetic appeal to the believing heart, and send a thrill of mingled, inexpressible emotion to the souls for whom Christ suffered such pangs in the hour of death. Dear reader, is your eye opened to see the God-man hanging upon a tree, the nails cruelly driven through His hands and feet? He is dying; see the deathly pallor of His lovely face, and the languor of His pure eyes as His fainting head drops upon His heaving bosom. Do you see him? He is dying—dying for sinners! Surrounded by a wicked, mocking, murderous band of

enemies; not a friend near to bathe His aching brow, nor cool His parching tongue, nor to speak a word of comfort. Jesus is dying—not upon a bed, with a soft pillow to rest His head. Oh! if He could but be allowed to lie down and die with sympathizing friends around His bed; but lo, He is hanging! Yes, He had said, “The Son of man must be lifted up.” Dear reader, you expect to die on a bed or couch, and have your friends or dear, loving relatives around you; and if you should die at night to have the lamps burning; now just think, if in the last moment of consciousness your friends should all withdraw, and your father, mother, or any other near relative should blow out all the lights and leave you alone in the dismal gloom to grapple with death; and then read Mark xv.33. A vail of darkness was cast over the awful scene of our Saviour’s sufferings, and in that dreadful moment He was left alone, forsaken by all, nor dared to call on God as His father, but cried with a loud voice, (listen) “My God, My God, why hast Thou forsaken Me?” (verse 34).

Thus the dear Redeemer of Israel “trod the wine-press alone, and of the people there was none with Him.” Now the question is, can we read this wonderful story of Jesus and feel no emotion of love or gratitude for the everlasting good secured to us by His death? Are our hearts harder than the rocks that burst asunder, and are we more unmovable than the earth, which did quake? Is the vail of unbelief more unyielding than the vail of the Jewish Temple, and are we more lifeless than the dead bodies of the saints that rose when Jesus had died and risen? Read Matt. xxvii. 51-53.

Is the preaching of the cross to us foolishness, or a stumbling block, or is it simply *nothing* to us? If this be so, then we are dead in sins, in the gall of bitterness and bond of iniquity. But to the saved the preaching of the cross is the power of God (1 Cor. i.18.) Glorious and victorious cross was that on the which Jesus bore the sins of His people and to which He nailed the irksome handwriting of ordi-

uances, and set His people free, reconciled them to God forever, and afterwards rose for their eternal justification to life and immortality. Now why all this suffering "the just for the unjust" (1 Pet. iii. 18)? Briefly speaking, God had chosen a people in Christ before the world began that they should be holy and blameless before Him in love, (Eph. 1st ch.); these, though heathen in nature, He gave to the Son in covenant (Psa. ii.8) to be subjects of His Kingdom on earth and in heaven; for Christ is the appointed Heir of all things (Heb. 1st ch.); and the people thus chosen and given fell by transgression under the law of sin and death (Rom. v.12, and viii.2); and Jesus being the covenant Head over all things to the church, by the gift of God the Father, and the church being His mystical body in covenant, but now fallen and polluted by sin in common with all the race of man, and alienated from God by wicked works, could never return to Him by any service or sacrifice of their own, Jesus, the solvent Head and Husband, who was related to them in covenant before they fell, was now delivered by the determinate counsel and foreknowledge of God, was taken in custody by wicked men, and by wicked hands crucified and slain, (Acts ii.23). So He "suffered the just for the unjust that He might bring us to God." This is why. Praise the Lord, all ye ransomed?
J. E. W. H.

NEW BOOK BY ELDER J. K. BOOTON—FOOT
STEPS OF THE FLOCK.

This is an octavo volume of 407 pages just issued by Elder J. K. Booton, of Luray, Va., and he mails a copy, for one dollar, to any one who wishes it. He is an aged and faithful veteran of the cross, and a noble and excellent brother, and has been much persecuted for the truth's sake, and has spent most of his long and useful life in the laborious but loved service of his Divine Master. Of the many faithful

ministers of Christ in the mountains of Virginia, I do not know of one who is nearer to my heart. His book, as he states on the title page, is "a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc." He quotes largely from John Gill's most sound, learned, and able Exposition of the Scriptures, and T. Hawies' and my own Church History, and gives several old Baptist Confessions of Faith, and the Address of the Black Rock Convention, and the history of some of the oldest Baptist Associations. Elder Booton utterly opposes human institutions and speculations. His book is an instructive, solid, and valuable statement and defense of scriptural truth, good for parents and children to read, and worthy of perpetual preservation in the family library. S. H.

APPEAL TO OUR DELINQUENT SUBSCRIBERS.

This is the first appeal I have made this year to our subscribers who are in arrears, and I would not make it now if I did not need the amount of their indebtedness to pay the mere expenses of THE GOSPEL MESSENGER. Several hundreds are in arrears, and I would earnestly request them to send me the amount due, and to kindly renew their subscriptions as soon as convenient. The amount due by each one is small, but the aggregate to me is large. THE GOSPEL MESSENGER endeavors to "speak the truth in love"—to "contend earnestly" and yet kindly, without the fear or favor of man, "for the faith once for all delivered unto the saints." Divine and eternal truth is worth infinitely more than all the perishing treasures of earth. S. H.

QUESTIONS AND ANSWERS.

1. Q. Was Adam made a spiritual man, and did he die a spiritual death when he ate the forbidden fruit?
 A. No other man was ever like Adam, or ever had

his exact experience, and we can only know of him what the Scriptures teach us. It is worse than useless to speculate as to Adam or any other subject beyond the plain teachings of the Scriptures. The truly humble soul does not desire to indulge in such speculations, or to hear or read such speculations from others. (Psa. cxxxi.; Isa. viii.20; Acts xvii.11; 1 Tim. vi.3-5; 2 Tim. iii.15-17). We know from the Scriptures that Adam was made with a body and a soul (Gen. ii.7; Eccles. xii.7), and yet that he was made a natural man (1 Cor. xv.45 49). Though he had a human spirit, he was not spiritual in the sense in which God's children are who are born of the Divine Spirit. And we know, from the Scriptures, that, when he ate the forbidden fruit, he died to the pleasant communion that he had before with God, became dead in trespasses and sins (Gen. ii.17; Ephes. ii.1), and that he became subject to Divine wrath and to physical and eternal death unless saved by Divine mercy. (Gen. iii.17 19; Rom. v.12,21). Some call the death in trespasses and sins spiritual death; if by the phrase "spiritual death" they mean death in trespasses and sins, let us bear with them, and not make our brother an offender for a mere word or expression, when he means only what the Scriptures declare. (Isa. xxix.21).

2. Q. What is the difference between the sovereignty, foreknowledge, and predestination of God? A. God's sovereignty means His supreme and absolute authority and control of all persons and all events; His foreknowledge means knowledge of all things before they come to pass; and His predestination means His determining beforehand what comes to pass—holiness causatively and efficiently, and sin permissively and overrulingly.

3. Q. Are the children of God free to do just as they please, and are they all doing the very best they can? A. No statement could be more unscriptural or diabolical. The children of God are free only to do God's holy commandments; and the Lord Jesus Christ, our Elder Brother, who was filled with with

the infinitude of the Holy Spirit, was the only child of God who did the best He could. All others sin wilfully against light and knowledge, and are without excuse, and deserve to be sent to an ever-burning hell, and are saved only by the perfectly free mercy of God in Christ. Such is the clear and unanswerable testimony of all the Scriptures and of the Holy Spirit in our hearts. It is the Devil, the Arch Enemy of God and man, the father of lies, who teaches us that we are free to do as we please, and that we are doing the very best we can.

4. Q. Christ says, "If the light that is within thee be darkness, how great is that darkness?" Matt. vi. 23. What does this mean? A. If the guiding and actuating principle within you, instead of being the love of God and man, is the love of self and the world, your whole character and conduct will be greatly darkened and defiled.

5. Q. What was the philosophy of the Epicureans and Stoics? A. The Epicureans (named from their founder, Epicurus, who was born B. C. 337 and died B. C. 270, were materialists, evolutionists, accidentalists, and practical atheists, maintaining that atoms were eternal and indestructible and self-evolved; that the soul is only a finer species of matter; that, if there are any gods, they did not make the world or have anything to do with it; that all things take place by chance, and that pleasure is the chief good we should pursue. This is a most attractive doctrine to carnal human nature, and some of the leading modern infidels are Epicureans. The general influence of this philosophy has been very demoralizing. The Stoics (named from the *stoa* or pointed porch in Athens where Zeno, the founder of the system, taught in the fourth century before Christ), were materialists, fatalists, pantheists, maintaining that all things are necessarily as they are, and that virtue is the chief good we should pursue. Many ancient and modern heathens were Stoics, but they were more virtuous than the Epicureans. Both of these proud schools of philosophy hated and rejected the pure and eter-

nal truths of the Scriptures as maintained by the Apostle Paul in his discourse at Athens. (Acts xvii. 16-34).

6. Q. Who are "the all-men-everywhere" whom Paul says in his discourse at Athens "God commands to repent?" (Acts xvii. 30) A. The whole world of human beings, the whole human race, whom Paul says, in the next verse, God will judge by Jesus Christ. God is the same since the fall of man that He was before, and His holy law, which requires all His intelligent creatures to love and worship Him exclusively and supremely, is the standard of all creature obedience, and cannot change, even if man, by his own will and sin, has rendered himself unable to obey that law. If a man owes another a thousand dollars, and is not able to pay him a cent, he owes him just the same. Ability is not the limit of obligation. If it were, no human being would be under any obligation to God; for no human being in the present state can spiritually and perfectly fulfill any commandment of God. All men should be told, as Christ told His hearers, that "unless they repent they will perish." (Luke xiii. 35.)

7. Q. Was the gospel preached to Cornelius before Peter preached to him and his household at Cesarea (Acts x. 37)?

A. The language of Peter in this verse implies that Cornelius had heard of Christ and of His gospel; but it is plain, from the context, that Cornelius and his household never heard the gospel of Christ believingly and lovingly until the outpouring of the Spirit upon them during Peter's sermon on this occasion.

8. Q. What does Peter mean when, on the day of Pentecost, he says, "Save yourselves from this unto-ward generation." (Acts ii. 37). A. Peter here exhorts his hearers, who had been quickened into a sense of their sinful and lost condition, to deliver themselves from the destruction soon to be visited upon that perverse generation by repentance towards God and faith in the Lord Jesus Christ, and baptism as expressive of such repentance and faith (Acts ii. 38,

39, 41). To these exercises they were moved by the Spirit within them as well as by the exhortation of Peter. If they truly repented and believed, this was a proof that they already had the Spirit of life, or eternal life, within them; and baptism in water is but the outward sign of the inward work of that Spirit. The penitent, believing, and obedient children of God are saved from many of the errors and sins and judgments of the ungodly.

9. Q. Is public prayer contrary to the teaching of the Scriptures, or to the practice of the Baptists? A. The temple was called God's house of prayer; three times every day there were stated times of sacrifice and prayer in the temple, at the third, sixth, and ninth hours (that is at 9 a. m., 12 m., and 3 p. m.); many of the Psalms, which were recited in the temple, were public prayers; at the dedication of the temple Solomon made a long public prayer. Christ obeyed the ceremonial, as well as the moral laws of the Old Testament; and He taught His disciples to pray not only in private, but in public, saying, "*Our Father, who art in heaven,*" &c. His prayer in John xvii. was made with His disciples; and the Baptists have always believed in and practiced public, as well as private prayer. Even the Quakers sometimes use public prayer in their meetings.

10. Q. If the only witnesses against a member charged with disorder are outsiders what course should the church pursue? A. Appoint a committee to investigate the matter, and if the committee become satisfied of the guilt of the member, the church should either reprove or exclude him or her according to the enormity of the offense.

11. Q. Is it right for one church to call in question the dealings of another church with its own members? A. Only when such dealings are plainly and grossly unscriptural; then the honor of the cause of Christ requires such action.

12. Q. Is it not the duty of a church to herself, and to her pastor and moderator, in order to preserve the peace and dignity of her body, to require that he

receive the respect and consideration due his exalted position, and is not his judge the Lord? A. To ensure the doing of all things decently and in order (1 Cor. xiv.40), each church should require proper respect and consideration to be shown to her pastor and moderator, and the Lord is His supreme and final Judge as well as the great Judge of other men and angels; but like other men the moderator of a church is not infallible and, if he errs, he should be corrected in a faithful but brotherly manner; and, if he is influenced by the Spirit of Christ, he will be thankful for such correction. 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 LORD WILL NOT FORSAKE HIS PEOPLE.

Oliver Heywood, a non conformist minister of England was born in 1629 and died in 1702. He suffered greatly with poverty on account of being persecuted by the Established “Church.” On one occasion his money was all gone; the family provisions were entirely consumed; and Martha, a maid-servant, who had lived in his family several years, and who had often assisted them, had nothing to lend them from her little savings of former years. “Mr. Heywood trusted that God would still provide for him, as he had nothing but the divine providence to live upon. He said:

‘When cruse and barrel both are dry,
We still will trust in God most high.’

When the children began to be impatient for food, he called his servant and said to her: ‘Martha, take a

basket, and go to Halifax, and call on Mr. N., the shopkeeper, and say, I desire him to lend me five shillings (about \$1.25); if he will be kind enough to do it, bring us some bread, some cheese, and such other little things as you know we most need; return as soon as you can, for the poor children are getting fretful for want of something to eat; put on your hat and cloak, and the Lord give you good speed; in the mean time we will offer up our request to Him who feedeth the young ravens when they cry, and who knows what we have need of before we ask Him.' Martha did as directed; but when she came near the house where she was told to try to borrow the five shillings, her heart failed her through timidity and bashfulness. She passed by the door again and again, without having the courage to go in and tell her errand. At last Mr. N., standing at his shop door, and seeing Martha in the street, called her to him and said—'Are you not Mr. Heywood's servant?' When she, with an anxious heart, had answered in the affirmative, he added—'I am glad I have this opportunity of seeing you; some friends at M—— have remitted me five guineas (about \$26.) for your master, and I was just thinking how I could contrive to send it.' Martha burst into tears, and for some time could not utter a syllable; the necessities of the poor family, their trust in Providence, the seasonableness of the supply, and many other thoughts quite overpowered her. At length she told Mr. N. upon what errand she came, but that she had not courage to ask him to lend her poor master money. The gentleman could not help being affected by the story, and told Martha to come to him when the like necessity should press upon them at any future time. She made haste to procure the necessary provisions, and with a heart lightened of its burdens, she ran home to tell the success of her journey. Though she had not been long absent, the hungry family had often looked wistfully out of the window for her arrival; and the joy at last in seeing her was as great as when a fleet of ships arrive laden with provisions for the relief of

a starving town closely besieged by an enemy. The children danced round the servant, eager to look into the basket of eatables; the patient mother wiped her eyes; the father smiled and said—'The Lord hath not forgotten to be gracious; His word is true from the beginning. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing.'

Martha related every circumstance of her little expedition as soon as tears of joy could permit it; and all partook of the homely fare with a sweeter relish than the fastidious Roman nobles ever knew when thousands of dollars were expended to furnish one repast. Had you been present when this pious family were eating their bread and cheese, and drinking pure water from the spring, you might have found the minister thus addressing his wife—'Did I not tell you my dear, that God would surely provide for us? Why were you so fearful, O ye of little faith! Our Heavenly Father knoweth that we have need of these things. Jesus said to His disciples, "When I sent you without purse and scrip, lacked ye anything?" and they said, "Nothing Lord."

This is but one of many remarkable deliverances which was experienced by this man of God in those days of religious persecution. May it encourage all Christians who read it, like him, to confide in the living God in every time of need. S. H.

ERRATA.

In The Gospel Messenger for Sept. 1902, page 298, 15th line from the bottom, 11 Thess. 6 should be 2 Thess. iii. 6; and on page 299, 2nd line from the top, Prov. xxiii. 6 should be Prov. xxiv. 17. S. H.

EXTRACTS

Gurley, Ala., July 14, 1902.

Elder Sylvester Hassell:

DEAR BROTHER: Enclosed find postoffice money order for one dollar to pay for subscription for another year for The Gospel Messenger, which comes regularly every month laden with good news from your able editorials and from so many precious correspondents from all over the country. It is eagerly looked for at our home. I have been taking The Messenger for more than twenty years. We would hardly know how to do without it.

Yours in hope of eternal life,

J. H. LAWLER.

Plumerville, Ark., April 15, 1902.

Dear Brother Hassell :

I am reminded by the coming of The Messenger for April that my subscription expires this month. So please find enclosed money order for one dollar for renewal. I enjoy reading The Messenger so much I don't want to be without it, but I know I couldn't enjoy it so well were it not paid for. I truly wish that all your subscribers would be more prompt in paying up. It surely must be only negligence on the part of those who are behind, for certainly any lover of the truth can afford to pay the small sum it costs. It furnishes about all the preaching I have of the kind I love. I haven't heard a sermon since the first Sunday of last September.

Like dear Sister Cole in the last Messenger, I think if those who are striving about words to no profit were deprived of hearing the gospel preached as some of us are, they might be more humble, tender, and forbearing toward each other. I can but admire your manner and spirit of dealing with these disputed questions, and also the earnest faithfulness of brethren Henderson and Fisher. May the Lord bless and give each of you every needed grace, is my prayer.

Your sister in hope,

MARY PATTON.

Adairsviville, Ga., March 5, 1902.

Elder Sylvester Hassell:

DEAR BROTHER: I send \$2.00 for The Gospel Messenger up to March, 1904. We welcome The Messenger every month with its good instructions and advice to the Lord's little ones. We hope you may be spared a long time to carry on the work as you have done, for we do appreciate The Messenger very highly. With much love for you, I am your unworthy brother,

D. W. LOUDERMILK.

Bremen, Ga., March 8, 1902.

Dear Brother Hassell:

DEAR BROTHER: My subscription expires April 1st, and as I cannot give up the precious Messenger, you will find enclosed P. O. Money Order for \$1.00, as renewal for the same. I have been taking The Gospel Messenger regularly since its consolidation with The Primitive Pathway. I have been much comforted by reading the same. Truly the contributors write in a manner that is calculated to cultivate brotherly love and fellowship amongst the dear children of God throughout our nation, among whom there is so much diversity. May the Lord's blessings rest upon you, is the prayer of your little brother in humble hope,

H. W. REID.

Crawfordsville, Ind., July 28, 1902.

Elder Sylvester Hassell:

My Precious Brother: The August Messenger is just to hand, but I cannot express the pleasure it has brought to us. I have been almost unmanned so that I am ashamed to tell you how my tears have fallen. I wish the fruit could be as lasting as the blooms are sweet. If you could go in spirit from place to place, from home to home, from heart to heart, with The Messenger and know all the consolation it gives, you might gather much from the bread you have cast upon the waters. Faithful are the wounds of God's loving ministers, sweet are their reproofs, and comforting the things both new and old they bring from the treasury of God's grace. If we can have the emblematic "pot of oil" our lamps will be trimmed and burning when the Bridegroom comes. Dear Zion, Peace be within thy walls and Prosperity within thy palaces.

Your brother,

S. B. LUCKETT.

Danville, Ind., Aug. 29, 1902.

Dear Brother Hassell:

Our Association (Danville) convenes next Tuesday, Sept. 2nd. We have the prospect of a very pleasant time. Expect several able ministers present, and are praying for the presence of the dear Lord and Saviour, the great Shepherd of His sheep. I have attended the White Water, White River and Conn's Creek Associations this month, and the meetings were very pleasant, and much joy and peace manifest among the people. I am glad there seems to be more forbearance among those agitating the Predestination question. I was pleased with Eld Durand's article. If all our ministers will speak of it thus and leave off those extreme phrases, that are *misleading* and *superfluous*, the discussion will cease. "May peace like a river and joy like the waves of the sea" be manifest among the people once more.

In Christian love and fellowship,

E. W. THOMAS.

PRIMITIVE BAPTIST HYMN AND TUNE BOOK.

An advertisement of this book appears in this number of THE GOSPEL MESSENGER. It is a new work compiled by Elders John R. Daily, of Luray, Va., and E. W. Thomas, of Danville, Ind. It contains forty-one graded lessons in the rudiments of music, and 432 hymns, nearly all of which are set to music. Among the hymns are the best old ones in the English language, and some excellent new ones. At the close of the book there are three indexes—first, of subjects; secondly, of tunes, and thirdly, of first lines. The price is only fifty cents a copy, or \$5.40 per dozen. The books may be had of either of the compilers.

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.

DEACON JOHN WALKER SCARBOROUGH

Was born July 26, 1823, in Blount Co., Ala.; married to Miss Jane King, of Green Co., Ala.—United with the Primitive Baptists at — and was baptized by the highly gifted and much lamented Elder A. J. Coleman in —. Died May 27, 1902, of Eczema and Bronchitis, after long and patient suffering, in Green Co., Ala., where he had resided for a long time. At the time of his death he was and had been for a long while one of the deacons of Sarepta Church.

Our dear brother was a most excellent man. As deacon he was faithful in the performance of his duty, as he understood it; as a member of the Church of Christ he was patient, quiet, submissive, but firm; and was exceedingly punctual in his attendance upon his meetings and upon all the appointments of the church, nearly always arriving there before the hour appointed.

As a farmer, he was old-fashioned and a "splendid success. Industrious, economical, practical and a good manager, he accumulated a sufficiency of the world's goods to live comfortably and to leave a good estate unencumbered by debt, I suppose. As a neighbor and citizen he was without reproach. As husband and father he was kind and affectionate. I was with him a short while before he passed away and he expressed a willingness to go when it pleased the Lord to take him.

He was one of the few in our day that was willing to be counted

a fool for Christ's sake and who did not desire to be singular, yet dared to be singular, "esteeming the reproach of Christ greater riches than the treasures in Egypt." Farewell, dear and noble brother, in the humble hope of meeting thee again in the unclouded day. Your memory will last many days, and it may be a long while before your section will see another John Scarborough!

He leaves a dear aged life companion, two sons, one sister, and many friends to mourn his loss, whom we would "commend to God and to the word of His grace."

Cramer, Ala., Aug. 15, 1902.

G. W. STEWART.

MRS. MARY B. VANHORN.

Mary Bolin, wife of Eld. J. J. Vanhorn, was born April 2, 1821, and died March 10, 1902, aged 80 years, 11 months, and 8 days.

She was united in marriage to Eld. J. J. Vanhorn Oct. 13, 1842. To this union were born three sons and three daughters, two sons having preceded her to the grave.

Sister Vanhorn professed a hope in the Saviour more than fifty years ago. She was baptized upon a confession of her faith in Christ by Eld. John Parker, uniting with the Timber River Primitive Baptist church, of which church she was a worthy member at her death.

She was a firm believer in the doctrine of God our Saviour. She was a faithful reader of *The Gospel Messenger* for many years, and often spoke in its praise. The contents of *The Messenger* were a comfort to her soul. As she was very deaf, so that she could not hear much preaching, it was all the preaching she enjoyed for a few years. And quite often have we heard her speak in your praise, my brother, commending the course you pursued, in the publication of *The Messenger*. She trusted in the finished and complete work of Christ for salvation. Many times have we heard her express her love for the dear Redeemer as He filled her heart with His praises. So great was love manifest in her soul in the forgiveness of her sins, that she exclaimed to her husband: "I want to love and serve the Lord."

"All my remnant of days would I spend in His praise."

Realizing the power of God's love in her own heart, and His mercy to poor sinners, she would encourage her companion in his work of faith and labor of love, to go and preach the gospel to poor sinners. For more than 60 years they travelled life's journey together, enjoying each others companionship, bearing each other's burdens, comforting each other in affliction, but the time of separation had come, the severing of earthly ties, the earthly union must be broken. After a brief and severe sickness, brought on from a complication of diseases, on the evening of the 10th of March, 1902, the heaven-born spirit was released from the tabernacle of clay, took its flight to God who gave it, there to forever sing the praises of the glorified Redeemer.

She leaves an aged and feeble companion, who we pray may have the presence of Jesus to support and comfort him in his bereavement and afflictions, one son, two daughters, sixteen grand

children, and eleven great grand children, one brother, one sister, with many relatives and friends to mourn their loss. A discourse was preached by the unworthy writer on the occasion from 1 Cor. xv.19, assisted by Eld. E. Barker, to an interesting congregation, after which her body was laid in the quiet church yard, to await the coming of her Lord. "Blessed are the dead which die in the Lord."

LEWIS T. RUFFNER.

Millersport, Ohio.

MISS SWEETIE H. SPRADLEY.

Miss Sweetie H. Spradley, daughter of Brother J. B. and Sister Henrietta Spradley, was born in Shelby Co., Ala., Sept. 30, 1886, and died in Jefferson Co., Ala., April 12, 1902, aged 15 years, six months, and twelve days. During her short, but severe illness of one week and one day from pneumonia, she often called upon the name of the Lord. Many times she cried, "Lord, help me." The day she died she sang part of the following verses :

"What a friend we have in Jesus,
All our sins and griefs to bear ;
What a privilege to carry
Everything to God in prayer !
Oh ! what peace we often forfeit,
Oh ! what needless pain we bear,
All because we do not carry
Everything to God in prayer !

Have we trials and temptations ?
Is there trouble anywhere ?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful,
Who will all our sorrows share ?
Jesus knows our every weakness—
Take it to the Lord in prayer."

Some months ago after preaching at Antioch church, the home church of her father and mother, we asked for all present who felt that they had a sweet hope in Jesus to give us their hand, and among several others Miss Sweetie gave her hand while tears of joy stood upon her cheeks. These with other evidences we have that she is at rest in the sweet paradise of God, though she had never joined the church. Sweetie had that good name which is better than precious ointment, because it was founded upon the rare but noble qualities of meekness, quietness, gentleness, truthfulness, honesty, and readiness at all times to obey her father and mother cheerfully. These noble qualities gave her favor in the sight of all who knew her. But alas ! she is gone ; her gentle step is heard no more ; her lovely face is seen no more ; her kind voice is silent in the once happy but now troubled home. A word to the dear father and mother. Dear brother and sister in the Lord, weep not for your daughter, because no harm can befall her. She has left you sure evidence that she has passed through this sin-

smitten world; you should not wish her back again. After I had tried to speak words of comfort to the parents and many relatives. Sweetie was put away neatly in the family cemetery at Ebenezer church, Shelby Co., Ala., and that in the presence of a large concourse of people who seemed to sympathize with the grief-stricken parents.

"Sweetie, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
When it floats among the trees.
Peaceful be thy silent slumber,
Peaceful in the grave so low!
Thou no more shalt join our number,
Thou no more our songs shalt know."

Till we meet in heaven above, Lord bless the father, mother, and brother and sister, and grant that they may meet an unbroken family in heaven above.

Lewis, Ala.

S. S. CRUMPTON.

ROBERT BOLIN.

Robert Bolin was born in Hopewell Township, Liekin Co., O., Aug. 21, 1827, and died April 10, 1902, aged 74 years, 7 months, 13 days, his entire life being spent within a few miles of the scene of his birth.

On the 21st day of December, 1848, the day he reached his majority, he was joined in the bonds of holy wedlock with Eleanor Wortman. This union, which lasted on earth for more than half a century, was marked with noble mutual confidence and devotion. Of this union were born eight sons, all living, and one daughter, who preceded her father to the grave. There are twenty-eight living great grand-children, four grand-children being dead.

Mr. Bolin joined the Timber Run Primitive Baptist church Sept. 17, 1870, and on the following day was baptized by his pastor, Elder J. J. Vanhorn. Whatever can be said of the life of the most faithful and consistent Christian, belongs in the biggest degree to Robert Bolin. He was always earnest, zealous, and capable, he served his church in almost every official capacity, and he seldom failed to be at his post of duty or to make any worthy sacrifice that he might the better serve his Lord and Master. And while in the past months he had been incapacitated for active duty, his long illness has served to make his strong Christian character stand out in grand relief. His cheerfulness, under the most depressing circumstances, and his remarkable patience, while undergoing the most acute physical suffering, show that there was firmly implanted in his bosom that hope which "springs eternal." But our great, good generous hearted friend has passed from us to that great reward which he so richly deserved. That firm hand so often extended to all of us in such true, noble friendship has reached across the river and clasped the hand of the Saviour, whose welcoming smile of approbation has made Robert Bolin one of the family around the Great White Throne.

Thus one of the neighbors of our brother has written. The funeral was conducted by Elder L. T. Ruffner, assisted by Elder E. Barker. A large concourse of friends and neighbors gathered to pay a tribute of respect to the memory of our departed brother. Millersport, Ohio. L. T. R.

MY REASONS FOR LEAVING THE MISSIONARY BAPTISTS

My book, "My Reasons for Leaving the Missionary Baptists" (fourth edition) of 109 pages, is now out, and will be mailed, post-paid, for 25 cents. This last one also contains a short sketch of some of my travels.

Will send a dozen for \$2.50. Would like to send out a great many dozens to those who would like to circulate them among the people. Brethren, please don't ask me to send them on a credit. I am not able to do that. The postage on a dozen is nearly 25 cents, but I always throw in the postage.

J. H. FISHER, Graham, Texas.

PRIMITIVE BAPTIST HYMN AND TUNE BOOK.

Full of sacred music for church worship. Many old tunes revived and some of the best new ones. There seems to be a demand among our people for a book containing old, familiar hymns and tunes especially adapted to church worship. This demand we have tried to fill, giving many old tunes that have almost become extinct, and some of the sweetest new ones ever printed. It contains thirty pages of graded lessons for class and private use, and 432 hymns nearly all of which are set to music. The price is within everybody's reach, only 50 cents per copy, \$5.40 per dozen. Address all communications to

ELD. E. W. THOMAS, Danville, Ind.

Or ELD. J. R. DAILY, Luray, Va.

THEY ARE KIN.

The Relationship Between Catholics and Protestants, or Every Child Favors Its Parents.

By John M. Morrow, Pastor of the Old School Baptist Church, at Anson, Texas.

The price of this little book has been reduced from 25 to 10 cents. Several of God's ministers have said, "I wish every child of God on earth would read it." Any person who loves truth, after reading it thinks it is not worth what they paid for it, please return it to me with their objections and I will refund their money or stamps. Sent postpaid on receipt of 10 cents in money or postage stamps. Address Elder JOHN M. MORROW, Dowell, Fisher County, Texas.

AT A GREAT REDUCTION.**“The Priesthood of the Son of God”**

WILL BE CLOSED OUT AS FOLLOWS:

One copy, 40 cents; two, 75 cents; three, \$1.00.

Sent Postpaid. Address D. ARTLEY, Lebanon, O.

This book was approved by the editors of the “Signs,” the late Elder William M. Mitchell, and very many others. It is now the only book devoted entirely to the Priesthood of our precious Redeemer, and it is not electrotyped. This is the only edition and all who would secure it should order soon. This is done in order to publish a third edition of “Man Redeemed From Sin and Death,” of which notice will be given, if the Lord will. D. B.

GILLIAM'S ACADEMY,
FOR BOTH SEXES.

Prepares for college or business. The 26th session will open, the Lord willing, Nov. 11th, and continue 20 weeks—5 school months.

The Principal has an experience of more than 20 years in teaching. Beautiful and healthy location away from temptations found in towns and cities.

Buildings neat, suitable, and well furnished. Musical instruments good; good water; mail daily except Sunday.

Literary tuition per month \$2.00, including Business Course, per month, \$3.00; Instrumental Music per month \$2; Board, including lights and washing, \$7.00—payable monthly in advance.

Conveyance from railroad at opening of session, and to railroad at close of session, gratis.

The Principal kindly requests the members of his denomination, the Primitive Baptist, to remember his school in choosing where to educate their sons and daughters, especially those desiring to teach. He desires a liberal attendance and expects the greater portion from Baptist families.

For circulars and testimonials, address

JOHN W. GILLIAM, Principal.

Morton's Store, Alamance County, N. C.

WHITAKER'S ACADEMY.

(FOR OTH 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.

Vol. 24.

No. 11.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



PUBLISHED MONTHLY.

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

NOVEMBER, 1902.



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Write communications with pen, and on only one side of paper.

Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

NOVEMBER, 1902.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 24. WILLIAMSTON, N. C., NOVEMBER, 1902. No. 11.

FOND HOPE.

(S. M. or Abbeville.)

O, what a land is this,
Which yields us no supplies!
To Thee, O righteous Lord of bliss,
O, may I lift my cries.

I gladly own Thy power;
Let me thy mercy see,
And in that great decisive hour
Put all my trust in Thee.

O, grant Thy presence nigh,
When summoned to the test,
To waft my weary soul on high
To dwell among the blessed.

My longing soul set free
Shall dwell in Thine embrace,
Give praises due the eternal Three
And sing redeeming grace.

T. M. NEAL.

Hopewell, N. J., Sept. 6, 1902.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST: I feel like writing you a few lines this morning. I have been glad at the responses made to the brethren in Texas through the Messenger, by so many well-known brethren. I was also glad to see the article from Brother Durand in the last number of the Messenger. He has stated the general view of the brethren here in stating his own. I have been also glad that all have written so kindly concerning the matter. Like you, and others, I have felt that there was more seeming difference, than really existed after all, upon this subject of predestination, with the exception, perhaps, of a few. I

hope that the matter will be made to appear more plainly still to be more a difference of words than of real belief. As Brother Durand says, "Predestination has never been made a test of fellowship among those who hold it here." I have never felt that it ought to be made a test of fellowship. I have been anxious to maintain the old faith of the fathers, not because it was the faith of the fathers, but because I believe it is the faith of the Bible.

There is one thing in your comments upon the article of Brother Durand to which I wish to call attention for a moment—I mean your personal attention. You have been misinformed with regard to the Licking Association in some particulars. Elder Eubanks has indeed left the bounds of that Association, but he is now pastor of the church at Welsh Tract, Delaware, and is in agreement with the faith of the Licking Association and of the Eastern Associations. From your remarks I thought that you were under the impression that he left Kentucky owing to some difference of doctrine. This was not the case, as I am informed by Elder Eubanks himself. In another thing some one has misinformed you. He is not the last minister in that Association. There are four ministers in that body—Elders Hawkins, Peter Sawin, Dudley Johnson, and Bond. They are better supplied with ministers now than has been the case for some time past. I will add that the divisions in that Association since the one in 1832 or '33, have not been upon the ground of predestination.

I know that your aim is to be correct in all your statements, and so thought it brotherly to write to you privately with regard to these matters. I have not written this for publication, but if you think it best to publish anything in correction of the remarks made with reference to the article from Brother Durand, and desire to make use of this, I would want it published just as it is written here. I leave this with you.

May the blessing of the God of truth and peace abide with us all at all times, is my desire.

With fellowship and love, I remain your brother,
F. A. CHICK.

STATEMENT OF THE LICKING ASSOCIATION.

For publication in the Gospel Messenger, and also in the Sign and in our Minutes.

Our attention has been called to the following paragraph in some "Remarks" in the Gospel Messenger, written by the editor, Elder Sylvester Hassell: "I have been informed that the membership of the Licking Association has been reduced from 1,200 to less than 100 by the continual and extreme preaching of unlimited predestination; that many of their meeting houses are vacant or occupied by other denominations, and that their last minister, Elder J. G. Eubanks, late of Georgia, has left them and moved to Delaware."

This information given to Elder Hassell is incorrect. The doctrine of predestination has never been the point upon which any have gone out from us, unless it may have been to some extent the cause of separation of the New School from us in 1832. Some left this Association many years ago because of difference on the subject of the new birth. Again in 1888 about half our membership separated from us upon a point of doctrine in which predestination was not at all involved, they believing the same as we upon that doctrine. We have now a membership of 154, and have four ordained ministers living with us and serving churches. Elder Eubanks, whose membership was in the Mount Pleasant Association, but who served three churches in this Association, did not leave us because of difference of sentiment, but because he felt the Lord had called him to serve the church at Welsh Tract, Delaware. He is with us at this session of our Association. The doctrine of predestination has never occupied a prominence above

other points of doctrine in the preaching we have been accustomed to hear. Elders Gilbert Beebe, Wm. L. Beebe, Wm. J. and Joseph L. Purington, Gold, Lester, and Durand, with others from the East and South East, have visited us for many years and such as heirs has been the preaching with which we have been fed.

We ask Elder Hassell to give this a place in his periodical. We are now in session at Georgetown, with the "Elk Lick" church.

ELD. P. W. SAWIN, Moderator.

J. F. McCOUN, Clerk.

T. J. RATLIFF, Ass't. Clk.

REMARKS.

I always try to state the exact truth, as far as I know it, about every person and every thing. Of course, like all other human beings, I may be misinformed, and may thus make a mis-statement; but, when not correctly informed, I am always glad to correct the erroneous statement. The information furnished me was from one of our ablest and most intelligent ministers living near that section of Kentucky occupied by the Licking Association. Not being a member of one of the churches of that Association, he of course was not so well acquainted with all the facts as are the members of those churches; but he writes me that, while some of our ablest ministers have belonged to the Licking Association, or have attended its annual sessions, he has himself heard some of them preach excessively and extremely upon the two subjects of the absolute predestination of all things, and the method of regeneration or the new birth, and that he believes that the riding of these hobbies has been the cause of the lamentable confusion and division, and the great loss of membership in the Licking Association during the last fifty years. I myself do not know anything person-

ally about the matter; but we are assured, from the Scriptures, that "envying, strife, and divisions are not spiritual but carnal." (1 Cor. iii. 1-3; xiv. 33; James iii. 13-18; John xvii. 20, 21). While the simple Divine gospel always edifies and unites the people of God, complicated human philosophy always confuses and divides them. I do not say (for I do not know) that the substitution of philosophy for the gospel has almost destroyed the Licking Association; but it is evident that there has been some dreadful cause of the disappearance of seven eighths of its membership in half a century. I am glad to say that I have heard nearly all the preachers mentioned by name in the above statement of the Licking Association, and that the most of their preaching that I have heard has been very edifying and satisfactory to me.

S. H.

Winchester, Tenn., Aug. 24, 1902.

Dear Brother Hassell:

I enclose an article addressed by Brother Wagner to the Baptists of Tennessee. He was for a long time an able and leading minister of this (E k' River) Association, and moved from this immediate section of Tennessee, where he was raised, to Texas a few years ago. He was held in high esteem as a citizen of the community by the people universally, as well as by his brethren as a sound and faithful Baptist. He cannot see to read or write, and hence writes through an amanuensis. The artic'e will require close editing and considerable correcting. I hope to see it in the Messenger.

With love, I am truly yours,

WM. P. TOLLEY.

Blanco, Texas, Aug. 20, 1902.

Elder Sylvester Hassell:

DEAR BROTHER:—As I have heard it intimated that there is at least a possibility, if not a probability, of a division among my brethren in Tennessee, I wish by your permission to address them

with regard to that matter—as I still have and feel a deep solicitude for their welfare, and as my sight has been too dim to see to read or write for several years, and I have to write entirely from memory and I may make mistakes—as I regard this one of the greatest calamities that could possibly befall them. I am now in my eighty-second year, over thirty-two years of which I spent among them pleasantly; and though many of them differed with me on some points of doctrine on divine sovereignty, this did not have the least tendency (so far as I know) to produce alienation of feelings or impair in the least our Christian or church fellowship, for I still have those brethren in grateful remembrance and often think of the pleasant interviews I have had with them, and as much so with those who differed from me as with others. Our old Association, the Elk River, will soon be a hundred years old, and with slight exception has got along in peace and harmony among ourselves and all the Baptists with whom we were connected in Tennessee and surrounding States. As I wish to be very concise, I call the attention of my brethren to the teaching of the inspired Scriptures in the 12th chapter of Romans. In view of the blessings referred to in the preceding chapters by the apostle he says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He afterward says: "I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but soberly according as God hath dealt to every man the measure of faith. For as we have many members in one body and all members have not the same office, so we being many are one body in Christ, and everyone members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth on teaching; or he that exhorteth, on exhortation." By this we find that these gifts differ in degree in the members of Christ's body as it is in measure given to each, and fits one for prophecy, another for ministry, and another for exhortation. And, although there is spiritual unity or oneness, there is a distinct personality of membership in the 12th chapter of First Corinthians, to which I call attention of brethren. The apostle treating on the same subject says: "A manifestation of the Spirit is given to every man (or member of the body) to profit withal"; and, though given by the same Spirit, it fits each to act in his peculiar sphere of action. "For to one is given the spirit of wisdom; to another, knowledge, of divers kinds of tongue, the interpretation of tongues," etc., all by the same Spirit and for the edification of the whole body. In this connection the apostle classifies those higher or seemingly more important gifts under the designation of "first apostles, secondarily prophets, thirdly teachers." In the 4th chapter of Ephesians he gives the same classification with the addition of evangelists and pastors, and then says they are for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, etc. Now, brethren, I hope you will prayerfully consider these and other Scriptures on this subject. In this same chapter the apostle, with feeling of great solicitude for their continued welfare entreats them in the following pathetic strain: "I, therefore, the

prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Now, brethren, let us observe the injunction of the apostle and exercise those noble virtues of long-suffering and forbearance toward each other. When Paul was preaching at Thessalonica, the Jews opposed and drove him from there, and he went to Berea and further engaged in preaching the gospel, and those Jews hearing of the apostle preaching at Berea went there also and drove him from thence. And Luke said of the Bereans, that they were more noble than those at Thessalonica, for they searched the Scriptures daily whether the things spoken by the apostle were so; and the happy result was that many of them became believers. Here we find that those Bereans appealed to the inspired word as the only standard or test of truth, and I hope that we will be enabled to imitate and emulate their worthy example, for I believe that our peace and happiness here depend much upon our conformity to this golden rule. And as among us there is a great diversity of gifts, and all have not the same office, we should abide in our special calling, and not challenge the right of each other to exercise such gifts, and so the eye has no right to say to the ear that I have no need of thee, etc., as all the members of the body are necessary for the preservation of the whole. So in the body of Christ there are distinct helps, and mutual dependence and acting in these peculiar spheres tend to edification of the whole body. Now, brethren, as the Lord has set the members in the body as it pleased Him, and invested each with certain gifts and given to each a measure of faith, all by the same Spirit and for the edification of the body, let us not suppose that a brother is erring because he is not in accord with our view of things, as we cannot at the time see things as he does, as we cannot certainly know whether he has more light on the subject about which we differ. I have said but little about what was on my mind. Circumstances render it necessary for me to draw this to a close as soon as possible. Be assured that I have never forgotten you and the pleasant interviews that I have had with you and your many acts of kindness and respect shown me while among you, and expect, while life lasts, to have you in pleasing remembrance. Many of the good old brethren and friends have long ere this reached (I hope) the haven of eternal repose. I would be glad to see you all once more in time and aimed to visit you all this summer, but the brother who was to attend me failed to go with me and I could not venture on the trip without some attendance, but have in contemplation a visit next spring to my old native home if the good Lord is pleased to preserve me in my present state of health and vigor until that time.

P. S.—I was well acquainted with the former editors of The Gospel Messenger, Brethren Respass and Mitchell, and know that they were much opposed to brethren declaring non-fellowship for each other on account of mere phrases and forms. There were gross disorders among the churches of the Galatians and Corinthians and the church at Antioch, and these disorders were healed by the reproofs and entreaties of brethren and not one

word said about declaring non-fellowship for them, and I think I have seen or witnessed some of the evil effects of that course.

Your Brother, I hope,

JAMES WAGNER.

Dear Brother Hassell:

In his kindly-written letter in the September Messenger, Elder Durand quotes the following Scriptures as if arrayed on one side of a great question, viz.: "For it was of the Lord to harden their hearts that they should come against Israel in battle, that He might destroy them utterly." Josh xi:20; "He turned their hearts to hate His people," Psa. cv.:25; "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt;" "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." And then our brother places upon the other side of this great question a like number of passages, including the Lord's startling question by Jeremiah, "Will ye steal, murder, commit adultery, and 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?'"

Concerning these apparently opposite Scriptures, Brother Durand says: "The true believer knows that both are true and that both are to be received humbly as the truth of God. But how the Lord works, and how these things are explained, he does not know any more than he knows how the worlds were framed by the word of God," &c.

While disclaiming and detesting the idea of seeming to be wise, I would kindly suggest as explaining the above, that the two sets of Scriptures are not equally complete. When Jehovah asks of His sinful creatures if they will commit the most horrible crimes and then come and stand before Him in the house which is called by His name and say, We are delivered (or predestinated) to do all these abominations,

thus making His house a den of robbers, we do not think of asking why the Lord asks such a question. We see and feel that it is a complete truth, and that nothing placed before or after it can affect its force or meaning. Nor is an explanation needed where it is declared that God cannot be tempted with evil, neither tempteth he any man.

But not so with the Scriptures quoted to show God's supreme power. These passages are so incomplete that we almost involuntarily ask why did Jehovah do these things? If there is no explanation of them, then they do maintain God's sovereignty at the expense of His holiness; but when we reflect that they are but incidents in a judicial proceeding in which God is inflicting a penalty upon men for sin, they leave no stain upon His pure and holy character, and we can say with His servant of old, "A God of truth and without iniquity, just and right is He."

"For it was of the Lord to harden their hearts that they should come against Israel in battle, that He might destroy them utterly." This brief sentence does not show whose hearts were hardened nor why it was done, nor does it hint at the equity of the proceeding. That is the point I would press. God did not harden their hearts independently of other considerations, or on the spur of the moment, as we sometimes say. The persons spoken of were the Canaanites, and this was the closing up of a history reaching through centuries of time. Cursed from the time of the deluge, they were occupying the land given to Israel when Israel was a stranger in a land not theirs; and though steeped in sin, the cup of their iniquity was not yet full. God endured them as vessels of wrath with much long-suffering until the land became so defiled that God visited the iniquity upon it, and the land itself, it is said, vomited out her inhabitants. This is the destruction referred to, and it came by the sword of Joshua; and the Lord gave His own people solemn warning not to commit any of the abominations done by the nations

that were in Canaan before them, lest the land spew them out also.

"Pharaoh shall not hearken unto you that I may lay My hand upon Egypt," relates to another long-delayed retribution for sin. A great deal has been said about Pharaoh: of God raising him up for a purpose, and for that purpose God hardened his heart, but I trust no one will say God made him a wicked man. He was not more wicked, perhaps, than many others; he was, however, a monster of cruelty, and God chose to make him an example of punishment, and so *raised* him up above others. As a monument is *raised* up to commemorate persons or events, so God declares, "Even for this same purpose have I *raised* thee up, that I might show My power in thee, and that My name might be declared throughout all the earth." As God raised up Sodom and Gomorrah in sacred history for an ensample unto those that after should live ungodly, so the wicked Pharaoh stands upon the page of truth as an example never to be equalled, perhaps, until the man of sin, the son of perdition, is consumed with the Spirit of God's mouth and destroyed by the brightness of His coming. And why should not God lay His hand upon Egypt in the person of her wicked rulers? He had heard the groaning of His people under Egyptian bondage, and had seen their affliction, and yet He waited! Paul recognizes in this connection that God endured with much long-suffering the vessels of wrath fitted by their sins to destruction. But while He suffered it, His wrath was being treasured up until it was revealed in Egypt's overthrow. And, after all, what was the hardening of some of God's sinful creatures, but His "judicially abandoning them to the hardening influence of sin itself, and the surrounding incentives to it," just as at times He suffered all nations to walk in their own ways, and gave men *up* and gave them *over* to their own unrestrained desires?

"But the Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him." This

shows that God acted in a sovereign manner with Saul, but if more of the narrative had been given it would further show that God dealt with the king upon principles of justice and not from the exercise of mere arbitrary power. Saul had most flagrantly disobeyed God's command, and for this the Lord rejected him and gave the kingdom to a better man. God not only removed His Spirit from Saul, but took from him the crown and power and glory of the kingdom, and it is not surprising that gloom, wretchedness, and remorse darkened his life and troubled him as an evil spirit. But put the matter in the darkest sense we may, it only shows that God controls and even uses evil spirits in carrying out His judgments against evil-doers. But we greatly err in giving these strange, obscure Scriptures an abstract, arbitrary meaning in order to maintain God's sovereignty. The same Scriptures that speak of an evil spirit from the Lord inform us that a frail mortal like David could drive the evil spirit away and make Saul well, thus apparently defeating God's purpose to trouble him. They tell us twice that God repented that He had made Saul king. The same method of interpreting the Scriptures would compel us to believe that some of God's servants, as Abraham and Moses, were able by strength of argument to turn God away from things He purposed to do: that He must investigate reports by going down to see the city and tower men were building to reach heaven, and then make a second journey to defeat their plans: that the cry of Sodom and Gomorrah caused Him to go down and see if it were so, and if it were not He would know it; and finally, that it repented the Lord that He had made man, and it grieved Him at His heart. These Scriptures are exceptional and obscure to us, but the well-known character and tenor of the Bible will not suffer us to believe that God is mutable, or that He is lacking in wisdom and power; nor for the same reason can we admit that He plants hate or evil or hardness in the hearts of men in an abstract sense. It is truer to believe that every act of God with re-

spect to men's wickedness proceeds upon the highest principles of holiness, purity, and justice; that He is a Being of long-suffering and forbearance, and that His judgments are of a character to repress the daring wickedness of men even in a natural state.

Your readers will be gratified that Elder Durand has so fully approved the doctrinal position published in the March Messenger. The strong points of that statement are that God's relation to sin is not the same as His relation to holiness: that there are things He CAUSES to be done, and other things that He ALLOWS to be done; and that He is in no sense the author of sin. Of course the things He allows to be done are the things that He is in no sense the author of, and yet they are embraced in His purpose and foreknowledge, for He purposed to allow them. His relation to holiness is to cause it and approve it; and His relation to sin is to forbid, and hate, and punish it. If our brethren would accept in good faith and conform their teachings to these fundamental truths, I believe strife would soon disappear from our midst. I have had no desire but to reconcile the Scriptures. Brother Durand has quoted with the aforesaid statement, which he says presents as clear an expression on these points as so brief a statement can do. No doubt all other Scriptures can be so reconciled. When it is said, "O Lord, why hast Thou made us to err from Thy ways?" the prophet does not mean that God in a direct manner made Israel to err. He had just before indicated the answer to this question. In God's "great goodness to the house of Israel," He called them His people; in His love and in His pity He redeemed them, and bare them all the days of old; but they rebelled and vexed His Holy Spirit; therefore He turned to be their enemy and fought against them. This fighting means that He suffered them to err from His ways and hardened their hearts from His fear, through their own fault, and gave them over to their own sinful ways. Or as the Psalmist declares, "But My people would not hearken to My voice; and Israel would none of Me. So I gave

them up unto their own hearts' lusts, and they walked in their own counsels. O that My people had hearkened unto Me, and Israel had walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries. * * * He should have fed them also with the finest of the wheat, and with honey out of the rock should I have satisfied them."

S. B. LUCKETT.

Crawfordsville, Ind.

Glen Rose, Texas, Aug. 30, 1902.

Elder Sylvester Hassell:

MY DEAR BROTHER IN A PRECIOUS HOPE:—I feel sure that your remarks following Brother Durand's article on Predestination of all things in *The Gospel Messenger* of September were timely, and gladly received by all lovers of truth and peace. If the churches of the saints would discipline their members that are agitating hurtful extremes, it would save a great deal of trouble to the Lord's dear people. It seems to me that, should I find that some of my expressions were hurtful, and were distressing some of the dear saints of God, a knowledge of this fact would induce me to give up such expressions, especially if my expressions were not in harmony with the Scriptures. I have all along understood that our people emphasized the fact that the Scriptures were the infallible word of God, and the only standard by which they were willing to have their doctrine and practice tried. The very best of men are poor fallible creatures, and can only know and see in part, and are therefore liable to be wrong in their interpretations of the Scriptures. The only real safe way for the churches of God to do is to adhere to the letter and spirit of the Scriptures. The various eternal truths inculcated in the Scriptures are so many parallels and will never, therefore, antagonize each other. Should we interpret any part of the Scriptures in such a way as to contradict any other por-

tion of the Scriptures, we are wrong in our exegesis of the Bible, and should willingly abandon such an interpretation of God's Holy Book. "The words of the Lord are pure words: as silver tried in a furnace of earth, seven times" (Psalms xii.6). Pure words should be used by the servants of God while preaching the pure gospel of the grace of God. No prophet or apostle or New Testament writer ever said, or intimated that sin with all of its long chain of evils was embraced in, and is a part of, the eternal purpose of God. Such a sentence is not pure and should not be used by the Lord's people. Hast thou faith in such an expression? I think it would be much better to have it to thyself, as it causes trouble when it is preached. As the wringing of the nose brings forth blood, so does the forcing of such an expression on the Lord's people bring forth strife. God was not disappointed when Adam sinned, for the Lord knew he would sin and had therefore prepared a remedy for man. God's knowing that Adam would sin was not the cause of his sinning. Because God knew Adam would sin does not prove that Adam did not have the ability to have acted otherwise. God knew Adam would not use his ability in keeping the law but in violating the law. If Adam did not have the ability to have acted otherwise than he did, then, if he acted at all, he had to act as he did, seeing that he only had ability to do wrong. To my mind it is clear that such an idea is wrong, for it certainly destroys volition to act, as well as man's responsibility and accountability.

Oh! will the day ever come when God's dear people will abandon all hurtful expressions, and use wholesome words which cannot be gainsaid? I long and pray for that day to come when the poor and afflicted people of God will be satisfied with the good things the Lord has provided for them.

J. S. NEWMAN.

REMARKS.

All true Primitive Baptists admit that the Old and New Testament Scriptures are the only infallible

standard of faith and practice. And, from those Scriptures, we learn that the infinitely holy, merciful, wise, and powerful Creator made all things out of nothing, and that all things at first were very good, and that He foreknew all things, including sin, a thing that He utterly hates, forbids, threatens, and punishes, and that, foreknowing sin, He must have had a wise and holy purpose in reference to it—not to *cause* or *compel* any of His creatures to sin, *not to force* their will to sin, but to *suffer* them to be tempted and to sin of their own unforced will, and to hold them to a *strict and righteous accountability for their sins*, so that, according to His holy law, *the whole world becomes guilty and every mouth is stopped*. Neither the foreknowledge nor the purpose of God ever made any of His creatures sin. Adam, the first man, our federal head and representative, who had, I suppose, the greatest mental and moral strength of any other mere man, sinned wilfully and knowingly and deliberately against his Divine Creator, Preserver, and Benefactor, but, although not so foolish as to plead God's foreknowledge or predestination as an excuse for his sin, yet he sought to throw the blame of it first upon his wife and secondly and principally upon God for giving him such a woman. But neither of these wretched make-shifts availed him anything in the judgment of God, who at once righteously sentenced him to death for his sin. This plainly shows that *our sins are our own voluntary and inexcusable acts*, and that we are not going to be allowed by God to charge the blame of them in any way upon any other creature, much less upon our infinitely holy Creator, who commands us not to sin, and threatens us with death if we do sin, and who, without the shadow of a doubt, will inflict upon us not only temporal but also eternal death unless we are saved from that righteous and terrible penalty by an interest in the sacrificial death and the justifying resurrection of the Lord Jesus Christ. The Primitive Baptists of the United States are predestinarians, and, aside from human philosophy and tradition and pride of opinion

and self-interest, I do not see any valid reason why they should not, like the predestinarian Baptists of former ages and of other countries now, be united in their views and expressions in regard to predestination. They would be if they knew and believed all the teachings of the Scriptures, for the Scriptures are, when rightly understood, thoroughly consistent with themselves. Christ commands us to "search the Scriptures" (John v.39); and Paul "beseeches us, in the name of our Lord Jesus Christ, to all speak the same thing, and to be perfectly joined together in the same mind and in the same judgment" (1 Cor. i.10). And the same self-denying Christ-like Apostle declares that "knowledge puffs up, but charity edifies; and if any man thinks that he knows anything, he knoweth nothing yet as he ought to know; and that when ye sin against the brethren, and wound their weak conscience, ye sin against Christ"; and he adds "if meat make my brother to offend (or stumble), I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. viii). And if all our brethren were as wise and humble and loving and self-sacrificing as our special Apostle, the Apostle of the Gentiles, objectionable and offensive expressions would be laid aside, and the strife among us about predestination would at once come to an end.

S. H.

Stinson, Va., August 30, 1902.

Elder Sylvester Hassell:

MY DEAR BROTHER: I received The Gospel Messenger last evening for September, and I feel just like I must write to you. I do not want to flatter you nor the dear brethren whose articles appear in this paper, but my heart is so drawn out to them in love and sweet fellowship that I would love to express my feelings to you and them if I could.

Dear Elder Durand—his name has been dear to me for many years. I used to read his articles in the Signs of the Times, and I never have thought that he

meant by one word to sow the seeds of discord among brethren, but it seemed to me his object was to edify, comfort, and exhort the churches with all long-suffering and doctrine. It seemed that his article in the September number of the Messenger drew me nearer to him than ever before.

Elder Fisher's writings are always full of wholesome instruction and deep thought. Your article is full of encouragement. I am so glad to know that our Eastern brethren are in peace and fellowship. Why could not others show some spirit of forbearance and brotherly love likewise? Whenever an elder thinks more of some hobby than the welfare of the churches, it seems to me that the churches would do well to stop him. I can't understand how a brother can truly love the church and always be harping on something that he knows mortifies at least a part of the church. Such a course will always, if persisted in, bring just such results as in the Licking Association. I have witnessed some like results bordering on our Association, but for the most part our preachers have kept clear of those extremes, with but few exceptions, and they have been promptly called to order by the churches, and now, as far as I know, sweet peace and brotherly love reign in the churches.

Yes, dear Brother Henderson, I would love to join you in the prayer, Lord help us to come humbly and fervently kneel at the mercy seat that we may be healed; that God's house East and West, North and South, may be a house of prayer, and not of confusion, strife, and division. Ah! what dear brother that feels that God has called him to take the oversight of the flock of God is not willing to sacrifice houses, lands, and even his own life, for the dear church of God? Oh! how dear such laboring, sacrificing men are to me. I feel higher honored to have the privilege to entertain one such, than to have for a guest the President of the United States of America. If I can entertain one such, Jesus my Saviour will also be a guest. Oh! my dear brethren, don't strive about

words to no profit. What is the chaff worth compared to the wheat?

May God bless and strengthen you, dear brethren editors, who have so faithfully warned us and labored so earnestly for peace, and may you long continue your useful lives in such a noble and worthy employ; and while you labor and even suffer reproach for such a worthy cause, may love and sweet peace reign in your hearts. Farewell.

J. T. STINSON.

Franklin, Tenn., July 13, 1902.

Dear Brother Hassell :

Enclosed please find Post Office Order for \$2.00 for which I pay passed dues and give credit for remainder. You will please pardon this delay. It is negligence to a great extent. It should have been done long ago. It is one thing to be a son or servant; and quite another thing to be an obedient son or a faithful servant.

"We live at a poor dying rate,

Our love to Thee so cold, so faint,
And Thine to us so great.

"In vain we tune our formal songs

In vain we try to rise,
Hosannah languish on our tongues,
And our devotion dies."

Yea how far from God we seem to lie!

What comfort and communion we often miss by being out of the paths of duty. We have much to lament of sin, wrong doing and unfaithfulness. I've been a member among the old time Baptists since 1860, and when I reflect upon my past life I feel somewhat as old Jacob. "all the days of my pilgrimage have been but few and evil." "Lord, revive us, send us a glorious rain; all our help must come from Thee." Would to God that all the strife and division among God's people would cease and that love like a gentle river would flow throughout the borders of Zion and that we might realize some of the grand possibilities of the Christian religion even in this day of cold formality! May we by the power of the Holy Spirit see more of the beauty and preciousness of the Lord Jesus Christ, and thus be weaned from the spirit and principles of the world.

Your unworthy brother,

J. W. HARVEY.

Rock Creek, Texas, June 18, 1902.

Elder S. Hassell:

Dear Brother in hope:—I do love to read the Messenger. May the Lord enable you to continue it for years to come, for it does speak the truth in love, and is a peace-maker to those who love peace.

Yours in hope,

J. A. GILKERSON.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 J. E. W. HENDERSON, Troy, Ala. } EDITORS.
 J. H. FISHER, Graham, Texas. }

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.

COVETOUSNESS IS IDOLATRY.

Eph. v.5; Col. iii.5.

Covetousness is inordinate or excessive desire to acquire and possess something that we do not have, especially by unjust or unrighteous means. It is the consuming love of worldly riches, and, in the attainment and use of them, it is utterly regardless of the glory of God or of the good of others or of our own spiritual welfare. In the Scriptures, covetousness is classed with the worst crimes in the world, and it is declared to be *idolatry*; it is giving to the world, instead of to God, the supreme homage of our hearts. It chills and deadens our feelings towards God and godliness, degrades and poisons our whole nature, makes us unworthy to live and unfit to die, and prepares us to be plunged, at last, with the Devil and his angels, into everlasting fire.

Covetousness utterly unfits a man for the ministry (I Tim iii.3; Titus i.7), for the deaconship (Acts vi.3; I Tim. iii.8), and for membership in the church of Christ (I Cor. v.11; I Tim. vi.10-19), and for admission into heaven (I Cor. vi.9-11; Eph. v.5). It was

the damning sin of Balaam, of Achan, and of Judas. Those who worship the creature instead of the Creator, who worship themselves instead of God, can never see the face of God in peace.

Heathenism abounds with temples and altars and sacrifices to hideous idols, which are nonentities or nothings; and so-called Christendom, while it seeks to convert heathenism to its own religion, seems to abound even more with temples and altars and sacrifices to Mammon or Money, the chief visible god of this world, for which corrupting and perishing vanity the nations of this world and the most of the "churches" and families and individuals of the human race seem determined to sacrifice every spiritual and eternal interest.

There is no nation on earth to day to which this language is more applicable than to the United States of America. The material prosperity conferred upon our people by the unmerited and extraordinary providence of God, instead of filling our hearts with thankfulness to Him and active kindness towards the poor and afflicted around us, exalts us in insane pride above Him, as though we were independent of Him, and steels our hearts to the sufferings of our destitute fellow-creatures. O, for an abundant outpouring of the indispensable and almighty grace of God to quicken the dead bones in this great valley, and to transform the barren and howling wilderness of Christendom and Heathendom into the blossoming and rejoicing garden of the Lord!

S. H.

THE RESURRECTION AND ASCENSION OF THE CHURCH.

"Wherefore comfort one another with these words."
(1 Thess., iv 18.)

Dear Reader, can we elicit from you a few moments careful attention? Can your thoughts be diverted from the sombre scenes of this present world, and

your ear attend the words with which we are admonished to comfort one another? They are words of divine prophecy and therefore cannot fail of ultimate fulfillment. If you need comfort and if words are adequate, surely the words attended to will suffice. Do you believe that Jesus died and rose again? Yes, you say, I believe that. And do you as certainly believe that He died for you? The Scriptures do not affirm that Jesus died for you; but that He died for us. Paul said, speaking of Christ, "who loved me and gave himself for me." Can you say as much? Do not go to the Bible for your answer; the answer I call for from you is not what the Bible says, that He "gave himself a ransom for all, to be testified in due time." Are you one of the all referred to? There is one line in which you and I and all the race of mankind stands identified; "For as in Adam all die." (1 Cor., 15th ch.) Do you, dear reader, believe that in your relation to Adam you are dead in sin? If so, why? Because you are related to him in the original creation, and therefore related to and involved in and under the original transgression. This is correct. (Rom. 5th ch.)

You can now discover that you are under the death sentence because of your relation to and identity with the first man, Adam, and by his disobedience you were made a sinner.

Is there any comfort in this beyond the fact that you sincerely believe that it is true? No, the comfort comes in believing that you are also related to "the second man, the Lord from heaven." 1 Cor., xv. 47. Now if you believe that by the first Adam's disobedience you were made a sinner by reason of your relation to him, and created existence in him before he sinned, can you not also believe that you are made righteous by the obedience of the second Man, the Lord from heaven, by reason of your relation to Him in covenant grace, and love, and election before the world began? Eph. 1. 4.

Now if you have seen and understood all this, you may understand, furthermore, that your sins were

laid upon your covenant Head, Christ, (Isa. viii. 6.) and that, therefore, He must die and did die to atone for your sins. Believest thou this? We have now followed, both the first and the second Adam, to the death. What then? All is but a death-scene so far, for Jesus died. What! have we but a crucified Saviour? Nay, though He was dead, He lives again, and, too, He is alive for evermore. "Death has no more dominion over Him," but He has all dominion over death. "He burst the bars of death and triumphed over the grave." Jesus died; for what? for our sins. Why did He die for our sins? Because our sins were laid upon Him, and we were His elect, covenant people before the world began, and therefore before we fell in Adam redeeming grace was given us in Christ. "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the first fruits, and afterward they that are Christ's at His coming." (1 Cor. xv. 22, 23).

And will Jesus come again? Yes, to them that look for Him shall He appear the second time without sin unto salvation." (Heb. ix. 28). How shall he appear? He "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (Thess. iv. 16, 17).

Such are the words with which the children of God are admonished to comfort one another. And now, dear brethren and sisters, when did you last repeat the above blessed words in the hearing of your kindred in Christ with the intent to comfort them? Did you ever remember to do so at all in all your life? These are comforting words to the believer in Christ; and we should not forget the admonition nor neglect the duty so binding upon us, to try to edify one another; for we all need comfort every day during our earthly pilgrimage; and especially do we need

encouragement in our declining years. In humble hope of the glorious resurrection and ascension of the church.

J. E. W. H.

REDEMPTION—OBEDIENCE.

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things as they also lusted.”—I. Cor. x:1-6.

Here is a good sermon from Paul on “Redemption,” and also on the importance of godly living. As the children of Israel, who were God’s chosen people, were delivered from the bondage of Egypt by the power and mercy of God; so the poor sinner is delivered from the bondage of sin by the power of God, having been chosen in Christ before to this end. As their deliverance was wrought by the blood on the door-post, so the sinner today is made free by the blood of Jesus Christ. As this blood came from a slain lamb, which was the firstling of the flock, a male without blemish, so Jesus was the first, without blemish, whose blood was shed for the remission of sin.

As all the miracles failed to redeem them, except the one in connection with the blood of the lamb, so the law and all our works fall short of redemption from sin, until the blood of Jesus reaches us, and then it is that the iron chains of bondage fall and break, and the slave is set free from law and stands

out in that heavenly liberty wherein Christ has made us free. As the blood of the lamb redeemed at once all the Israelites and none others, so Christ in one atonement paid all the law's demands at once for all His people who were chosen in Him, and none others. As all the children of Israel, both great and small, were redeemed and came up out of Egypt, so all of God's people shall come to Him and be taught of Him, from the least of them to the greatest. As these redeemed people were directed to the Red sea and baptized there, so God's people must first be redeemed by blood and delivered from sin before they can scripturally come to water baptism. Thus we conclude that blood is applied before water, regeneration before baptism, grace before works, Christ before the church, life before action, salvation before obedience. Is it not strange that in the face of all the revealed Word of God men will go out into the world and teach that we must be baptized in order to get to the blood of Christ, and that sinners must work in order to have grace, and must act in order to live, and must obey before they can be born of the Spirit? Thus they attempt to reverse all of God's divine order.

But, baptism at the Red Sea, and also in the gospel, represents the resurrection. So, then, inasmuch as the exact same number that came out of Egypt passed the sea, being redeemed by the blood, so, also, the exact same number of people that were redeemed by Jesus on the cross will be finally raised up in the glorious resurrection without the loss of one. As these people did not sing the song of Moses until they passed through the Red Sea, so God's redeemed people will not sing the song of Moses and the Lamb in final deliverance until the trumpet shall sound and we shall be changed and raised up in the glorious image of Him who is the first-born among many brethren. Then, and not till then, will we sing. "Oh! death, where is thy sting? Oh! grave, where is thy victory?"

As Pharaoh followed the children of Israel from Egypt to the Red Sea, so Satan still follows us after

we are saved by the blood until death. Inasmuch as Pharaoh was prevented from touching the Israelites by the pillar of cloud by day and of fire by night, so, also, God's people who are pursued and harassed by Satan shall never be destroyed by him, for the Bible says, "He that is born of God keepeth himself, and that wicked one toucheth him not." "And we are kept by the power of God through faith unto salvation ready to be revealed in the last time." Inasmuch as all their enemies were left behind in the Red Sea, so, as we pass through death and are all simultaneously raised up, we will leave every enemy behind and shall never see them again to harass and torment us. As they all simultaneously passed through the sea, and all at once sung the song of final deliverance, so, also, the Church of God will all at once be raised from the dead, and all at once sing the song of final deliverance. And it is not so that the resurrections occur one at a time as each one dies, but will occur all together, like the children of Israel all at once came up out of the sea. These are some of my thoughts on the work of God's redemption for His people.

Let us now look at the importance of obedience. The children of Israel after having been delivered by the great miracles and power of God and were fed on the things which God's hand prepared for them, refused to walk in simple obedience to Him—at least many of them did. So, also, God's people today often do. After Jesus has suffered for them, and died for them, and God has given them His loving Spirit in their hearts, and the Lord has further built the church home for them and filled it with palaces of rest and tables of rich food and drink, and then sent them ample instruction and blessed gospel teaching, and multiplied His promises to them, like the leaves on the trees; yet they refuse to keep His righteous commandments, which are not even grievous. Did the heavens or earth ever behold such ungratefulness? With many of them God was not well pleased. So it is today with that child that shows no thankfulness for all that has been done for it. See that mother

and father who have raised their boy, fed and clothed him all his life, furnished him a sweet, pleasant home, promised to give him all they have, and yet he shows no thankfulness, and will not obey them. Is it not enough to grieve the father and mother? How happy they would be to see that the child appreciates what they have done? So, I think God is well pleased to see His people obey Him and show that they are thankful for what the Lord has done for them. But, so many refuse to keep His commands, and with them God is not well pleased. God was well pleased when His Son came up from the waters of baptism, so I think God is well pleased to see His children go down into the water and be baptized like Jesus was, and come up to walk in newness of life. The Israelites were baptized unto Moses in the cloud and in the sea, but now the children of God are to be baptized unto the Lord Jesus Christ, and thus submit to God's appointed Mediator and Leader.

Moses was the mediator of the covenant of works, but Jesus is the Mediator of the covenant of grace. They were to respect Moses' authority because God had appointed him; so, we are to respect the authority and commands of Jesus, because God hath appointed Him heir to all things, to be Ruler, Mediator, King, High Priest, and Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." As those who rejected Moses' authority were swallowed up by the earth, so all those who rebel against the authority of Jesus shall be cut off from among the people.

The people then were fed on the quails and manna that fell from day to day; so the good Lord feeds His people spiritual food from day to day as they have need of and as they gather it up. But, when they gathered more than they were commanded, it spoiled and stank. So, when God's people get in a hurry and attempt to be like other people by having preaching and many members by way of straining and urging things on, then, it is that often it spoils and stinks and cannot be used. Whenever the Israel-

ites got impatient or in a hurry, or turned aside from the simple, straight commands of the Lord, they fell into serious trouble and could not move on till they were humbled and caused to be returned to the Lord. Oh! that we might humble ourselves before such awful troubles overtake us! "Let him that thinketh he standeth take heed lest he fall." There is a likelihood of our falling from our steadfastness. And we are sure to do so if we begin to live after the flesh and follow man instead of the Lord.

Let God's redeemed people turn away from all idols and follow Him in obedience; then shall their peace be like a river, their ministers will be laden with the manna that feeds and strengthens the hungry saints, confidence will be increased, appreciation manifested, and joy will run to and fro through the borders of our Zion.

J. H. F.

CULLODEN, GA., September 23, 1902.

Dear Brother Hassell:

I have just attended the Echeconnee Association. I met more Baptists than I ever saw before in my life at one Association. I met about twenty ministers. I came home with Elder Cleveland and have greatly enjoyed being with him and to find him a fearless opponent of all worthless human traditions. He has shown the warmest love and fellow kindness to me, a lonesome stranger, and I shall not soon forget his honest and sincere hospitality. His people love him and have confidence in him.

I will try and write again soon.

J. H. FISHER.

APPEAL TO OUR DELINQUENT SUBSCRIBERS.

Several hundreds of our subscribers are in arrears,

and I would earnestly request them to send me the amount due and to kindly renew their subscriptions as soon as convenient. The amount due by each one is small, but the aggregate to me is large. THE GOSPEL MESSENGER endeavors to "speak the truth in love;" to "contend" and yet kindly, without the fear or favor of man, "for the faith once for all delivered unto the saints". Divine and eternal truth is worth infinitely more than all the perishing treasures of earth. I would gladly send THE MESSENGER without charge to every one who wishes it if I were able to do so; but my financial condition makes that an impossibility.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Why did Aaron so readily and without protest comply with the request of the children of Israel to make them gods at Mount Sinai (Exod xxxii)?

A. In all probability because he was a coward, and, fearing the people, preferred to sacrifice principle rather than endanger his own life. The Babylonians, Assyrians, and Egyptians pretended to worship God in living oxen or in images of them; and Aaron intended the molten calf of gold, which he formed from the earrings of the Israelites, to be a visible symbol of the God of Israel, who had brought them up out of the land of Egypt (Exod. xxxii.4). But such making of a graven image and worshipping it were directly forbidden in the Second Commandment of the Moral Law, which God had given them nearly forty days before (Exod. xx. 4, 5). Aaron well knew that such gross disobedience and such degrading idolatry were wrong, and "the Lord was very angry with him to have destroyed him" (Deut. ix.20), but He most mercifully spared him and the most of the Israelites at the intercession of Moses, the chosen mediator between God and Israel, who was bold and faithful enough to destroy the idol, and burn and

grind it to powder and strew it upon the water and make the children of Israel drink it. Thus we are taught the weakness and sinfulness of man when God does not sustain him, and the mercy of God toward His sinful people and the courage and faithfulness of the servants of God when they are strengthened by His grace, and His readiness to hear their earnest prayers for their sinning brethren. We see, also, the righteous severity of God against the three thousand ringleaders of this wicked idolatry and rebellion who were slain, under the command of Moses, by the swords of the Levites on this occasion. Though Aaron was the first natural high priest of Israel, and a man of eloquence, he was unreliable on this and other occasions, like many others who have high office in the church and who are gifted with eloquence of speech. It is better to be *stable* in the faith and practice of the gospel than to be *able* in the use of human speech. Aaron and his sons were sinners, and had to make offerings for their own sins as well as for the sins of their countrymen; but the Lord Jesus Christ, the Great and Eternal High Priest of spiritual Israel, had no sin of His own, and therefore could make a perfect and all-sufficient atonement for the transgressions of all His chosen people. The Old and New Testament Scriptures tell the exact truth, without any white washing or excuse, about even the most honored servants of God. It has been well said that, if God were to write the biographies of men, no man would want to have his biography published.

2. Q. What does David mean when he says, "If I make my bed in hell, behold thou art there" (Psalm cxxxix.8)? A. That God fills the universe with His presence, so that, even if we should descend into the grave and lie down in everlasting darkness in hell, we should realize His holy and avenging wrath.

3. Q. Paul says, "Before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed" (Gal. iii.23); what does he mean? A. That before the child of God believes in

Christ he is kept in the prison house of the law, that is, under its condemning sentence and not able to escape from that sentence until Christ is revealed to him by the Holy Spirit, and then he has faith in Christ and becomes a free man in Christ Jesus, free from the condemnation of the law, realizing that Christ has been made by God unto Him His "Wisdom, Righteousness, Sanctification, and Redemption," and then "all his glorying is in the Lord." (I. Cor. i.30, 31). All the chosen people of God are kept for, and will certainly attain, this blessed revelation and faith in Christ (Acts xiii.48; John x.26-30).

4. Q. Does "the world," "the whole world" referred to in John iii.16 and 1 John ii.2 mean every individual of the human race? A. It means, as explained in those and other passages in the writings of the same apostle and of other apostles, the believing world both of Jews and Gentiles, the elect world, the redeemed world, the regenerated world, who were loved by God with an everlasting love, chosen in Christ before the foundation of the world, ordained to eternal life, redeemed by the blood of Christ out of every nation, kindred, people, and tongue, whose sins were taken away by the Lamb of God, and for whose sins He was a propitiation or satisfaction (John iii.16; i.29; vi.37-58; x.15-30; xvii.; Acts xiii.48; Jer. xxxi.3, 7-9, 31-37; Eph. i., ii.; Rom. viii.28-39; 2 Cor. v.17-21; 1 John ii.2; Rev. v.9-10.) Brother Welcome Duke, of Walthrall, Polk Co., Ga., writes me that he has been excluded from the church for not believing that the term "world" in John iii.16 and 1 John ii.2 does not mean the whole universal world of mankind, both elect and non-elect. Arminians and universalists hold that God loves and Christ died for all human beings alike; but Predestinarian Baptists and Christian experience and observation and the Scriptures prove that the term "world" in these texts means only the people of God in all the world, loved, chosen, redeemed, regenerated, and saved by the Lord.

5. Q. Are repentance, faith, the confession of sin,

and water baptism essential to eternal salvation? A repentance, faith, and the confession of sin are the fruits of God's Holy Spirit in our hearts, and water-baptism is simply an outward sign or expression of our possession of these fruits of the Spirit. Such is the unvarying testimony of the Scriptures, and such has always been the belief of all spiritual minds. The opposite doctrine is rank Arminianism, and makes ourselves and not the Lord the author of our salvation.

6. Q. What are your views of Matt. xvi.25: "For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it"? A. The following verse explains the meaning of Christ in this verse: "For what is a man profited if he shall gain the whole world, and lose his own soul." The same word in the original here is translated "life" in the 25th verse and "soul" in the 26th verse. Christ means that he who prefers the low, natural, and temporal to the high, spiritual, and eternal, and sacrifices the latter to the former will at last lose himself and everything else—both all temporal and all eternal good.

7. What are your views of John iii.14, 15: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life"? A. Christ here declares that, as by God's ordinance, by His mercy and power, contrary to human reason, by looking upon the brazen serpent lifted upon a pole, the bodies of the Israelites who had been bitten by the fiery serpents were at once and effectively healed and saved from temporal death; so, by God's ordinance, by His mercy and power, contrary to human reason, by looking with an eye of faith upon the Lord Jesus Christ nailed to the cross for us, and suffering, bleeding, dying, and dead for us, the souls of all spiritual Israelites, of all the true people of God are at once and effectively healed of the poison of sin, and saved from eternal death.

8. Q. To whom does "them" refer in 2 Pet. ii.22:

“But it is happened unto them according to the true proverb, The dog is turned unto his own vomit again, and the sow that washed to her wallowing in the mire”? A. As shown by this verse and all the remainder of the chapter, the word “them” here means the unchanged, unregenerated professors of religion, covetous, unclean, proud, presumptuous, self-willed, who, notwithstanding all their pretensions to godliness and their apparent temporary reformation, were, “like natural brute beasts, to perish utterly in their own corruption.” S. H.

ERRATA.

In THE GOSPEL MESSENGER for October, 1902, page 329, lines seventh and ninth from the top, insert “not” before “eat.” On the same page, line eighteenth from the bottom, and on page 330, line seventeenth from the top, “sheave offerings” should be “heave offerings.” S. H.

EXTRACTS

Griffin, Ga., Sept. 1, 1902.

Dear Brother Hassell:

By the request of the church of High Shoals, I send for publication the names of brethren that were set apart to the office of deacon: J. H. Mullins and James White, on August 8th, 1902; Elder W. W. Childs preached the ordination sermon. The church met in conference. Elder S. T. Bently, the pastor, sat as Moderator; J. W. Willis, Clerk. Elders S. T. Bently and W. W. Childs formed the presbytery. Elder W. W. Childs offered prayer. Elder S. T. Bently gave the charge, after which the church extended the right hand to the deacons. This being the first day of our yearly meeting, we had a pleasant time, received and baptized three members—two brothers and one sister. O, how it makes my poor heart leap for joy to see the lambs flocking to the fold, telling what great things the Lord had done for them.

May the blessing of God rest upon Zion everywhere.

J. H. MULLINS.

Falmouth, Ind. July 27, 1902.

Elder Sylvester Hassell:

DEAR BROTHER:—To-day I was disappointed. I did not go to church and concluded to write you a few lines and renew for The Gospel Messenger. Find enclosed one dollar for 1903. How forcibly the thought comes to me—God showers His blessings on His obedient children, while I, a poor sinner, seek water and there is none. I seem to walk in dry places. How I wish I could hunger and thirst after righteousness as I once did! I would not think my heart was made of stone and never had been touched by the finger of God. But how inexpressible the joy in one taste of that life-giving water! Will not a remembrance of this, my brother, help us to endure sufferings patiently, and await the opening of the rivers and fountains—in the valleys and dry places, as we, poor frail children, journey here below? How abundantly our God is able to care for us and save us from all our trials and give us peace for sorrow, and enable us to worship Him in spirit and truth, which we so much desire to do. Brother Hassell, may God bless and supply you with grace and health to continue the publication of the GOSPEL MESSENGER, for it is a great comfort to lovers of truth. I hope the dear brethren and sisters will pay you so you will not be hindered in the publication. Love to all the household of faith.

MRS. ELIZABETH CUMMINS.

Bishopville, S. C., July 30, 1902.

Elder Sylvester Hassell—

MY DEAR BROTHER:—I have just finished reading your excellent article in the August MESSENGER on Mystification. Years ago I made it a rule to read everything from your pen that came in my possession, and I believe I can truthfully say I have found more comfort in, and received more instructions from the perusal of your writings than those of any other of God's servants.

Truly you do not mystify or confuse. One can know where you stand if he wants to know. There is no uncertain sound when you blow the trumpet.

I was struck with the first sentence of this article, for it contains rich counsel that would, if followed, I think, clear away much of the mist that hangs over the church. I feel I have had this truth impressed on my mind, and that it has caused me to refrain from publishing views on certain subjects when requested to do so, because my mind was not clear on them. This way of falling in with every side-issue that some one resurrects is not pressing toward the work of our high calling. To be sure, we should run, for the King's business requires haste, but our running should be with patience. Perhaps there is too much zeal without knowledge—too much enthusiasm without judgment.

Solomon prayed for wisdom. More praying for, and less attempts to manifest wisdom would doubtless prove more profitable. Personally, I feel it would and I desire to sweep around my own door—pull the beam from my own eye. If by God's grace I can do this, then, like you, brother Hassell, I can see more clearly and may be useful and not confusing to God's people.

Did time permit I would like to speak of Bro. Henderson's "Pot of Oil" and Bro. Fisher's important personal question in same MESSENGER. Truly they seem to write with the spirit and with the understanding. They see clearly and are not mystified.

With Love.

R. H. PITTMAN.

Oxford, Miss., Mar. 7, 1901.

Dear Brother Hassell:

DEAR BROTHER:—Enclosed find one dollar, to pay my subscription to THE GOSPEL MESSENGER another year. I have been a reader of the MESSENGER since a child, and don't feel that I can well do without it. May the Lord bless you in your labors.

Your sister in Christ, I hope.

MRS. LAURA MCCHAREN

West Harpeth, Tenn. Jan. 10, 1902.

Elder Sylvester Hassell:

DEAR BROTHER:—Enclosed you will find Express Order for one dollar for which please extend my time for THE GOSPEL MESSENGER one more year. I enjoy reading THE MESSENGER. Is it not sad, sad indeed, the way the Baptists are acting, or a good many of them at least? O! that we all could see the beam in our own eyes! If we could, we would esteem all others better than ourselves. Behold how good and how pleasant it is for brethren to dwell together in unity! Oh that the good Lord would pour out of His Spirit upon His people everywhere!

May He shed abroad His love in your heart.

Yours in hope.

R. L. EZELL.

High Rolls, New Mexico. Aug. 8, 1902.

Dear Brother Hassell:

Enclosed please find one dollar for the MESSENGER, which I prize very highly. I wish you succes. May the Lord bless you and yours if it is His will.

I remain your unworthy brother in hope of eternal life.

W. H. Mauldin.

Prairie Lea, Texas, June 24, 1901.

Elder Sylvester Hassell:

Enclosed find two dollars to pay for the Gospel Messenger I think the Messenger, or the reading therein, well worth the money it costs, if we all would take heed to it, and put it into practice. My honest opinion is The Gospel Messenger contains and shows forth the most solid truths we have on record in book form, defined and based on the Scriptures. I am not a member of the church but hope not to be deceived in the light that is before me. I hope that all will pay up and that the Messenger thereby will grow.

A. J. 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 him." Rev. xiv. 13.

DAVID F. P. MONTGOMERY.

"Blessed are they that die in the Lord from henceforth." With a sad heart we record the death of our beloved brother, David F. P. Montgomery. He was a son of Elder James H. Montgomery, who died in Jasper County, Ga. He was born Aug. 14, 1827, and died Aug. 30, 1902, aged 75 years and 16 days. He was married to Miss Catharine F. Adams in December 1848, and the same year was baptized by his father into the fellowship of the Primitive Baptist church at Shoal Creek, Newton County, Ga., and was a member there at his death, but his membership was elsewhere a part of his life. After his first companion died, he was united in marriage, in March 1883, to Mrs. Mary A. Lackey, who preceded him to the grave something more than one year. When he died he was at his son Franklin's in Morgan County, who is the only child living, who was a devoted and loving son and so were his family. They did all they could for him. He suffered for years with bronchitis and catarrh. He had a spiritual gift which he exercised in church and elsewhere, on suitable occasions, to the comfort of the hearers. He was of an humble and submissive disposition, and tried to speak words of comfort to the troubled mind. It is said he had not an enemy in the world. He had a kind word for all. He was interred by the side of his first wife and two children, amidst a number of weeping friends after a few appropriate remarks by Elder Taylor, of Rutledge, there to wait, and finally arise and meet the Lord in the air, and so ever be with Him. We extend our heartfelt sympathies to the dear son and family and the bereaved. May God give us grace and the spirit of resignation to His will, is our prayer for Jesus' sake.

JOHN N. HURST.

"Signs of the Times" and "Pilgrim's Banner" please copy.

W. L. JACKSON.

W. L. Jackson, son of William R. and Mary A. Jackson, was born in Upson County, Ga., Jan. 26, 1856, and was married to Alice R. King, Dec. 16, 1880, and moved to Union Co., Ark., in 1888, and died Nov. 25, 1901, aged 45 years, 9 months and 29 days, leaving a wife and six children—two girls and four boys—and a host of friends to mourn their loss. But our loss, we believe is his eternal gain. Mr. Jackson had never made any public profession of religion, but was ever ready to defend true Primitive Baptist doctrine, and he lived a life of morality, truthfulness, and

sobriety, having a full assurance that he was prepared to die. He was a good citizen and neighbor, a noble husband and an indulgent father, and there are few men who can fill his place in our midst. But we will have to bow to the will of God, who doeth all things well. To know Mr. Jackson was to love and honor him. I would say to his wife and children, "Weep not for him as those who have no hope," for Jesus says, Thy brother will rise again; and we have this sweet assurance that when he comes forth in the resurrection morn, he will come forth in the beauty and loveliness of his Saviour. May it be the Lord's holy will for us to always remember his teaching and example, and follow in his footsteps, that we may live an honorable life, and by the grace of God be enabled to meet him on that peaceful shore where there are no more parting, sorrow, pain, and death.

Written by the request of the family.

WALTER S. POOLE.

R. M. DODSON.

Richard Morgan Dodson, son of brother Rufus A. Dodson and his wife Jennie Pressley Dodson (both deceased), was struck by lightning and instantly killed while sitting in church at Leslie, Ga., Aug. 10, 1902. He was about twenty-three years old, and was a model Christian young man.

His aunt,
MRS. J. H. KING.

J. H. KING.

Mr. J. H. King was born Oct. 2, 1832, in Forsyth, Monroe Co., Ga., and died, after many years of feeble health, at his home in Rome, Ga., July 7, 1902.

Mr. King was the only remaining brother of the late Cary King, of Forsyth, Monroe Co., who was sheriff of that county for twenty years. Mr. King served in the civil war as druggist, and was in charge of the drug room for the prison-hospital at Andersonville, Ga., and was filling that place at the close of the war. He followed his profession in Southwest Georgia for several years, until declining health caused him to leave there; he then went to Greenville, S. C., and was manager for the Wheeler & Wilson Machine Co., then came to Rome, in the interest of the same business, and has made his home in Rome for more than twenty years.

Mr. King was a consistent member of the Missionary Baptist church, he was of a quiet, unassuming nature, and was appreciated most by those who knew him best; he was a model husband and a most devoted and affectionate father, and in the days of his strength he brought the sunshine of his provident care and tender love into the hearts and lives of the loved ones in his home.

ONE WHO KNEW HIM.

MRS. SARAH C. ADAMS

Was born April 15, 1859, and departed this life Feb. 3, 1902. She was taken ill with pneumonia January 29, and after five days of intense suffering answered the summons of her Heavenly Father, "Child, thy Father calls, come home." While in life she was lovely, yet in death she was the most lovely corpse it has ever been the privilege of the writer of this notice to look upon. In her sickness she was perfectly resigned to the will of God, saying when when she was taken sick that her sickness was unto death; and though she suffered as none knew but her, yet she died with a smile, saying 'All is well.'

She was married to Benjamin F. Adams, Dec. 18, 1884, and unto them six children were born—two sons and four daughters—all of whom survive her. She united with the Primitive Baptists at County Line, Jones Co., Ga., Nov. 13, 1889, where she lived a consistent member until death.

She was naturally of a frail constitution and had been for several years, but did well her duty according to her ability as a wife, mother, neighbor, and humble child of God. Hence, in her death, the church loses an humble and faithful member, her husband a devoted wife, her children an affectionate mother. Taking such evidence as proof, we know that our earthly loss is her heavenly gain. Then we would say to the bereaved husband and my brother both in flesh and in spirit—"While the stroke is heavy, yet our Heavenly Father doeth all things well; for 'Behind a frowning providence He hides a smiling face.'" To the children we would say—, "While your mother's seat is vacant in the family circle, remember she loved you as none but a mother can on earth, therefore conduct yourselves in life so as to honor her memory, and may the God of all grace so wonderfully bless you in spiritual things that when the summons call "Child, thy Father calls, come home," you will be by grace enabled to say as your loving mother said, 'All is well.'"

JOHN A. ADAMS.

MRS. MARTHA HODGE.

Sister was born in this, Jones Co., Ga., in the year 1824 (exact day not known) and departed this life June 19, 1902, making her age 78 years. She resided in this county all of her days. Her husband, Samuel Hodge, preceded her to the grave several years. They raised a good large family of children; had but little of this world's goods when they were married, but through industry and economy accumulated a very good property. She obtained a good hope through grace, and in the year 1874 herself and two others and the writer of this, on Saturday before 4th Sunday in June, were received into the fellowship of New Hope church and baptized the next day by Eld. T. J. Bazemore. They have all passed away but myself. I only of the four am left. Many others of our dear brethren and sisters have passed away in that period of time. I am spared for a purpose known unto

the Lord only. I can truly say that she was a noble, good, humble Christian. She greatly enjoyed her meetings, and was prompt to attend them when not providentially hindered. She was troubled with a severe cough that had given her trouble for many years, and then had an attack of lagrippe, and continued to linger until she passed away. On visiting her sometime prior to her death, we tried to encourage her, hoping she would soon be better, but she said to me that her time was close at hand and she must soon depart. She was strong in faith; she said she knew the Lord's will must be done, and that was right. She asked me if I thought it wrong to be anxious to depart. She said she was not afraid to die. My answer was that I felt in everything, if we could, we should be reconciled to His will, and I hope that we would grant that desire like that tried servant of the Lord, Job, when he said, "All my days will I wait till my change comes." She appeared to be confident that her end was near. I felt, when I left her, that she had comforted me in finding her so strong in faith. Her remains were interred by the side of those of her husband at the grave yard at New Hope church, when by request we tried to speak words of comfort to the bereaved by pointing to her life and the power of faith by which she had been exercised. Children, you will miss her, but she has gone to enjoy that inheritance that is incorruptible and that fadeth not away, reserved in heaven for His people who are kept by the power of God, and her body will in the morning of the resurrection be raised and fashioned like the glorious body of Jesus, and so shall ever be with the Lord. May God in His great mercy lead her children in that good and right way, and may the same be granted to all His afflicted and poor people is our desire.

J. H. GRESHAM.

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FOR BOTH SEXES.

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The Principal kindly requests the members of his denomination, the Primitive Baptist, to remember his school in choosing where to educate their sons and daughters, especially those desiring to teach. He desires a liberal attendance and expects the greater portion from Baptist families.

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JOHN W. GILLIAM, Principal.

Morton's Store, Alamance County, N. C.

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The above is the title of a book written by Eld. T. J. BAZEMORE, of Georgia.

It has 280 pages, printed in large print on good book paper, and handsomely bound in cloth. It is a pretty book, printed in excellent style. The following is its table of contents:

	PAGE.
Autobiography.....	1
My Christian Experience.....	5
My Call to the Ministry.....	12
Autobiography Continued.....	20
An Address to my Children.....	149
The Faith which was once Delivered unto the Saints.....	160
The Holy Scriptures.....	213
The Gospel Rule.....	234
Discipline.....	255

It has received the hearty endorsement of our leading ministers, and of our dear brethren and sisters generally that have read it. It may be ordered of Elder T. J. Bazemore, Kirkwood, Ga. Price \$1.00.

Send money by money order or registered letter. Kirkwood is a money order office.

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Hymn and Tune Book, by Durand & Lester. Price reduced to \$7 per doz., sent at expense of purchaser. Sample copies, 80 cents, post paid. Those sending orders will state which kind of notes is desired, round or shape. Send orders to Elder Silas H. Durand, Southampton, Buck County, Pa.

Dear Brother Hassell:—

Will you say in The Messenger that I have yet on hand a few copies of "Reminiscences and Letters of Mary Parker," price reduced since her death to 50 cents; and a few copies of "Meditations on Portions of the Word," price \$1.

Your brother in Hope,

SILAS H. DURAND.

Southampton, Pa., Nov. 18, 1901.

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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. Address,

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The 4 B. B. B. Remedy, a vegetable BLOOD AND NERVE TONIC AND LAXATIVE, for Catarrh, Constipation, Stomach, Heart, Liver, Kidney, Bronchial, and Asthmatic Troubles, is mailed for 75 cents per box (30 days' treatment), or 6 boxes for \$4.00, to any post-office in the United States or Canada.

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WHITAKER'S ACADEMY.

(FOR OTH 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
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This book was approved by the editors of the "Signs," the late Elder William M. Mitchell, and very many others. It is now the only book devoted entirely to the Priesthood of our precious Redeemer, and it is not electrotyped. This is the only edition and all who would secure it should order soon. This is done in order to publish a third edition of "Man Redeemed From Sin and Death," of which notice will be given, if the Lord will. D. B.

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 cents.

J. E. W. HENDERSON.

PRIMITIVE BAPTIST HYMN AND TUNE BOOK.

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Vol. 24.

No. 12.

THE GOSPEL MESSENGER.

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

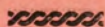
Williamston, North Carolina.



PUBLISHED MONTHLY.

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

DECEMBER, 1902.



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

DECEMBER, 1902.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 24. WILLIAMSTON, N. C., DECEMBER, 1902. No. 12.

THE GOSPEL OF CHRIST.

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

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

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

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

R. ANNA PHILLIPS.

EXPERIENCE—HEAVENLY COUNSEL.

By request of brethren and friends I make the effort to offer to the readers of THE GOSPEL MESSENGER a short sketch of my life. I was born Jan. 6th, 1841, in Irwin County, Ga. My parents were poor, so that I was acquainted with the hardships and privations of this life from childhood, yet from a small boy I had serious thoughts concerning God and eternity. My father sent me to school three months in 1852, in my eleventh year; that is all the schooling I ever got. Through necessity I was a hireling a great deal of my life. There I learned something of hardships and cruelty. My mother died in 1858; then I

felt in my heart that the best friend I had on earth was gone never to return; therefore the anguish of my heart can never be told. In 1861 my father enlisted in the Confederate army. In 1862, March 4th, myself and two brothers volunteered; in May of the same year another brother came to us; in 1863 one more brother 17 years old went out, making six—father and five sons. My father was wounded at Cold Harbor and died; one brother died from sickness; the youngest brother was wounded and died at Lake City, Florida, three of us returned and are yet living. I then began to see what the ravages of war had done. The battle of life now began as never before. I tried to forget the past, and overcome my troubles with worldly amusements. When this, I thought, was about accomplished, something more trying appeared; on the third Sunday in January, 1869, I realized for the first time myself to be a lost and undone sinner before God. So, dear Brethren, I will not attempt to pen my sorrow for two years and over, but will here say to you who love the Lord, that on the 23d day of March in 1871 I realized a sweet hope in the Lord Jesus Christ as my Saviour, not for anything I had done, but according to God's mercy. I felt then that all my troubles were done. I loved God as I never had before, and I loved His people because I could behold God in them. I went to New Hope church on Saturday before the first Sunday in August the same year and asked for membership on my little hope, and was received into the fellowship of the church, was baptized into all its privileges on Sunday by Elder Richard Tucker. In 1872 the church liberated me to exercise what they thought was a gift in me. So I continued in much weakness until the fourth day of August, 1877 when I was ordained to the full functions of the gospel ministry by Elders John Churchwell and Richard Tucker. Then, dear children in God, I felt that I came to the place where two ways met—my obligations to my family according to the laws of my country, and the care of the churches according to the laws of Christ. In 1878 I

served two churches besides my home church. In 1879 I served the same churches. From then until the present date, 1902, I have served, in my poverty and weakness, four churches regularly, and one year I had the care of five churches; and in all this time I have never become chargeable to my brethren. The Lord has abundantly blessed me. I run my own farm, and I have always had plenty and something to spare. I have never travelled extensively, but I am known by the Primitive Baptists of several Associations. I never have had a charge preferred against me. I have tried to live in the confidence of my brethren; and now after passing my three score years I see the destruction of the peace and fellowship of God's dear children, and I am bold to say that the cause of all the trouble has originated from the pulpit. And now, dear Brethren, in bidding you farewell, as this is the first and will be the last that you will have from my pen, I beseech you for the sake of Christ; live in peace; bear with each others' infirmities; and stop this strife; cease to do evil; learn to do well; and may the love of God dwell in our hearts.

Yours in hope of eternal life,

D. W. TAYLOR.

Rochelle, Ga, Sept. 17, 1902.

“THE GREAT COMMISSION.”

(BY S. B. LUCKETT)

“Go ye into all the world and preach the gospel to every creature,”

This important command, called in this day, “The Great Commission,” is perhaps without a parallel in the word of God. Uttered by our Saviour as He stood last upon the shores of time, it was never repeated, never spoken of or alluded to again, and what appears stranger still, not a step was taken by the twelve original disciples to obey it as seems at first glance in a literal manner! Are we not then almost compelled to believe there is another meaning

beneath the surface of these words, and that they have been so construed in modern days as to give rise to much unsanctioned zeal, and to the introduction of societies, colleges and other agencies to accomplish the Lord's command that are entirely out of harmony with His word? It is often said that through these agencies, this country or that country may be captured for the Lord, and that it is even possible to convert and save all the world! Now since the Bible shows that 6000 years of the world's existence has already passed; that its last days are at hand; and since inconceivable millions of the human race have gone to their last account before these things were thought of, we may see how chimerical these modern ideas are!

If Jesus meant that His disciples should go in person to foreign countries, there were many strong reasons why they would obey Him. They were better fitted by years of discipleship, and actual experience in this line of work than any others. They had left all to follow Him, having cut lose from all domestic ties and business relations. They were in the prime and vigor of their lives; they understood the Lord's command better than we do, and above all it was the joy of their hearts to obey His every command, and the Acts of the Apostles,—the special record of their labors—does not show that they took any step or expressed any desire to depart from their native land,—a bit of country that had been the home of God's truth and people for thousands of years.

Jesus, then, must have meant something else than sending the disciples to foreign shores! Did He not mean rather to enlarge the territorial dominion of the gospel by enlarging its scope, thereby making it embrace nations that had never before known its blessings? Did He not by these words unlock a great mystery and usher in a new and thrilling era of the gospel? Until that hour God's special favors had been confined to the Jews. They alone had the oracles of God. To them pertained the adoption, and

the glory, and the covenants, and the giving of the law, and the service of God, and the promises. All other nations were aliens, having no hope and without God in the world. That the Gentiles should be fellow-heirs with the Jews, was the mystery hid from ages and from generations. It was not made known in other ages (Paul declared) to the sons of men—indeed it had been kept secret since the world began—but was now revealed to His holy apostles and soon by them to be made known to all the world!

But how made known since they did not go in person to all the world? It was, as we learn from the narrative itself, by all the world coming to them and hearing the gospel preached in the city of Jerusalem. We are expressly told that devout men “out of every nation under heaven” were present at the Pentecostal outpouring—the most remarkable meeting ever held in the world! Parthians, and Medes, and Elamites and the dwellers in Mesopotamia and in Judea, and in Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, heard the tongues of fire that first proclaimed a world-wide gospel. What a wonderful meeting it was! A preacher for every nation, an audience for every preacher, until it might be said, “There is no speech nor language where their voice is not heard.” Did they not virtually go into all the world? Paul said, their sound, not the apostles, but, their sound went into all the earth, and their words unto the ends of the world, and he declared that the gospel came to the Colossians, “as in all the world,” and that it was preached unto every creature which is under heaven, “thus fulfilling our Saviour’s command to the letter, centuries and centuries before missionary societies or training schools had an existence. The sound as of a rushing, mighty wind typified the boundless nature of this meeting, and Peter said then was fulfilled the Scripture, “It shall come to pass in the last days, saith God, that I will pour out of My Spirit upon all

flesh," and Peter embraced all nations when he declared, "The promise is unto you, and your children, (the Jews and their descendants), and all that are afar off (the Gentiles) even as many as the Lord our God shall call—"a gospel bound only by the sovereignty and purpose of God!"

It was declared eight centuries before these same *last days* that the mountain of the Lord's house should be established in the top of the mountains, and *all nations should flow unto it*. The "top of the mountains" was Jerusalem, a city of many vicissitudes and much glory which stood on Mount Zion and three other mountains. The same prophesy declared that out of Zion should go forth the law, and the word of the Lord from Jerusalem. "So from the city of the great King, these chosen men proclaimed the gospel with a wealth of meaning it never had before: every valley filled, every mountain and hill brought low, and all flesh seeing the salvation of God! They were endued with divine power from on high for this occasion; tongues of fire sat upon each of them; there was given them the knowledge of all languages, and they preached repentance and the forgiveness of sin among all nations while yet in the city of Jerusalem.

We understand that the twelve stood up together. "Peter standing up with the eleven, lifted up his voice" in the speech of his countrymen, while the multitude *out of every nation* under heaven heard in the tongues wherein they were born the wonderful works of God, and were amazed and confounded by the marvelous proceedings! The middle wall of partition was now broken down, and a brotherhood established that knew no state lines, where there was neither Jew, nor Greek, Barbarian, Scythian, bond or free. The grace-taught Gentiles, wherever they might be, were no more strangers and foreigners, but fellow-citizens with the saints and of the household of God.

Thus was the sacred trust given the disciples by the Saviour, faithfully discharged by them. If they

did not in this way obey their beloved Master, there is no record that it was ever done! It is made clear that the twelve original disciples never left their own bit of country—a land where the people had been instructed by the Lord's prophets for thousands of years; where the holy temple stood as a house of prayer for all nations; a land where Jesus was born, and where He had preached His own everlasting gospel, and had attested its divine character by some of the most astonishing miracles the world has ever seen.

(To be continued.)

GOD'S SOVEREIGNTY AND MAN'S DUTY.

Again we view the morning's dawn. Again we view the rising sun, and watch it driving back the wilderness of darkness before it; the birds arise from their nests, and begin to sing their songs of love, and the lowing cattle from a thousand, yea, ten times ten thousand farm houses, move out to feed on green pastures, where they can fill up their appetites, and lie down and rest beneath the leafy trees during the mid day sun. Thus time moves on from one morning to another; days, weeks, months, and years roll by, and are gone forever. We cannot call back one hour nor one minute. The past is history; the future unknown. We arise from our beds, greatly refreshed, and start out to make the journey of another day, but we know not what may transpire on the way, and must wait until night comes, before we can record the events of the day. We are helpless, we are powerless to move or act to help ourselves, only as we are permitted.

Man starts out with his dinner pail to do his day's work; but he may never return. The children start playfully to their school; but we cannot tell if we shall ever see them alive again. The Lord may know just what will take place during the day, but we do

not know. If He does know, then no change can take place. If He does not know, then He is as blind as to the things that take place as we are; but let this be as it may, it should not prevent us from exercising caution. This is our duty and privilege, and we should exercise this privilege just as though all powers were placed in our hands.

What we cannot find out, what we do not know, we need not dispute about. Let every one exercise their thoughts and deeds for the good of themselves and others, and all will be benefited thereby. We should not pass a single opportunity to do good, and should not fail to seek for opportunities. This is the best way, the safest way, and will bring us the most satisfaction during this short life.

A. BARROW.

Barrow, Ill

THE MESSENGER APPRECIATED.

DEAR BROTHER HASSELL:—I have just been perusing the MESSENGER, and, as usual when I read it, I feel a desire to write you a word of commendation. I see such a contrast between the MESSENGER and some other of our periodicals that I wish to speak out in your behalf and can hardly refrain from openly condemning others.

During the many years in which I have read the Gospel Messenger, since you have guided its destiny, under divine Providence and during the life of the venerable Elder J. R. Respass, it has never given an uncertain sound, nor has it been the organ of any faction or the means of scattering strife or discord among the people of God. Would to God I could say this for some other papers. It seems that some of them are becoming a curse rather than a blessing to the cause, and instead of pouring oil upon the troubled waters and excluding reports of church troubles from their pages, they seem to delight in

publicly advertising the bleeding cause of Zion. Their editors and contributors seem to fast for strife and to glory in saying hard things about those who seem to differ from them. For a word they make a brother an offender and proceed at once to read a man out of their fellowship and declare that he "is not of us" if he refuses to sneeze when they take snuff.

I may be wrong, and often I am wrong, but the Texas Baptists have had a great deal of trouble over two questions, during the past few years, that was unnecessary and mostly brought about by newspaper men who were lacking in their judgment or filled with prejudice and envy, and thus allowed their papers to become organs of factions precipitating unnecessary strife and scattering it abroad.

I fear that some men have become lovers of themselves rather than lovers of God and His holy cause, and in their efforts to make themselves a name have abused their power. I have watched the MESSENGER closely, and while I regard you as one of the ablest and soundest Baptists in America, you have not allowed the flattery of men to make you egotistical. I find it as a rule the deepest thinkers and ablest minds are not easily puffed up and are always willing to confess there is much they do not know, and, hence, are willing to make due allowances for the mistakes and shortcomings of others, while the novice is easily puffed, and in his egotism will set up a standard and willingly read out of his fellowship those who may not be able to pronounce his shibboleth.

I, for one, am sick and tired of so many bars to fellowship and I wish to say just here that the Baptists of this country are not falling over themselves in adopting non-fellowship resolutions though the ablest (?) men in Texas seem to be leading in that direction, and the Lord only knows where the split that a few extremists have inaugurated, will end. I see that the great majority on both sides of the vexed questions have or will endorse your views, and hence

I commend the GOSPEL MESSENGER as a safe, sound, and conservative paper and would be glad to see the Baptists of Texas taking it and others of its style and leaving unread those sheets that are agitating a division over a question which none of us fully understands or ever will.

I know that there are many extremists, and I do not endorse unsound doctrine; but when I see the ablest men and deepest thinkers among our people in this great State, standing on either side of the breach and I know that they have preached together and endorsed each other for an age, I know the enemy has got in his work, and I doubt the propriety of forcing the issue. If our preachers would quit preaching on the vexed questions and our papers would quit writing upon them, the most of our differences would prove imaginary.

Now, perhaps I have said enough or too much. I have taken no stock in the fight under consideration here, and as an onlooker, reading as I do more or less in all of our papers, I feel that I am somewhat capable of judging fairly. I have travelled some this year and have heard some of the ablest men in Southern Texas express themselves, and from what I gather I believe some people are going to be greatly surprised if they insist upon this non-fellowship resolution being introduced in this country.

May God prosper you, my dear brother, and may your efforts for union, peace, and fellowship upon gospel principles be crowned with success is my humble petition.

W. L. DUBOSE.

Devine, Texas, Sept. 28, 1902.

NOTICE OF COUNCIL.

Troy, Ala., Oct. 28th, 1902.

Dear Brother Hassell:

By request of the church at Ramah, Pike County, Ala., you will please publish in the December GOSPEL MESSENGER that a council meeting will be held (D. V.) with said church on Tuesday and Wednes-

day, December 9, 10, for the purpose of considering and adjusting, as far as possible, all matters of difficulty existing among the churches of the Conecuh River Association, affecting the union of the churches and the fellowship of the Baptists in the bounds of this and other Associations with which we have formally corresponded. The call for and appointment of this council is the concurrent action of the Ramah, Mt. Zion, and Baptist Rest churches; and they extend a general invitation to all orderly Primitive Baptist ministers and brethren to attend and assist them by their council and advice to set in order the things which may be found wanting for the peace and harmony of the household of faith, and to the glory of God. I am requested to further state that ample provision will be made to entertain all who may attend, and conveyances will be ready at Banks, 10 miles east of Troy, Ala., for those who come by railroad. The train from Montgomery is due at or about 8:20 a. m., and from the east about 6 a. m. and 4:10 p. m. All parties coming by railroad should arrive at Banks on Monday, Dec. 8th.

Yours to serve,

J. E. W. HENDERSON.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. }
 J. E. W. HENDERSON, Troy, Ala. } EDITORS.
 J. H. FISHER, Graham, Texas. }

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.

MORE BLESSED TO GIVE THAN TO RECEIVE.

This precious language of our self-sacrificing and adorable Redeemer, not recorded by either one of the Evangelists, Matthew, Mark, Luke, or John, was quoted by the Christ-like Apostle Paul in his farewell address to the elders of the Ephesian church, and has been preserved for us by the beloved physician, Luke, in Acts xx.35. In this, one of the most touching passages of the Scriptures, the dear Apostle of the Gentiles, after declaring with simplicity and sincerity, to the elders of the church of Ephesus, his lowlimindedness and tearfulness and his public and private devotion, night and day, to the blessed cause of the Lord Jesus and of His beloved people, and after warning them of the grievous wolves that would enter in among them, not sparing the flock, and of men arising of their own selves who would speak perverse things to draw away disciples after them, concludes by saying: "And now, brethren, I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

This sweet, momentous, and eternal truth breathes the very spirit of heaven in contrast to the spirit of earth. The sun, moon and stars, the heavenly bodies, are constantly giving to the earth, while they receive but very little from it. They give us their light and beauty and attraction; they cause our rains and

winds and seasons; they make the earth bring forth flowers and fruits and food for man and beast; they regulate our tides and time; they proclaim to all mankind, in a universal language, the being, the wisdom, the power, the goodness, and the glory of their great and eternal and unchangeable Creator. How infinitesimally little is what the earth does for these heavenly bodies in return! And so the elect angels, the holy and intelligent inhabitants of heaven are all of them ministering spirits sent to minister unto the heirs of salvation; and how little good we can do to them in return for their labors of love to us! And the whole ministry of our dear Lord upon earth seems to be summed up in that precious saying, "It is more blessed to give than to receive." Christ is the most glorious illustration of this heavenly truth ever seen in human form on earth. For us poor sinners, who deserved no thing but the everlasting wrath and curse of God, He gave up, in a sense, His bright home in heaven, the shining robes of His divinity, the adoration of the angelic hosts, and veiled Himself in sinless humanity, and ministered to sinful and suffering men, women and children, and labored, and taught, and healed, and endured poverty and persecution and reproach, and prayed, and wept, and agonized, and bled, and died, giving up His human soul to His Father and His human body to the grave, and thus made an acceptable and efficacious atonement for our sins, and rose from the dead for our justification, and ascended to heaven to intercede for our full and everlasting salvation; and O, how little His redeemed people have ever done for Him! And so His most laborious and self-sacrificing Apostle, after His wonderful conversion, served Christ and His dear people in the most earnest and disinterested manner, devoting, with scarcely the slightest remuneration, his time and talents and labors and sympathies and liberty and life for them, working with his own hands, day and night, to support himself and his friends and to give from his scanty earnings to the weak and needy, who could not work for them-

selves, and thus affording, next after His Lord, the brightest example the world has ever seen of the great truth that "It is more blessed to give than to receive." And the God of the universe, who is the first and best and greatest of beings, has, ever since the creation, been continually giving, and receiving nothing to profit Him in return. He is Life and Light and Love, and He is always bestowing these precious gifts upon His creatures. He is good to all, and His tender mercies are over all His works. Every good and perfect gift cometh down from Him. He made the earth for our habitation and the heavenly bodies to benefit us and the angels to minister to us. He gives us all our natural and temporal blessings—health of body and mind, the use of our senses and of our limbs, strength to labor, food, raiment, shelter, friends, relatives, companions, children, social, civil, and political privileges, water and air and light and the sunshine of heaven, peace and prosperity, and every sensation of pleasure that we realize, and trials and afflictions, when He sees that we need them. And He gives us all our spiritual and eternal blessings—His dear and sinless Son to become a man and the poorest and humblest and most sorrowful and suffering of men, to toil and suffer and die and rise and intercede for us; His Holy Spirit to renew and teach and purify and sanctify and keep us; and all the graces of His spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance; His Holy Scriptures, which are able to make us wise unto salvation through faith, which is in Christ Jesus; apostles, prophets, evangelists, pastors and teachers, for our perfection and our edification in oneness and love; the forgiveness of our sins through Christ's atoning blood; fellowship with His saints and with Himself; exceeding great and precious promises; and the sweet assurance that, when life and its labors, its joys and its sorrows are presently ended, our disembodied and glorified spirits will ascend into His immediate and blissful presence, and that in the morning of the resurrection our bod-

ies will be changed into the incorruptible and immortal likeness of the glorified body of our dear Redeemer, and so we shall forever be with the Lord, where there shall be no more sin, or curse or pain or sorrow or death, but where the Lamb shall feed us, and lead us unto living fountains of waters, and God shall wipe away all tears from our eyes. O, what wonderful things the Lord has done for us, and how we ought to desire to show our loving thankfulness to Him for His amazing and unmerited mercies! How little we have ever done to manifest our gratitude to Him! While, to be sure, we can never profit Him, still, by His Spirit and grace in our hearts, we may please Him by obedience to His holy commandments and submission to His righteous dispensations. As His children, we glorify Him, that is, we show forth His glory, by giving to Him the supreme love and adoration of our hearts and lives, and by giving and manifesting to others the love and kindness that we have for ourselves and that we desire them, under the same circumstances, to manifest toward us. We imitate God, our Father, and Christ, our Elder Brother, by giving to others instead of receiving from them, by giving freely and self-denyingly to others, especially to our brethren, and sisters, who are in need, our thought, our time, our sympathy, our love, our strength, our labor, our money, our earthly goods, and even our earthly lives if we do as Jesus and His prophets and apostles did. This is noble and heroic, angelic, heavenly, Christ-like, and divine. The lowest of human beings and animals are always receiving but never giving; but the highest give far more than they receive. Selfishness is earthly; unselfishness is heavenly. The poor widow who cast two mites (about half a cent) into the treasury of the temple, parted with all her living, and thus gave more than the rich, who contributed of their abundance without any real self-denial. The poor church of Philippi was the only one that helped the Apostle Paul fight the battle with poverty, hunger, cold, and suffering. The most of the Lord's people are

afflicted and poor, but they can give some little needed service to others, and, moved by the Spirit of grace, they can give to others their love, their sympathy, and their prayers, and words of heavenly wisdom and consolation. It is easier for a camel to go through the eye of a needle than for a rich man, who trusts in his riches, and cares nothing for others, to enter into the kingdom of God. We brought nothing into this world, and it is certain we can carry nothing out. Having food and raiment, we should therewith be content. And the Apostle Paul, by the Divine Spirit, "charges those who are rich in this world that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." And Christ says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. Ye cannot serve God and Mammon." And at the Judgment Day, no adult but those who have ministered lovingly and humbly to Him in His needy and suffering people will be on His right hand, and will be welcomed into heaven.

"Get all you can, and keep all you get," is the motto of the world dead in trespasses and sins. "It is more blessed to give than to receive," is the motto of the Kingdom of God. "To receive, is to be superficially and momentarily *happy*; to give, is to be inwardly and abidingly *blessed*." It is a divine and everlasting truth that it is far more blessed to give than to receive. If these precious words of the Lord Jesus were in the hearts and lives of all human beings, the darkness of this world would be transformed into the brightness of heaven.

S. H.

BROTHERLY LOVE.

Brotherly love! What a sweet, precious phrase to those whose rude nature has been tempered by a feeling sense of this blessed principle, whose very hearts have been set aflame with the gentle touch of divine love and fellowship with God and with them who are begotten of Him! And in harmony with this gift of divine love, our Saviour enjoined upon His disciples to love one another as He had loved them. John xiii, 34; xv, 12, 17, "Let love be without dissimulation." Rom. xv, 9. Dissimulation is the act of dissembling, a hiding under false appearance, false pretension, hypocrisy. How necessary that we be free from all these negatives, that our love be genuine, brotherly, and that it may continue. Heb. xiii. 1. If this precious kindred feeling, called brotherly love, has once existed in our hearts, it will continue if we *let* it continue; but it seems to me that God's dear children are liable to so act towards one another as to hinder or dampen the ardor of that love, and so become alienated and finally drift apart in their feelings, and begin to conjure up many things in their imaginations that are not real. The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; from which some, having swerved, have turned aside unto vain jangling; desiring to be teachers of the law, understanding neither what they say nor whereof they affirm. I Tim., i. 5, 6, 7. Thus the commandment of our Saviour is summed up in a few words, as much as to say, This is all there is of it—"Love is the fulfilling of the law."

Brotherly love is a heavenly endowment. It begins with the heavenly birth, and is the cause of all the peace, harmony and fellowship of the saints; it is the chain that binds, and the only principle that holds them together as a family, and prompts their allegiance to Christ and His sacred cause on earth; and it is a principle that is as imperishable as the soul in which it dwells. Brotherly love is the prod-

nect of the love of God, shed abroad in the heart by the Holy Ghost. (Rom. v. 5.) and we should not lose sight of the fact that it is not the product of nature — not a mere natural fondness for those of our kind. And this being the case, it is vain presumption that we are the children of God, and that we love God, if we have not love one for another. 1 John iv, 20, 21 and v, 1. The teaching of this Apostle is, that those who are born of God love one another, and that those who truly love one another are born of God; and he gives brotherly love as positive evidence that we have passed from death unto life. 1 John iv, 14.

Now, dear Brethren, if, after all our Christian profession, formal worship and connection with the church of Christ as members of His mystical body, we are yet found to be hateful and hating one another, living in malice and envy, (Tit. iii. 3), we have either apostatized from our renewed spiritual state, or else we have made a false profession. Which is it? Oh! I cannot believe that God's children ever hate one another with such malicious, malignant hatred as is sometimes manifested by persons professing the Christian faith. Nor is it reasonable to me that God's dear children can long persist in a course of unkindness, coldness, and indifference toward each other. No; it seems to me that they would be compelled by the indwelling love of God in their hearts to relent and make all possible reparation and strive earnestly and honestly to heal the wounds they have inflicted, and then to "increase more and more" in the exercise of unfeigned love. 1 Thess. iv, 10.

And may I say in conclusion that even natural love and affection often bears the test of unkind and even cruel treatment from the hands of its object; yes, it is so, that women have proved the genuineness of their love for their drunken, cruel husbands, lived on and outlived the storms or trouble and sorrow, and even suffered the pangs of hunger, lack of clothing and shelter, and all manner of privation consequent upon the wicked conduct of their so-

called husbands, and still love and pity and pray for them. Men have likewise demonstrated the strength and ardor of their love for their bosom companion while little or nothing was returned by the wife to sustain and perpetrate that devotion. Children have clung to their improvident parents with an undying, loving devotion, and stood ready to defend their honor, and resent every allusion to the disgraceful conduct of their parents; and why? Because they were their own parents, and they loved them.

Now, all these things being true, what nobler signs and developments should declare the love and unity of the dear children of God, who are declared by the holy apostle of the Gentiles to be one body and of one divine parentage, all the children of God by faith in Christ Jesus! Can they feel indifferent about each other's welfare, and so neglect one another that they would seem to bear no relation at all? It does seem unreasonable. And remember, we are not to "love in word and in tongue, but in *deed* and in *truth*."

Are we indeed brethren in Christ? This is the highest and noblest relation that we can ever sustain to each other, and if it does exist now it will exist forever. Brethren, do you reckon we will love one another in heaven? We will, surely, if we love one another now.

J. E. W. H.

MY TRIP TO TENNESSEE AND GEORGIA.

Parting with my family at my father's in Collinsville, Texas, they going home 120 miles to Young County, I took the Texas and Pacific train for Texarkana, thence on the Iron Mountain Road to Memphis, and then on the Louisville and Nashville R. R. to Milan, Tennessee. Along this line I preached at New Hope near Milan, next at Huntington; then at Hollow Rock; then at Burns, and in Nashville at College Street Primitive Baptist church house, fifth

Sunday and at night. I enjoyed sweet liberty on Sunday at 11 o'clock. Next I went to Petersburg, Tennessee, and on to Fountain Creek Association, where I preached five times; thence back to Catalpha church, being conveyed by dear brother Henry Brown, who showed me most tender kindness. During the week following the Fountain Creek Association which was held on first Sunday in September, I preached at Catalpha, Mt. Olive, Concord, Buckeye. At the last place I preached three times, and saw Elder Archie Brown baptize eight. During the entire meeting which had been going on four days before I arrived, nine were received into the church. From here we all went to the Elk River Association, which is a very large body.

Here I preached three times and met many brethren and sisters and dear ministers. From Fayetteville near here I went to Alanta, Georgia, accompanied part of the way by Elders Harper, Woodfin, and Willis. I preached three times in Atlanta and then went to the Echeconnee Association near Zebulon, Georgia, embracing the third Sunday in September. Here I preached twice and went home with Elder Wilde C. Cleveland, who lives at Culloden, Ga. This dear man of God opened his heart and hospitality and received me as a poor stranger, and he and his people did show me most tender kindness from which I felt to be humbled and tried to thank God that He had sent me among so kind and loving people. When I got to his place I had begun to feel like a poor cast off stranger on account of some peculiarities that occurred just before this. It has always been my way when distant strangers come to my home church, or Association, to be sure to try to make them feel at home, or tell them at once why I can not. It was almost a universal thing on my entire trip that this kindness was shown, even more at times than any one could expect.

From Elder Cleveland's country I went to Macon, thence to Southern Georgia—to Moultrie in Elder Hanks' and Barwick's country. At Moultrie I

preached three days and it was a lovely and precious meeting. Elder Hanks was with me here, and Elder T. J. Head came in the last day. From here to Hartfield and Pelham and preached at both places. Thence to Thomasville, where I went and stayed all night with a brother Wertz. Next day I failed to get to Mt. Carmel but took dinner with John I. Parker in Thomasville, who is a son of the noted and lamented Elder Cador Parker, formerly of Alabama, but who died in east Texas where he performed his last ministerial labors. Many of the Alabamians and Texans well remember Elder Cador Parker. While he was sound on the doctrine, yet he was always looking about for the little lambs on the outside of the fold, and some times held several days' meeting which had a great tendency to revive the church and gather in members. I think it good to have such meetings yet.

Next I preached at Boston, then to Harmony church, of which Elder A. V. Simms is pastor, but I failed to meet him, but found his praise in all the churches as an humble, affable, able, and consecrated minister of Jesus. Next at Pavo, Elder Barwick's home, met him and his dear wife at their lovely home. Elder Barwick is so humble and gentle that no one could fail to love him, so it seemed to me. My heart went out in tender sympathy for them as I learned of the loss of a dear daughter not long before. May Heaven's choicest blessings ever rest upon them. At pleasant Home and Doerun churches I was granted liberty to speak with freedom.

From Doerun, in company with Elder T. J. Head, I went to the Pulaski Association, travelling about 100 miles. Preached here three times, and back to Vienna, Elder McDonald's home, in the Missionary Baptist church house, on Sunday night—making three times that I preached the first Sunday in October. Monday morning I ran to Cordele, thence to Americus, thence to Buena Vista, where I preached that night in a Missionary Baptist church house with good liberty. Then next to Mt. Pisgah, then to Mt.

Nebo, then to Philippi, where I again met Elder Hanks, then on to Harmony Association where I preached the introductory sermon from the text: "On all hills that shall be digged with the mattock, there shall not come forth the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle." Isa. vii. 25. Also on Sunday from the text: "How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, then follow him." Here I enjoyed sweet liberty and ease of mind and peace of conscience.

This last text had been on my mind for several weeks, but I could not feel right to take it up till I got here. Here I hope the Lord showed me why I had come to Georgia. It was here also that I met Elder H. Bussey of Columbus, Ga., who picked me up in his arms and showed me that fellow-feeling of love and appreciation that can never be erased from my mind. Unexpected to me, he asked the congregation for a special contribution for me, and the people at once responded with a very unusual and large contribution which was made as a present to my lovely wife at home. Let me thank God and then Elder Bussey and the kind brethren and sisters of the Harmony Association. I went home with Elder Bussey; preached at Phoenix City at night and next day in Columbus at Elder Bussey's church, and at night at Griffin; next day and night at Enon and Concord which closed my tour. I started Wednesday to be at my appointments at the regular meeting at Fort Worth, Texas, and to be with the Primitive Baptist general council that meets with Fort Worth church Oct. 21, which I will report for to the next MESSENGER.

Part of my tour I was sick and afflicted with rheumatic pains in my joints, so that I felt sure it was best not to have extended my tour.

During the tour in Georgia I met the following Elders: D. M. Matthews of Atlanta, Walden, two Almonds, Arrington, Childs, Cleveland, O'neal, A. B. Whatley, Caldwell, Antony, S. T. Bentley, (whose

home I visited and who in many ways showed kindness to a poor stranger, and is one of the most highly respected misisters in Georgia.) Woodall, Head, Tucker, Barwick, Alexander, Porter, Riner, Jennings, Hanks, two Phillippi's, Gardner, McDonald, (who showed good hospitality at the Pulaski Association, and showed much brotherly kindness to me). Everett, Evers, Pipkins, Stallings, Bullard, Murray, Parker. Besides these, there are no doubt several that I can not at this moment recall. God bless them all; and may He continue to help them fight the good fight of faith till we all meet in peace and rest at the Lord's right hand.

J. H. F.

FORT WORTH COUNCIL.

Our Council Meeting at Fort Worth, Texas, commencing October 21, 1902, was composed of representatives from Louisiana, Arkansas, Oklahoma, Ohio, New Mexico, and Texas. Six Associations in Texas were represented, and there are six others who stand in line with them.

While some of our brethren may fail to receive one or two expressions in their findings, yet their explanations and modifications are such as every true Old Baptist will be pleased with.

It was a glorious sight to see so many Old Baptists together, and with such loving sympathy and agreement. As they told of their feelings of poverty and need of daily Spiritual Help, and of their willingness to bear with brethren who differ from them, and as they expressed their love for the great doctrine of God's Sovereignty and eternal Supremacy, and of their belief in clean church discipline, and of human accountability, I could not find it in my heart to set up a bar of fellowship against them.

It is because they have been non-fellowshipped by others in Texas, that it was thought good to meet and

set forth exactly what they believed. I hope that better days are before us.

J. H. F.

REMARKS.

The Bonham Council, representing the Texas Primitive Baptists who oppose the doctrine of the absolute predestination of all things, was held at Bonham, Texas, June 19th and 20th, 1902, and its Findings were published in the *Baptist Trumpet*, of Bonham, Texas, of June 26, 1902, and may be had, in pamphlet form, of Eld. J. G. Webb, Bonham, Texas, at five cents a copy, or fifty cents a dozen. The Fort Worth Council, representing the Texas Primitive Baptists who advocate the doctrine of the absolute predestination of all things, was held at Fort Worth, Texas, October 21st, 22nd, and 23rd, 1902, and its Findings were published in *The Advocate of Truth*, of Tidwell, Texas, of November 1, 1902, and may be had, in pamphlet form, of Eld. J. R. Hardy, of Tidwell, Texas, at five cents a copy, or fifty cents a dozen. The Findings of both Councils are too long for publication in THE GOSPEL MESSENGER.

As a Primitive Baptist not carried away by either faction, and believing, as I hope, all the teachings of the Scriptures on the subjects of predestination and what is called "conditional time salvation," and carefully reading and comparing the two Findings, I can sincerely say that, while in each of these Findings there seem to me to be some inconsiderate, inconsistent, extreme, and unscriptural expressions, I am satisfied that, between the main body of brethren on the two sides, the contention is not such a difference of doctrine as to justify either side non-fellowshipping the other, but is chiefly a strife of words arising from a misunderstanding of each other in consequence of the use of the same words in different senses. I believe that both sides are Primitive Baptists, and that the preaching of most of the ministers of both sides would be received and fellowshipped by the great majority of the Primitive Baptists of the United States. These differences of expression

have always existed among our people, and now exist among them, in almost every section of our country, but they have never been made a test of fellowship until less than ten years ago, and that was in Texas, the largest State in the Union, and a noble State in many respects, but a State in which there are many great extremes (as I was told by its citizens on my preaching tour there in 1893 and 1894). We can condemn expressions made by our brethren without non-fellowshipping them. Extremes beget extremes. An extreme on one side causes an extreme on the other. Abandon extremes, prayerfully and humbly search and believe all the Scriptures, return to the doctrine and language of the Scriptures, and our dear brethren in Texas, as well as elsewhere, would see alike and would be united and edified in love, and peace and prosperity would abound in Zion.

I am glad to say that the Bonham Council affirms God's foreknowledge of all events, His predestination of all things needful to the salvation of His people from sin, the special atonement of Christ for the sins of all his elect, the passiveness of the sinner in regeneration, and the activity and happiness of the saints in obeying the commandments of God; and they condemn Arminianism, Anti-nomianism, and Non-Resurrectionism. And I am glad to say that the Fort Worth Council affirms that God is not the author or the approver of sin; that all human beings are under law to God, and are accountable to Him and justly punishable for their sins; that all Christian obedience is the fruit of the Spirit and love of God in our hearts, and is unto the glory of God in Christ Jesus by us, and that with such sacrifices God is well pleased, and that in His loving service we are blessed with His loving smiles, but that He faithfully chastises us for our disobedience until we learn obedience by the things which we suffer, and that we are not neutral or passive in our Christian obedience, like stones or lifeless machines, but that we are ever active in turning to the Lord in repentance and supplication and in all our work of faith and labor of

love in the worship of God, and that the instructions and exhortation of the gospel are used by the Lord to lead and direct and save His people from disobedience and its consequences, and that we should maintain good works and thereby adorn the doctrine of God our Saviour, and glorify Him in our bodies and in our spirits which are His; and that all our unbelief and disobedience arise from Satan and our sinful flesh, and are not pleasing to God; and that we are all sinners and come short more or less of compliance with any of God's laws, so that even our best services are unprofitable to Him, and our salvation is all of grace; and they condemn Two-Seedism and Non-Resurrectionism, and the setting up of bars of fellowship on account of different views in regard to Predestination, and on account of holding or not holding to Associations. The differences between the Findings of the two Councils seem to me to be more in expression than in reality; and if these two bodies of Primitive Baptists loved each other as brethren in Christ, I believe that they would forbear with each other, and that there would be no division between them.

O, that the Lord would hasten such a blessed result in His own best time. (Isa. lx.22; Psalm cxxii.6-9; John xvii 20-21; 1 Cor. i.10)

S. H.

A MEETING OF DAYS.

We have just held a meeting of days since I arrived home from the Fort Worth Council, and I found my home people very anxious for meeting; and as one joined at the close of Sunday meeting, we decided to go on with the meeting, which we continued until Wednesday night. Baptized one Monday and one Wednesday. We thank the dear Lord for His outpouring of blessings upon us. We aim to commence a three days' meeting again next week. Our congregations were large.

J. H. F.

QUESTIONS AND ANSWERS.

1. Q. Was the crucifixion of Christ, which was a great crime, more positively predestinated than was the fall or transgression of Adam? Is there any more harm in the predestination of one sin than another?

A. It can never be said too often, in reply to such questions, that God is essentially, infinitely, and eternally holy in His nature, His purposes, His law, His gospel, and in all His works, and that He perfectly hates sin in every form and every being, and has not the slightest fellowship for it, but forbids, threatens, resents, and punishes it, and holds every one of His intelligent creatures to a strict accountability for his or her sins, and this fact will be perfectly seen by all His creatures, whether angels or men, in the last great and awful Day of Judgment, when the righteous will be welcomed to heaven and the wicked will be sent to hell—it does not matter, in the slightest degree, so far as this great truth is concerned, whether the wicked disbelieve in God and in a Final and Eternal Judgment and in an Everlasting Heaven and Hell or not. God has a perfect foreknowledge of all events, whether righteous or wicked, and a purpose in regard to all of them; but while His purpose in regard to holiness is to work it efficiently in the hearts of elect angels and men, His purpose in regard to sin is, as repeatedly declared in the Scriptures and as believed by the great majority of predestinarians in former ages and at present, to suffer and overrule it for His own glory and the good of His people. He just as certainly foreknew that Adam would sin as that Christ would be crucified—there would have been no need of the crucifixion of Christ for the salvation of His people if Adam and his posterity had not sinned; but the Most Holy Creator and Governor of the universe positively forbade Adam to eat of the fruit of the tree of the knowledge of good and evil, and in the Ten Commandments forbade the enemies of Christ to murder him or any other man, and He did not tempt or influence, much

less compel them to do these horrible crimes, but He justly held them to the strictest accountability for these wicked deeds. The righteousness of God can not be at all impugned in either foreknowing or in suffering His creatures, of their own unforced wills, to sin, or in punishing them for their voluntary and inexcusable sins; and every wicked mouth will be stopped before His Final and Terrible Judgment-Bar (Rom. iii. 4-19).

2. Q. In Ephesians i. 11, what are the "all things which God works after the counsel of His own will," and in what sense does He so work them?

A. "All things concerning the salvation of His elect," as the context plainly shows, and as Matthew Henry explains. "All things except sin," as John Gill explains. The phrase "all things" occurs 209 times in the Scriptures; and in 20 of these passages (such as 1st Cor. ix. 22; x. 33; xiii. 7; 1st Tim. vi. 13, 17; 1st John ii. 10, 27) it is perfectly certain that the phrase "all things" means not all things universally, but all things of a special character. In Eph. i. 10, in the same sentence as the text and in the verse preceding the text, the phrase "all things" undoubtedly means all the elect people of God, who are finally to be gathered together in one in Christ, their Elect Head. Cruden's Complete Concordance and all the latest and best unabridged English dictionaries, say that the word "all" is sometimes used, both in popular and scriptural language, to mean not the whole, but a greater part, as in Exod. ix. 6; Matt. iii. 5; xxi. 26, &c. If the phrase "all things" in Eph. i. 11 means every event that takes place, both righteous and sinful, then by saying that God works them after the counsel of His will, the Apostle Paul means that, so far as sinful acts are concerned, God gives His creatures the ability and opportunity to perform them, and controls and overrules them for His own glory and the good of His people. But the evident meaning of the Apostle, as shown by the whole chapter, is that God works all spiritual and heavenly things, all the

New Covenant graces, gifts, and exercises for His glory, and the salvation of His elect.

3. Q. In Rom. viii.28 does the phrase "all things" mean both good and evil—"We know that all things work together for good to them that love God, to them who are the called according to His purpose?"

A. It means, as the Apostle Paul explains in the same chapter, all "the sufferings of this present time" (18th verse), such as "tribulation, distress, persecution, famine, nakedness, peril, and sword," "in all which things we are more than conquerors through Him that loved us" (35th and 37th verses). Or, as the same Apostle declares in 2nd Cor. iv.17,18—"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." We are perfectly assured by the Holy Spirit in our hearts that any explanation of God's Holy Word tending to encourage sin is awfully erroneous; and though, on account of our sins, the Holy Spirit can bring into our hearts deep sorrow, repentance, humiliation, watchfulness, and prayerfulness against sin, and the forgiveness of others for their trespasses against us, yet the Apostle Paul does not seem to be at all dwelling upon such a subject in this connection, but upon the great *sufferings* which the children of God endure from the sins of others, and he comforts them with the blessed assurance that all these trials are permitted and overruled by their Heavenly Father for their spiritual good.

4. Q. Is it right for brethren to meet together to study and talk about the Scriptures, and would "Conversation Meetings" be a proper name for such gatherings?

A. Such meetings, under the direction and blessing of the Spirit of God, would be heavenly and precious; and "Conversation Meetings" would be a good, humble name to apply to them. It is good for those

who fear the Lord to speak often one to another. The Lord harkens and hears them, and a book of remembrance is written before Him for those who fear the Lord and think upon His name. And they shall be His in the day when He makes up His jewels, and He will spare them as a man spareth his own son that serveth him (Mal. iii. 15-18.) The members of the heavenly family should delight to meet often together to think and talk about their Divine Father and Saviour and about the pure and wise and loving words that He has had His Prophets and Apostles write to them for their instruction, direction, exhortation, admonition, and consolation.

5. Q. What is a scriptural evangelist, and why are Matthew, Mark, Luke, and John called evangelists?

A. The word evangelist means a bringer of good tidings—a preacher of the gospel of Christ. From Acts viii. 5-13, 26-40 compared with Acts xxi. 8, and from Eph. iv. 11, and 1 Tim. 1. 3, 4 compared with 2 Tim. iv. 5, it would seem that evangelists, in the apostolic age, were travelling preachers, who either preached the gospel first in a place, or who visited churches to confirm and establish them in the truth. Since the times of the Apostles, the name of evangelist has been applied to Matthew, Mark, Luke, and John, because they were the author of the first inspired biographies of Christ—written under the guidance of the Holy Ghost, of the first authentic and detailed accounts of the life, teachings, miracles, offerings, death, resurrection, and ascension of the Lord Jesus Christ, the most important and glorious tidings ever proclaimed to any poor sinner.

6. Q. What difference was there between Christ's sending out His disciples to preach before and after His resurrection?

A. Before His resurrection He sent them only to the Jews (Matt. x. 5, 6). but after His resurrection He sent them to both Gentiles and Jews, to "all nations," "into all the world," to "preach His gospel to every creature," (Matt. xxviii. 19; Mark xvi. 15;

Luke xxiv. 47; Acts 1. 8). After His disciples had been with Him during His earthly ministry, and had seen Him after His resurrection, and had been especially baptized with the Holy Ghost on the Day of Pentecost, and were assured of His perpetual presence with them to the end of the world, they were divinely qualified to go into all the world, wherever His Spirit directed them and His Providence opened the way for them, to preach fully His blessed, holy, and everlasting gospel. While the Scriptures do not inform us that the original twelve (counting Matthias in the place of Judas Iscariot) went personally beyond the bounds of Palestine, they do tell us that Paul and Barnabas and Silas and Mark and Luke and Timothy went, on their preaching tours, over a great part of the Roman Empire; but the whole territory of that Empire was less than half as large as the present area of the United States. Primitive Baptist ministers have travelled and preached not only over a great part of the United States, but also in Canada; and hundreds of ministers believing as we do, live and travel and preach the gospel of Jesus Christ in the British Isles and in Australia. Modern Money-Based, Man-Directed Missions, which originated with the Roman Catholics, have made scarcely the slightest impression upon the religious superstitions of the heathen nations of the world. Why the Lord has not yet had His true ministers go into all parts of the world to preach His gospel, we do not know, just as we do not know why so few people in so called Christendom believe the pure and eternal scriptural truth preached by the true ministers of Christ.

7. Q. Is there any precept or example in the Bible that will justify a gospel minister in calling on any part of any audience to come to him for an interest in his prayers? If any one should do this, would he not seem to regard himself and mean that others should regard him as a sort of *mediator* between the people and the Lord?

A. "Mourners' Benches" were invented by mod-

ern Arminians at the close of the eighteenth century; they were unknown before that time; there is, of course, not a single precept or example of them in the Bible. They certainly imply that the person who invites other persons to come to him for him to pray for them, regards himself and wishes others to regard him, as a *mediator* between them and the Lord; whereas there is but one Mediator between God and man, and that is the Lord Jesus Christ, who is the great and only High Priest of all spiritual Israel, and who makes all His people kings and priests unto God. In the Scriptures the true children of God, even inspired Apostles, although loving and trying to pray for others, yet instead of being so pharisaical and presumptuous as to ask others to let them pray for them, do just the opposite—feeling to be ignorant and weak and sinful, they ask the brethren to pray for themselves. The Bible and Primitive Baptist doctrine that “salvation is of the Lord” is utterly inconsistent with the recently and humanly invented machinery of the “Mourners’ Bench.” “The Lord” Himself “is nigh unto all that call upon Him in truth” (Psalm cxlv.18). “The High and Holy One that inhabiteth eternity dwells with him that is of a contrite and humble spirit” (Isa. lvii.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 loving kindness of the Lord.” Psalm cvii.8,43.

THE TWO PAIRS OF FETTERS.

“In 1799 a fierce war raged between the English and Tippoo Sahib, the Sultan of Mysore. On one occasion several English officers were taken prisoners

and treated with great severity. Among them was Sir David Baird (born in Scotland in 1757 and died in 1829). One day a Hindoo officer brought in fetters to put upon each of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness. A gray-haired officer said to the native official, 'You do not think of putting chains upon that wounded man!' 'There are just as many pairs of fetters as there are captives,' was the answer, 'and every pair must be worn!' 'Then,' said the noble officer, '*put two pairs on me; I will wear his as well as my own.*' This was done. Strange to say, Baird lived to regain his freedom—lived to take that city; but his noble friend died in prison. Up to his death he wore two pairs of fetters! But what if he had worn the fetters of all in the prison? What if, instead of being a captive himself, he had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die for them, that they might go free, and free forever!

Friend, such a thing has been done. 'There is one God, and one Mediator between God and men, the man Christ Jesus who gave Himself a ransom for sinners.' 'Christ died for our sins according to the Scriptures.' 'Our Saviour, Jesus Christ, *gave Himself* for us, that He might *redeem* us from all iniquity.'"
S. H.

FEW RELIGIOUS PERIODICALS ARE SELF-SUPPORTING.

Of the hundreds of the religious periodicals published in the United States it seems that very few are self supporting. It is stated that of the large number of religious papers published among the Northern Methodists, who have three million members, only two or three pay the expenses of their

publication; the remainder, like the most of papers published by other denominations, have to be supported either by voluntary contributions or by inserting a large number of well-paying advertisements. Of the fifteen periodicals published among the one hundred and fifty thousand Primitive Baptists in the United States (one paper for every ten thousand members), I do not suppose that more than one or two have a circulation of as much as five thousand, and it is probable that the most of them have a circulation of less than twenty-five hundred, and perhaps one-fifth of their entire circulation is given, without charge, to poor and afflicted members, many of whom get no other preaching but what they find in these periodicals; of the few advertisements they publish, nearly all are gratuitous, and are inserted for the benefit of the advertisers and the subscribers; and as to the voluntary contributions to aid in paying the expenses of the publications, I do not suppose they ever come near averaging a hundred dollars a year for each periodical. When to these facts is added the additional fact that hundreds of subscribers are careless and wait months, and some even years before paying the small amount of their subscription, and some then get the postmaster to write the editor that his paper is "Refused and lies dead in this office," and when the editor writes them a kind letter, and begs them to send them what they owe him they never answer the letter, it will be seen that the business of publishing periodicals among our people is, financially, one of the most unprofitable in the world. After a year of hard work, the most of our editors have probably made but a very scanty support for themselves and those dependent upon them. Our oldest and highest-priced paper publishes, in every number, the "Contributions" made for its support. All our papers generally need such contributions, or else an extension of their circulation, and more punctual payment of subscriptions. The land is flooded with worldly and ungodly litera-

ture; cannot Primitive Baptists and their friends help our toiling and struggling editors to publish and disseminate the pure spiritual, healing, refreshing, and eternal truth of God?

S. H.

CLOSE OF VOLUME xxiv.

With the present number closes the twenty-fourth volume of THE GOSPEL MESSENGER.

The Lord has most mercifully spared the editor and the most of the subscribers to see the end of another year, and we are thus brought under additional obligation to Him for His great and undeserved goodness. Drought has visited much of our country; and yet the crops have been, as a general thing, much better than we expected. Sickness has invaded many of our homes; and, while some dear ones have been removed to another state of existence, we remain on this side of the grave and an unknown eternity. In some sections of the United States there have been unbecoming and distressing contentions and divisions among our people; but the great majority of our brethren are at peace. O that it would please the Lord to bless all His dear people with light and love and peace and prosperity—to make them more thankful and humble and watchful and prayerful and forgiving and forbearing and loving and Christ-like, so that the light of the church may shine in the world, and so that men seeing the good works of the children of God may glorify their Father who is in heaven.

S. H.

NOTICE

The supply of "Order and Disorder" is exhausted; hence I have no more books for sale.

G. W. STEWART.

Cramer, Ala.

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 him." Rev. xiv. 13.

DAVID CLARK.

After a long and useful life, as a sheaf ready for harvest, full of years and good fruits of the Spirit of the blessed Master, waiting the death summons to call his happy Spirit home from the throes of death to a world of endless bliss to rest in the sunlight of God's holy presence forever, David Clark has been gathered into the heavenly garner.

David Clark, son of James and Jane Clark, was born in North Carolina, Aug. 18, 1821; was married the first time to Margaret E. Ramsour the 5th, of Febuary, 1847; she died May, 1857.

He was then married to Miss N. E. House Jan. 6, 1859, by Elder S. Harris. To the first marriage were born three sons and one daughter; all preceded him to the grave. To the second marriage were born three sons and one daughter, all living. Brother and sister Clark lived happily together to the day of his death, which occurred after a brief and severe illness Aug. 25, 1902. Brother Clark lived for many years an orderly member of the old School Presbyterians, but he became dissatisfied with his former church connections and came to the Primitive Baptist church at Shiloh and was joyfully received into their fellowship and baptized by the writer of this notice in March, 1889, where he lived in sweet fellowship with the entire membership until his departure, living an humble, devoted, and consecrated life, filling his seat promptly when not Provisionally hindered. He manifested great love and concern for the welfare of the church, his dear companion, sister Clark and their only devoted daughter, sister Lena, who also came to the church at Shiloh soon after her father joined where they live and mourn the loss of the dear husband and father who was so pure, kind gentle, tender, and loving to the ripe old age of 81 years and one week, though he suffered for nearly five days beyond the pow-

er to describe. He gently, with a placid smile upon his face, fell asleep in Jesus Aug. 25, 1902, with such strong and bright evidence of his acceptance in glory that we mourn not as those who have no hope.

His neighbors came far and near to administer to his wants and see the last of their dear friend, brother, and neighbor whom they loved and respected, for they all felt that each one had lost a kind and useful neighbor, a special friend, and brother who so lived before all men that every one was his friend and had not an enemy. The church has lost one of her most beloved members, sister Clark a kind and devoted husband, and the children one of the most indulgent and loving fathers, who was ever ready and willing to supply their every earthly want. May the blessed Lord bless his beaeaved widow who had long been a devoted Baptist and his dear children and help them to be reconciled to this sad event, and emulate the many noble virtues and examples left them by this loved one by his long and useful life and undying devotion to them and the noble cause he so dearly loved, and bring all the dear children into His kingdom to fill the now vacant seat, is our prayer.

A. B. MORRIS

Lafayette Springs, Miss.

MRS SARAH M. GRADY

After many days of pain and affliction, and patient waiting for her Lord, Sister Grady peacefully passed from a world of sorrow and sadness to a state of rest and blessedness on Sept. 28, 1902.

There are many proofs that she was born of God; for she manifested a pure love for Him and for His humble and faithful children. She joined the church of Christ at Mt. Pisgah, Chambers County, Ala., and was baptized by Elder V. D. Whatley in April, 1865; and in June following was married to John D. Grady, now deceased. She lived a consistant member of Mt. Pisgah church where the writer has been a member for twenty-two years, and can testify to her faithfulness in the cause of Christ.

She leaves three sons and one daughter, one sister,

and other relatives and many friends and brethren and sisters in Christ, to battle with the conflicts, heartaches, sorrows, and many distresses, against which she bravely stood until the end. She was laid to rest in the Mt. Pisgah cemetery after an appropriate discourse by one of her dear friends, Elder W. R. Avery.

Her maiden name was Rates. She was born in April 16, 1846. May the Lord resign the children and relatives and all of us to this our loss. J. T. Satterwhite.

MISS A. E. SMITH

Miss Annie Elizabeth Smith, youngest daughter of M. W. and S. J. Smith, was born June 4th, 1885; died Sept. 2nd, 1902: age 17 years and three months, lacking two days. Though not a member of the church she left bright evidence of a sweet hope in Christ Jesus. She expressed a desire, on her death bed, to be baptized and told our two youngest brothers to be good boys and said for us not to grieve after her.

She was sick only six days and on the morning of the last day (Sept. 2) took congestion and died that evening a few minutes after 5 o'clock. She leaves a father, mother, two sisters and five brothers to grieve after her. We did all that could possibly be done for her;—all that the family, relatives, and friends with the assistance and advice of a good physician, could do.

Burial services were conducted at the grave yard by Elder A. B. Morris. Written by her Sister.

GOLIE ALLEN

[A Memoriae of Sister Golie Allen, who died May 16, 1895, aged 14 Years, Seven months and Two Days. Written in Loving Remembrance by her Pastor, Elder Geo. F. Clark.]

Allow me to relate one of the saddest, yet most beautiful, deaths I ever witnessed. On the 16 inst, at 5 a. m., Sister Golie, daughter of John T. and Emily S. Allen, departed this life to reap the joys of a more glorious one above. She was born in Lowndes County, Ga,

two and one-half miles north of Naylor, October 14th, 1880, and moved to Berrien County, near Lenox, with her parents about five years ago. She professed faith in Christ and joined the Lakeview Baptist church on Sunday November the 12th, 1893, and was buried with Him in baptism the second Sunday in the following December, this unworthy scribe officiating. Since I first knew her, especially after uniting with the church, she lived a most devoted Christian. She was devoted to the service of God's house, and whenever worship day came and she was not present, I as her humble pastor, knew that something serious was the matter. It was her custom after preaching service, though of tender years, to meet me by the time I left the pulpit and greet me with a cheerful smile and word of encouragement, which always strengthened me in my work in the Master's vineyard. She was intensely interested in the Master's work in the salvation of souls and never tired of talking of things pertaining to the Kingdom. She was steadfast in the faith and adorned the profession she had made by living a faithful Christian seven days in the week.

She was suddenly taken very sick on the second Sunday instant with typhoid dysentery and suffered intense agony until she passed away, four days afterward. Amid the intense suffering she endured her cheerful disposition never forsook her. She seemed to realize from the first that her sickness was unto death. Sunday evening she informed the family of her predilections and, after a short talk about her future happiness, quietly sang the sweet old hymn, "Children of the Heavenly King." Monday she told me nothing could be done to prolong her stay in this world and she desired nothing but our prayer, which she seemed to enjoy very much.

Tuesday she reiterated the same sentiment. She spoke of dying with a cheerful smile and seemed to realize that for her it was great gain; when asked if she was better, she would shake her head and say, "I soon will be." She stated that the only thing she should desire to stay here for was to work for the Master. Another striking remark was: "The Lord's arm is strong and long." When near the end she asked me to "meet her in glory!" I replied; "I expect to do so, by the help

of God " I then asked her if she felt perfectly ready and she said she did. But she seemed to dread the cup of death, and when the time came for her to drink that cup she exclaimed: "Father, let this cup pass!" Last of all, suffering intensely, she turned her eyes heavenward and they seemed to dance with delight and joy, and as they anchored into a steadfast look, she exclaimed: "Oh, how pretty it is!" She then departed with a sweet smile upon her face.

Reader, this is no fancy stretch of the imagination: it is the solemn truth, and I place it on record for your benefit and pray God that you may profit by it. In conclusion let me say, I never saw a clearer illustration of the two-fold nature of the Christian—while the body was racking with excruciating pain the inner nature appeared to be intensely happy.

Her loving pastor,
GEORGE E. CLARK.

Elder Sylvester Hassell—

By request I send you obituary notices of Deacon Ganaway Durden, and Brother J. R. Chanler.

We extend our heart felt sympathies to the dear bereaved families, as also to the church, having also lost by death her loving and faithful pastor (Elder M. D. Hurst) who was also a member there and died in January, last, and whose obituary appeared in the Gospel Messenger.

JOHN H. HURST.

DEACON GANAWAY DURDEN.

Deacon Ganaway Durden was born in Walton County, Ga. April 6th 1826, and died April 21, 1902, aged 76 years and 15 days. He united with the Primitive Baptist church in 1871 and was ordained deacon in 1893, and filled that place with honor and satisfaction till the day of his death, performing his duties faithfully in the different relations of life. And, while we, the church at Mt. Paron, of which he died a member, offer our heartfelt sympathy and prayer to God in behalf of the bereaved sister and family, we are also sad at the thought of having his counsel no more, but desire to bow in humble submission to God's will and dealings with us. He was first married to Miss Mahala Towler, to whom were born five sons and two daughters, four sons and one daughter still living. His second marriage was to Mrs. Brazil, who yet survives him. He was laid to rest in the Durden family cemetery, amidst many sorrowing friends there to await the resurrection morning to arise and ever be with Jesus and the redeemed as we confidently believe. Funeral services were

conducted by Elder J. R. Chanler, and some remarks were made by Elder N. B. Hardy to the comfort of those present.

JOHN N. HURST.

J. R. CHANDLER

J. R. Chandler was born in Walton County, Ga., Oct. 17th, 1826, and died near Monroe, Walton County, at his home Feb. 18, 1902, aged 75 years and 4 months. He was first united in marriage with Miss May F. Tuck, to whom were born six children, and in the year 1865 or '66 she died; and in Feb. '67 was united in marriage to Mrs. Caroline Chochram, and to them were born six children also, and all twelve children yet living except one, and the wife still living. He united with the church when young, and lived a useful and exemplary life as husband, as father, and disciple of Jesus. He was charitable and kind to the needy, often speaking words of comfort and filling his place at church. At the time of his death his membership was and had been for a number of years with the Primitive Baptist church at Mt. Paron Walton County, Ga. The church feels sensibly his loss, as also does his loving and bereaved family. He was buried at Sardis church, many weeping friends being present. Funeral services were conducted by Elder N. B. Hardy, after which he was laid to rest to await the resurrection of the dead.

JOHN N. HURST.

EXTRACTS

Luling, Texas, Sept. 1st, 1902

For some time I have had an impression of mind to write a short article for publication in some one of our religious periodicals. I am taking and reading several of them—The Baptist Trumpet of Texas, the Apostolic—Primitive Baptist of Tennessee, The Primitive Monitor of Indiana, and The Gospel Messenger of North Carolina. All these papers in the main I regard as being doctrinally sound, especially on the doctrine of predestination about which so much is being said and written. The Gospel Messenger came in yesterday, and I have just finished reading it (the September number) and I must say that I have read it with unusual interest. My attention was attracted to the heading of the first article printed in capital letters. "Brotherly forbearance and the belief of all the teachings of the Scriptures would produce peace among our people." Surely Brother Hassell is a conservative man, a peace-loving man, an earnest contender for the faith as it was once delivered unto the saints, not wil-

ling to sacrifice any Bible principle or truth. I have been reading the Gospel Messenger for many years, and especially have I watched it closely since it fell into Brother Hassell's hands, and I feel that I can truthfully, with but very little exceptions, say that I endorse him upon all the issues of the present day among our people. I believe he is a safe man among our people, and I would to God that all the Baptists in the United States would follow his advice.

I have watched Brother Durand's writings for many years. I read his little work on the Book of Job many years ago, which I thought was a precious little book; and, in which he is an advocate of unlimited predestination, but he is not an offensive one. He always writes like a child of grace to me, and I feel that I love the man and have sweet fellowship for him. I read the correspondence that passed between him and Elder Oliphant. I thought I could see the loving Spirit of the Lord in the letters of both men. While, of course, I must confess that I was inclined to the position and views of Brother Oliphant, yet Brother Durand defended his position ably. Brother S. B. Luckett has a good piece in the September Messenger. I much appreciate all his writings; he is indeed an able writer and sound in the faith.

I must say I enjoyed reading Brother Hassell's short article under the heading of "Blessed are the peace makers." Speaking of the Lord's people in this he says, "Having the Spirit of Christ, they are willing to sacrifice their own feelings, and passions and prejudices and forms, and favorite expressions and worldly interests and even themselves—in fact everything else except truth and righteousness for the peace and prosperity of the church of God;" and this they are willing to do because they love the Lord and His people. Brother Henderson writes lovingly and interestingly to me. I regard him as a safe man among our people. Oh that our people would only but heed his good and wholesome advice as given in his article on the subject of Prayer! And I must say that I have greatly enjoyed Brother Fisher's article under the heading of "Elisha;" he writes ably, and I am glad we have such a man in Texas to represent us in the Gospel Messenger and the Apostolic Primitive Baptist. Besides these that I have mentioned there are many others that I regard as able, sound, conservative men, while we have some that are able and doctrinally sound, yet they are what I term extreme and not so safe to follow as the more conservative.

Brother Hassell, while writing this poor scribble, I have made up my mind to send it to you for publication, believing, as I do, that you are a brother indeed and can make perhaps as much allowance for the weakness of a brother as any man living. I am now old and may never be heard from any more; but feel now willing for it to be understood by our people in Texas and elsewhere that I most heartily endorse your position together with your advice to our people on the great question of Predestination, and I might add upon all the other issues among us. I believe that we stand together on the Association question. If I understand you, you hold that there is no scriptural authority for organized Associations, but, inasmuch as they exist among the Baptists that we believe to be the church of Jesus Christ, and inasmuch as we do not believe there was any evil intentioned in

the outset of their existence by our fathers who founded them, notwithstanding that evil has been the result in many places, we are willing and feel it our duty to bear with our brethren that belong to them and do not see just as we do. At least, this is the way I see it. I am opposed to making this matter a test of fellowship from either side of the question, as it would only bring division, strife and confusion, not only among the churches but in the neighborhoods and among friends, as has been clearly demonstrated in some places in Alabama and Texas. I am glad to know that some of the churches in Alabama have repealed their nonfellowship resolutions. I would be glad if they would do the same in Texas.

My church, the old San Marcos church, of which I have been a member from the beginning or since the year 1886, are all in peace doctrinally, and, with but very little exception, practically, have had as little trouble first and last as perhaps any church in Texas.

I hope that I am an advocate of peace upon gospel principles. I desire to hold sacred and to respect all the different classes of Scriptures, and allow them their proper place, and be governed by them in all things. Much is written upon the graces of "love, forbearance, mercy, and forgiveness;" let us especially keep all these classes of Scripture before us, and observe them.

In conclusion I will endorse the books written by Elders Bazemore and Stewart, and I would recommend these books to our people. Brother Hassell, I hope you will pray for the Baptists of Texas. We know that our God is a wonder-working God. He can bring order out of confusion. He is able to restore to His people the joys of His salvation.

Yours in Gospel Bonds,

J. M. BAKER.

SELECTIONS.

UNANSWERABLE OBJECTION TO THE MODERN SO-CALLED HIGHER CRITICISM OF THE BIBLE.

I tell you why I do not believe the "Higher Criticism."

1. Because its origin is wrong. Jean Astruc, of France, an immoral Jesuit (born in 1684, and died in 1766), was the father of it [in his book, published in 1753, called "Conjectures upon the Original Memoires of which it seems that Moses made use to compose the book of Genesis"].

2. Because of its advocates. I never knew a really godly man to support it.

3. Because of its influence. It is making infidels, emptying churches, and doing the Devil's work.

4. Because of its literary methods. The methods of the "higher critics" are the same methods that have been rejected by other branches of literary criticism. It was clearly proved by the "higher critics" that the city of Troy, in Homer's Iliad, had never

existed, and just then Schliemann unkindly went and uncovered the actual Troy. That was very unkind and thoughtless of Schliemann, after Professor Fish had gone to all the trouble of proving that Troy never existed. Researches and discoveries in Bible lands are constantly discrediting the conclusions of the "higher critics."

The "higher critics" seek to reconstruct history—not from the records, but from their own inner consciousness [or ignorant imaginations].

R. A. TORREY (of Chicago).

THOU SHALT NOT KILL

Exod. xx. 13.

"For all they that take up the sword shall perish with the sword". (Matt. xxvi. 52). "All things whatsoever ye would that men should do unto you, even so do ye also unto them." (Matt. vii. 12).

Kings and emperors and other heads of modern government are very much engaged in organizing, dressing, drilling, and preparing their people for murdering other people. One of these emperors has recently said that his soldiers should be prepared to kill their own fathers in obedience to his command. The hypnotized and stupified masses cried, "Hurrah!" He says that the gospel must be introduced into heathen countries with a fist of iron. They answer "Hurrah!" He said that his army must not take any prisoners in China, but kill all; and, instead of putting him in a lunatic asylum, they cried "Hurrah!" and set sail for China to execute his order.

LEO TOLSTOI.

A COUNTRY WITHOUT STRIKES OR PAUPERS.

New Zealand, a British Colony in the South Pacific Ocean, South of Australia, and consisting of several islands containing an area of about one hundred thousand square miles and a population of about seven hundred thousand, is one of the best governed countries in the world. Disputes between laborers and employees are settled in the courts, and work goes on as usual until such settlement. Injured workmen are cared for by their employers, and aged and infirm workmen are pensioned by the government. No strikes occur in New Zealand, and there are no paupers there.

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Elder B. H. Pierson has removed from Barnesville, Ga., to Graymont, Emanuel County Ga.,

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THEY ARE KIN.

The Relationship Between Catholics and Protestants, or
Every Child Favors Its Parents.

By John M. Morrow, Pastor of the Old School Baptist Church, at
Anson, Texas.

The price of this little book has been reduced from 25 to 10 cents. Several of God's ministers have said, "I wish every child of God on earth would read it." Any person who loves truth, after reading it thinks it is not worth what they paid for it, please return it to me with their objections and I will refund their money or stamps. Sent postpaid on receipt of 10 cents in money or postage stamps. Address Elder JOHN M. MORROW, Dowell, Fisher County, Texas.

J. W. Harrison

84 J 2
No. 1.

Vol. 25.

THE GOSPEL MESSENGER.

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JANUARY, 1903.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 25. WILLIAMSTON, N. C., JANUARY, 1903. NO. 1.

THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright—
Though strength should falter, and though heart should bleed,
Through Peace to Light.

I do not ask, O Lord! that Thou shouldst shed
Full radiance here;
Give but a ray of Peace, that I may tread
Without a fear.
I do not ask my cross to understand,
My way to see,—
Better in darkness just to feel Thy Hand
And follow Thee.
Joy is like restless day, but Peace Divine
Like quiet night.
Lead me, O Lord! till perfect day shall shine,
Through Peace to Light.

A. A. PROCTOR.

North Berwick, Maine, Aug. 11, 1902.

BELOVED ONES OF GOD:—It is very grateful to my spirit that there are readers of the GOSPEL MESSENGER to whom one can speak in all freedom upon those divine realities of the gospel of Christ in which we live and walk by the faith of the operation of God. I know that those who fear the Lord are in accord with me that our spiritual substance is all derived from and depends upon our Lord Jesus Christ.

Unless we are beneath His healing beams we are sickly indeed, we fade, droop, and die. But O, when the Son of Righteousness arises with healing in His wings, then we are blessed indeed. In this sin-cursed world the believer experiences many woes, and none are so blighting as the sin that dwelleth in us. But if Christ be seen by faith the glory of the Lord is shed forth with gracious efficacy upon us. No matter how dark through sin, temptation, and afflictions our lot may be, when our Redeemer appears, when once more the face of our Saviour we see, His mercy He sheds so abundantly upon us that the darkness of our guilt and unbelief passes away, and we walk once more in the light of His countenance, and hold on our way. I have to lament sometimes that I am so chilled, so cold, and hard. Ah, I know what it is to sigh "for a glance of heavenly day." It is Jesus makes this heavenly day. The knowledge that His sacred blood was spilt for us—O how this melts the heart! this causes rivers to run, and He warms our souls to grateful love and praise. As we are journeying to fairer worlds on high earth-born clouds, and nights also, of sin and unbelief so intervene, that often our Saviour I cannot see, and I go mourning without the Sun, till my heart is so exercised by the secret and gracious ministrations of the Holy Spirit that I cry—

"Let not my hopes be overcast
 With shadows of despair;
 Dart through my soul Thy quickening beam,
 And shine forever there.
 Impart a ray of heavenly light;
 Pure fervent love inspire;
 And may the Holy Spirit aid
 And fan the sacred fire.

I am tasting continually that things that are temporal are unsatisfying, but my heart is in unison with the Psalmist saying, "Thy testimonies also are my delight and my counsellors." (Psalms cxix.-24.) Oh I would have the words of the Lord as my near and dear friends, my inseparable companions.

I would receive their instructions, I would lean upon them in weariness, temptation, and trouble, and I would solace my soul with their strong consolation. I would bow in contriteness of heart beneath their reproof, yes, I would kiss the words of the Lord that smite me. Oh if any poor sinner needed abundance of grace to enable him to walk in humbleness of heart with God, I am that one. "Prone to wander, Lord I feel it, prone to leave the God I love."

O, my distrustful heart, so much unbelief lurks within me, I need the constant operation of the Lord's power in me that I may truly trust Him and cast myself and all my affairs into His hands. I find my earthly nature often manifesting its rebelliousness at my being kept in dependence upon the Lord. Ah, there is in my flesh that which lusts for independence, that would even be independent of God our Creator. (What! Independent of Him whom after the inward man I cling to, and would believe that He is my Redeemer and everlasting Friend?). O the villainy of the carnal mind! it would dethrone the High and Holy One and put Him beneath our feet. The carnal mind is enmity against God, and I prove, to my unrest and often to my grief, that such a carnal mind works in me. Such opposites are found in us—the old man and the new man, the flesh and the Spirit. Thanks be unto God who giveth us the victory through our Lord Jesus Christ! We have tasted the Love of Him who hath loved us and washed us from our sins in His own blood. This love of Christ has brought us poor, perishing sinners forgiveness of all our transgressions. We have been enabled to believe that Jesus' blood has cleansed away all the pollutions of sin, and His righteousness presents us justified, beautiful, and glorious in the eyes of our Heavenly Father. O what a standing to be holy and without blame before Him in love (Ephes i. 4)! Thus we shall see Him face to face, we shall be like Him, we shall in His image shine, clothed in His immortal beauty to the praise of the glory of God's grace. O blessed hope! For

this we are apprehended of Christ Jesus, and our quickened souls reach forth to attain this infinitely glorious destiny. (Phil. iii. 8-16).

“Oh send me down a draught of love,
Or take me hence to drink above.
Here Marah's water fills my cup,
But there all griefs are swallowed up.
Love here is scarce a faint desire,
But there the sparks a flaming fire.
Joy here are drops that passing flee,
But there an overflowing sea,

FRED W. KEENE.

Lexington, New York, Nov. 24.

Elder Sylvester Hassell:

DEAR BROTHER IN A PRECIOUS HOPE: I appreciate The Messenger and wish you success financially and spiritually. I should be glad to help you could I; but the Heavenly Father knows all our needs, and will supply them all just as He in His own way and own time orders. Sometimes I don't like to wait, but all I can do can't change the purpose of an unchangeable God, and strange as it seems, I am glad of it. Except the Lord build the house and except the Lord keep the city the watchmen could as well sleep. It is by Him and in Him, and so we are Oh! so safe that nothing can harm us, and all is well. Oh what a blessed hope! let all that is of the earth earthy in me keep silent, and the life I hope I have in Christ Jesus Our Lord feel a sacred nearness in communion with things not of this world but of that eternity to which we are all hastening. How small and vain this world seems to a sin-tried child of grace, how poor and unsatisfactory! Still I desire (with the Apostle) to run with patience the race set before me, always looking to Jesus, our precious Saviour, the One altogether lovely. After ten years' membership in the Old School Baptist church at Lexington, I still wonder why I was found, and why I was

given a hope that, if a true hope, never ends but lasts through all eternity? Why was I given ears to hear His voice, a heart to love a dear Saviour, a hatred of sin, and so tired of vanity and worldly pleasure? Why all this change? Truly I seem to my dull understanding very much changed. Is it because I am a new creature that old things have lost their charm and all is new? Sometimes it all seems like some beautiful dream, and I am in fear I shall awake and find it all a delusion. No not all; for I can't forget the wormwood and the gall—that terrible time before I was settled and grounded on that rock, Christ Jesus, and had strength given me to say, Get thee behind me, Satan. I have a hope that all the powers of the adversary can't destroy, and I hope, weak as I am, I can say, He leadeth me.

Your sister in the love that is in Christ Jesus Our Lord,

EMMA STOCKING.

THE GREAT COMMISSION—CONTINUED.

BY S. B. LUCKETT.

It has been said that if the twelve Apostles did not fulfill the Commission at the Pentecostal meeting in Jerusalem, there is no evidence that they ever obeyed the command at all. The Bible says they preached to people out of every nation under heaven, and Paul says the gospel was preached to every creature which is under heaven, that their sound went into all the earth and these terms agree precisely with what they were told to do. They spent their lives, so far as the Scriptures tell us, in their own native land without trying to go abroad, and drop out of the Divine history, approved by their loving Master. They furnished no precedent for modern missions, their course being totally destitute of the intemperate zeal and fanaticism that bewitch the people of to day. As to Paul's missionary journeys, they were the outgrowth of a separate and distinct command. From the time of his conversion

Paul was chosen to bear the Lord's name "before the Gentiles and kings and the children of Israel." His first journey which was a mere incident, took place twelve years after the disciples preached at Pentecost, and the second twenty years after, when he said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." This does not sound like modern missionary enterprises. His object was to strengthen and confirm the churches and to persuade them to continue in the faith and grace of God, notwithstanding the tribulations that might come. These Apostles were not commissioned or supported by societies. They were sent forth by the direction of the Holy Spirit, and that too where the fields were white, whether it were individuals as Lydia and the penitent jailer, or where the Lord had "much people in the city," as at Corinth. Phillip went on a sure mission to the eunuch as did Peter to Cornelius and the Lord visited the Gentiles by the disciples, "to take out of them a people for His name."

And this is the great controlling principle of gospel missions. Paul loved to talk of the "door" being opened unto him of the Lord; a "door of faith" to the Gentiles; a "door of utterance" to himself, and when that door was "great" and "effectual," he tarried long as at Ephesus. When the Holy Spirit forbade his preaching in Asia he passed it by, and when the same Spirit suffered him not to go into Bithynia, as he attempted to do, he changed his course. When the man of Macedonia prayed him in a night vision, saying, "Come over and help us," he knew God had called him "to preach the gospel to them." Paul's history shows that it is the Lord who directs the true missionaries in the way and not some human society. It is God who makes the fields white and the vineyards purple, and who crowns His servant with the success that is in harmony with His sovereign will, and these truths are made as impregnable as the heavens above, by the concluding words concerning Paul's work—"As many as were ordained to eternal life believed." This short sentence not only measures Paul's success but limits his power! It points out the subordinate place occupied by God's ministers in the plan of salvation. They make disciples, it is true, by teaching, but only of those made capable of being

taught by God's quickening power. It is His prerogative to do this whether men live in civilized or heathen lands, and He will not give His glory to another. The sower goes forth to sow the golden grain. Some of it falls by the wayside, some in stony places, and some among thorns, but other some falls on good ground and it brings forth from thirty to a hundred fold. The lesson is that some one with mighty implement had anticipated the sower's work and mellowed the soil of one of these places and made it "good" while the rest were unprepared and no amount of seed could change its condition. And so it was that Stephen, and Peter, and Paul encountered mockers and resisters of truth and left them untouched by its hallowed influence. It is made clear then as the sun at noon-day that missionary societies introduced for the avowed purpose of saving immortal souls are an astonishing departure from the divine pattern. They proceed upon the theory of being able to save many who would be lost if they do not go to their rescue, but they are 1800 years too late. They should have been with Jesus on the blood-stained mountain, or not take from Him now the glory of His work. But they bore no part in that tragic scene. "Who is this," asks the gospel prophet, "that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength?" And the reply is, "I that speak in righteousness, mighty to save." Again he questions, "Wherefore art Thou red in Thine apparel, and Thy garments like Him that treadeth in the winefat?" And again the answer, "I have trodden the winepress alone, and of the people there were none with Me. And I looked and there was none to help, and I wondered that there were none to uphold, therefore Mine own arm brought salvation."

He Himself bore out sins on the tree. The Lord laid them upon Him by reason of the covenant agreement. He bore our griefs, carried our sorrows, was wounded for our transgressions and bruised for our iniquities, and by His stripes alone we are healed. The disciples, in fulfilling the commission, declared there was no other name under heaven given among men whereby we must be saved, but Jesus of Nazareth. The multitude of the saved are called His "purchased possession;" they are

“bought with a price,” and that price was the blood drawn from His veins.

The army of the saved stood before His dying sight, and He “saw of the travail of His soul and was satisfied.” His blood cleanseth from all sin, and by it he obtained eternal redemption and forever perfected them that are sanctified, when through the eternal Spirit He offered himself without spot to God. In this amazing Sacrifice He gave all: He parted with His glory and His reputation! He gave all His riches, so that He had not where to lay His head, and then suffered the ignominious death of the cross, that His people should be blameless in the last great day. So it was said, “Rejoice greatly, O daughter of Zion! Shout O daughter of Jerusalem! behold thy King cometh unto thee; He is just and having salvation.”

With these great truths, confirmed in the Bible a thousand times over, is it not passing strange that so many refuse to believe them? Is it not strange that wise and prudent men, men of sincerity and honor, believe that Jesus' great work will after all have been in vain unless we poor atoms of humanity—ourselves perishing as the dust—bring sinners to the Saviour! But Jesus says, “Of the people there was none to help.” He sent neither men nor angels: He commissioned no societies to save the unsaved. “They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels.” “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.”

It is the disbelief of these cardinal truths that lies at the foundation of all societies organized to make Christ's work effectual. When on earth the world knew Him not. It knows Him not yet, as the only Saviour, so meek and lowly, so devoid of show was His character. Societies formed in His name to day have not these heavenly traits. Their high-sounding titles of Reverends and Doctors, Presidents, Directors and Life-members; their claim of authority to send men to preach: to say where they shall go; how long and in what way they shall labor, and what their salaries shall be, seem to be as worldly and unscriptural as idolatry itself, and yet modern “churches” turn away from God's revealed truth to these delusions, and their burning desire is to place vast sums of money at their disposal.

and they blush not in publishing to the world that so much money means a corresponding number of men and women gained for heaven. Under the influence of alluring literature and captivating devices, the world makes a generous response. The much-coveted money flows from a thousand sources, from the proceeds of "Missionary hens" and "quilts" and "festivals," and from the pennies gathered from artless children all over the land to the princely donations and dying legacies of the rich. A sentiment has been created that is almost universal and irresistible. It spares neither age nor sex, class, station or condition. Children and youth and the gray-headed, the illiterate and the learned, the servant and the mistress, the men of every calling, whether professor or profane or secret scoffer—all are in some way made tributary to this universal and colossal taxing of the people, that the activity and special influence of all may be employed. Foreign Missionary Societies are instituted for different ages and sexes. Young women, whom Paul taught to be devoted to their own husbands and children, and to be "KEEPERS AT HOME," turn from domestic duties to prepare and manage entertainments in the interest of mission funds. The inflow of money from all these avenues finds its way to the great parent Society, and it is safe to say that a thousand million dollars, twice-told, have been collected in this land of "glistening spires and pinnacles adorned" to be expended in crossing and re-crossing the seas, and in paying thousands and thousands of salaries to men and women who seek the fascinating employment of going abroad at the call of such a popular movement. And it may be said that in the shadow of these "glistening spires," there may be heard appeals from the distressed, while all around them are men and women as ignorant of the true God and the consolations of religion as any that dwell in far-off heathen lands.

Nor can it be supposed from a Bible standpoint, that heaven will have one more of the redeemed than would have been the case had Mission Boards never existed. The song in heaven will be, "Unto Him that loved us, and washed us from our sins in His own blood, be glory and dominion forever and ever."

(To be Continued.)

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. Those who prefer to do so, can hand or send remittances to Elder Henderson.

“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 XXV.

The present is the first number of the twenty-fifth volume of THE GOSPEL MESSENGER.

Unless the Lord Jesus Christ comes again in bodily presence to the world during the year 1903, millions of persons who are living at its beginning will have passed into eternity before its close. His Second Bodily Coming to the world is far more certain than the death of any human being now alive. He came first to suffer and to redeem; and His next coming will be to raise the dead and judge the world. So far as His Second Bodily coming to the world is concerned, it does not in the slightest degree matter whether any person on earth believes it or not. He Himself implies that few will believe it (Math. xxiv. 36-51; xxv; Luke, xviii. 8); but He will surely come just the same at a most unexpected time, and in the clouds of heaven in flaming fire with His mighty angels, (2 Thess. i. 7-10), and every eye shall see Him, and all kindreds of the earth shall wail because of him, (Rev. 1. 7), and the sight will be so dreadful, with blackened sun and blood red moon and falling stars

and vanishing heavens and roaring oceans and moving mountains and islands, that the great and wealthy and mighty and proud and wicked of the earth shall beg for annihilation, crying to the mountains and rocks, "Fall upon us and hide us from the face of Him that sitteth on the throne, and from the Lamb, for the great day of His wrath is come, and who shall be able to stand?" Malachi, iv.; Rev. vi. 12-17. Only eight human beings believed that God would do as He said, in sending the flood of water upon the ungodly world; and only a small number now believe that He will do as He says, in deluging the world with fire at the last day. Any infidel periodicals denying this most certain and solemn truth (and the world abounds with them) should not come into my house to dishonor God and to corrupt my family.

"Seeing then," says the Apostle Peter (2 Pet. iii. 11-13), "that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall meet with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." "Surely, I come quickly," says Christ. "Even so, come, Lord Jesus," responds the heart of the true and humble believer (Rev. xxii. 20). O that all the editors and contributors and readers of THE GOSPEL MESSENGER, and all the dear people of God in the world might live this year as evermore in His immediate and holy presence, and as though Christ might come any moment, either by His angels to take our disembodied and purified spirits into heavenly rest, or, in His own glorified body, to raise the sleeping bodies of His saints and to change theirs and ours into the likeness of His own glorious body, and to gather us with Himself in the Paradise of God, forever above the reach of sin and sorrow, sickness and infirmity, pain and death! If all the children of

God thus could live, selfishness and worldliness, pride and covetousness, envy and jealousy, strife and confusion, bitterness and division would cease among them, and peace and prosperity would prevail in the Zion of our God, and every intelligent, informed, and honest mind would be convinced of the Messiahship and Divinity of Jesus, and of the pure and eternal truth of the Christian Religion. I would beseech all my dear brethren and sisters, by the mercies of God which are so great to them both naturally and spiritually, to present their bodies as living sacrifices, holy and acceptable unto God, which is their reasonable service, to be reverent and submissive and obedient and watchful and prayerful and chaste and sober and truthful and honest and kind and gentle and forbearing and forgiving and tender and sympathetic and hopeful and helpful and heavenly-minded and Christ-like, and while speaking the truth to speak it in love and humility, and to follow after the things which make for peace and things wherewith one may, not devour and consume, but edify another; and may the peace of God, which passeth all finite understanding, abide in your hearts forever.

S. H.

THE GOSPEL MESSENGER AND "THE ABSOLUTE PREDESTINATION OF ALL THINGS."

End of the Controversy in the Messenger.

While Elders Respass, Mitchell, Henderson, and myself, Editors of THE GOSPEL MESSENGER, have felt and said, with both tongue and pen, that the difference between the *most* of Primitive Baptists who reject and the *most* of those who receive the doctrine of "the absolute predestination of all things" is a difference more in expression than in reality, yet we ourselves have never favored or endorsed the phrase—"the absolute predestination of all things," and I will now state in a brief way our reasons:—

1st. Because the phrase is not in the Scriptures.

2d. Because it is not in any church Articles of Faith, and does not occur in uninspired literature before the year 1832.

3d. Because it totally ignores God—it does not say who did the predestination.

4th. Because it does not make the slightest distinction between holiness and sin, but lumps them all in together, and apparently charges both of them to the predestinator; although holiness and sin are infinitely different, according to the testimony of the Scriptures from beginning to end and the testimony of the Holy Spirit in the heart of every child of God.

5th. Because in the London and other Confessions of Faith which refer all things either causatively or permissively to the sovereignty of God, *the distinction between God's relation to holiness and sin is, to guard against misunderstanding, carefully given in the same sentence*, by the declaration that God is not the author or approver of sin, and that He does not offer any violence to the will of the creature, nor take away the liberty or contingency of second causes; and in other places of such Confession it is repeatedly declared, just as the Scriptures declare, that God permits, leaves, and gives over His creatures to sin without compelling them to do so.

6th. Because, although the first statement of this doctrine in 1832 and its last statement in 1902 were unusually and commendably moderate, many of its advocates have in the past and do now run it into the most unscriptural, God-dishonoring, and man-ruining extremes.

7th. Because the phrase is highly offensive to the most of our people and needs everlasting explanation and qualification to the great majority of Primitive Baptists, who understand it to confound God and Satan, holiness and sin, and therefore it should be abandoned by those who love God and holiness and their brethren more than they love a phrase devised or defended by any man or any set of men. The

noble self denying Apostle Paul says, "If meat make my brother to offend (or stumbles him or causes him to sin), I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. viii. 13). Paul was the most pointed writer on predestination in the Scriptures, and yet he never used the phrase—"the absolute predestination of all things," or "God's predestination in all things."

Predestination, like election, creation, redemption, regeneration, and resurrection, is a divine and infinite depth which no finite mind can fathom. It is God's business, and not ours; and the more we discuss it and try to explore and explain it, the more mysterious it grows, and the more confused and divided and embittered against one another we become. It does not occupy one two-thousandth part of the Scriptures, and yet some of us seem disposed to make almost everything of it, and want to be talking and writing and arguing about it always. Moses, the wise leader and lawgiver of Israel, says, "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." (Deut. xxix. 29). And the most reverent children of God are content to be wise *in* and seek not to be wise *above* what is written, but leave the great mysteries of Divine Revelation as the Holy Spirit has left them in the Inspired Scriptures, and remembering that love is the fulfilling of the law, and is far more important than eloquence or knowledge or even faith and hope, they long to love their holy and merciful Father in heaven with all the powers of their souls, and to love their brethren as they love themselves, and to bear and forbear with them as they feel that they, in their own imperfections, need to be borne and foreborne with.

With this article I desire to close the discussion of the subject of predestination in THE GOSPEL MESSENGER, because experience has demonstrated that such discussion is interminable, unprofitable, unwholesome, confusing, subverting, and dividing.

Brethren, let us think, talk, and write of what we know more about, of what we are more agreed upon, of what the Lord has done for us in our Christian experience, and of what He would have us to do in love towards Him and towards our fellow-men, especially towards the household of faith, the members of the mystical body of Christ with whom, if we are what we profess to be, we are to live in perfect love and peace during the never-ending ages of eternity.

S. H.

STATEMENT.

Elder Wilde C. Cleveland, of Culloden, Ga., writes me, in profound sorrow, that, when he cordially received Elder Fisher on his recent tour in Georgia, he did not know that Elder F. believed in the absolute predestination of all things, as he has since declared at the Council at Fort Worth, Texas; otherwise that he could not have so received him, as all his people know that he opposes that doctrine, not believing it to be taught in the Scriptures, and he adds: "I have withdrawn my communion from the doctrine of the predestination of all things, but not my fellowship from its advocates; for, gospelly, that were impossible. Fellowship is not a disciplinary question; it is the question of birth; and we all know that there is no provision made in heaven or earth for a child that is once born to become unborn; and when we once recognize fellowship, it is gospelly impossible to withdraw it, and therefore all these declarations of non-fellowship are fearfully wrong before the Lord. But we do have the God given right, and are commanded so to do, to withdraw our communion from all offences, whether of practice or doctrine. Now a little space as to the time salvation, and then I am done without any rejoinder. Paul said to a heathen captain, 'Sir, except these abide in the ship, ye can not be saved.' Does any Baptist think that Paul meant

that God would eternally save a man for staying in a ship, and eternally damn him for jumping overboard? "And they all escaped safe to land." They were saved from what? Hell? No, but from drowning." S. H.

REVIVAL OF FULLERISM.

Andrew Fuller, of England, (who was born in 1754 and died in 1815) has long been considered the standard of American New School Baptists. Mr. Fuller was the founder of Modern Baptist Missions in 1792. While he professed to believe more and more, the longer he lived, in salvation by sovereign grace, and said that all he ever did needed forgiveness, and it was declared by the preacher of his funeral that he died a penitent sinner at the foot of the cross, he, in affirming the power of the unrenewed will, went beyond the Arminianism of James Arminius, John Wesley, and Richard Watson, who declared that the unrenewed will and all the faculties of the unrenewed mind are dead in trespasses and sins. But the chief distinction of Mr. Fuller's theology is his contention that Christ made a general atonement for the sins of all the human race, but that the Holy Spirit makes a special and saving application of Christ's atonement only to the elect. His weak and inconsistent position is a contradiction of the truth (for millions of the human race had gone to torment before Christ died and He could not have atoned for them); and it is an impeachment of the wisdom, love, and justice of God—of His wisdom in providing a plan of salvation that failed of accomplishment in millions of instances; of His love, in making His Son suffer uselessly for the lost; and of His justice, in inflicting the penalty of the sins of the lost upon Christ, and then exacting the penalty again from those who are lost. I regret to learn that such an

erroneous and unscriptural system has appeared among a few Primitive Baptists in Georgia and in the Middle West, and I sincerely hope that it will be as short-lived as it is erroneous. S. H.

SAW YE HIM WHOM MY SOUL LOVETH?

Cant. iii. 3.

“O how I love Jesus, because He first loved me.” To feel this sentiment is to be happy. To *feel* it, I say, not simply to repeat the words. The love of Jesus is the foundation of all Christian obedience. “If ye love Me,” He said, “ye will keep My commandments.” The love of God, written in the hearts of His children, is the law of love and of liberty.

“’Tis love that binds, and love makes free,
And sets the soul at liberty.”

This love is holy, divine, and cannot be quenched; neither can it be kindled in the human heart by human agencies. It is “shed abroad in our hearts by the Holy Ghost, which is given unto us.” This love can not “be purchased with money.” “If a man would give all his substance for love, it would be utterly contemned.” It comes to its objects and remains with them forever and ever.

The Inquirer of the text is evidently one who has seen and loved, and still loves Him who is worthy of all the love, admiration, and devotion of the world, of men and of the angels in heaven; for He is Lord of all. He by whom all things were made, and is appointed heir of all things, has been revealed to man, and His great love wherewith He loved the churches has been manifested in giving Himself for it. No wonder then, that the church, to whom this love has been revealed, should love Him by whose blood she has been redeemed. And no marvel, when He has for a little season withdrawn Himself from her conscious presence, that she should go out in

quest of Him, and inquire of the watchmen if they have seen Him whom she so proudly loves. The watchmen are presumed to know who it is whom the church loves, for they are also of the body, and have seen Him, by faith, and felt the holy fire of His love upon the altar of their own hearts melting them to tears of joy and thanksgiving. They know what the holy spouse of the heavenly Master means by "Him whom my soul loveth."

Think, O watchmen! when did you see Him first? What said He then to thee, when He spake to thy burdened heart? "I will, be thou clean," and thy sins were departed.

Did you see Him later on, and hear His majestic voice, speaking again within thy soul the law of love, sweetly, meekly, lovingly commanding thy willing obedience? What did He say this time? "Go ye," and "as ye go, preach, saying, God absolutely predestinated all things whatsoever cometh to pass?" No; what then? "Repent ye, for the kingdom of heaven is at hand." And did the Master Himself preach the true gospel of His Kingdom? Yea; but whatever preaching He may have done on the doctrine of unlimited predestination is not recorded in the Scriptures.

When, O watchmen! have you seen Him last! He seems to have withdrawn Himself, and the church is crying for His return. She sleeps, but her heart waketh. She is in trouble; her mind is confused; the watchmen that go about the streets have wounded her; they have unveiled and exposed her to the world in her grief and sorrow. Cruel watchmen! Miserable comforters! May she soon go a little beyond you, watchmen, and find Him whom she loves, and may she hold Him and not let Him go until she has brought Him into her mother's house, and there may He tarry in the blessed peace and quietude of His lovely nature, while His loving spouse, with gentle tread, goes softly about the duties of the household, and warns her neighbors to stir not up nor awake Him till He please. Let Him sleep or wake,

and do what He pleases, just so He is present; that is enough; for "in His presence there is fullness of joy."

Have you seen Him? Clearly? or through a glass, darkly? O thou church and people of the living God! Are you out on the streets of Jerusalem, in search of the dearest and only safe and reliable Friend you have on earth or in heaven? The surest way to find Him now is the way you found Him at the first. You have been troubled and cast down, and felt to be in great need of the pardoning love and mercy of God; you prayed for that relief which you felt must come from God only. He arose to your relief, and your fears were quelled, and the darkness of your soul receded and the Sun of righteousness arose in your hearts. He has not changed since that joyful moment, nor has His power nor love grown weaker. "Ask, and it shall be given you." His ear is not heavy that it can not hear;" but our sins often separate between us and our God, causing Him to hide His face from us.

If we would see Him as we have seen Him, in His smiling mercy, love, and goodness, and bask again in the glowing light of His peaceful presence, let us put on, not the unfitting harness of human devices, not the doctrines and commandments of men, but the whole armor of God. Let us look for Him, not merely through a theological telescope, but with the light of experience and revelation afforded us, let us seek Him "after the due order" by doing what His laws demand, and His grace enables us to do.

The watchmen may *tell* us the truth about the eternal God and of His eternal and unchangeable will and purpose, but our relief and joy come in *feeling* the truth of the gospel, and the presence of its Author.

Watchmen, "If you see Him," you can talk to Him; and in your communion with Him, please tell Him that all who truly love Him, and who have long been under the oppression of darkness, and in the meshes of ungodly strife and confusion, are "sick of

love," sick for sorrow that the loving, peaceful, gentle, and soul-comforting presence of Jesus has been withdrawn. We long to hear the bidding voice say, "Return, return, O, Shulamitel!" for truly the company of two armies may now be seen in her.

May the blessing of God crown the coming new year, and furnish a record of peace upon Israel.

J. E. W. H.

A GOOD FIX.

"O, God, my heart is fixed." Ps. cviii. 1.

"O, happy day that fixed my choice,
On thee my Saviour and my God—
Well may this glowing heart rejoice,
And tell His glories all abroad."

Dear Reader, if thy heart is truly fixed, in the sense of the text, thy God hath fixed it. "The preparation of the heart in man, and the answer of the tongue is from the Lord," Prov. xvi. 1. To fix, in this sense, is to *prepare* the heart for the love, praise and service of God: hence David goes on to say, "I will sing and give praise, even with my glory." The world attaches much glory to men who are crowned with royal honor, who sway a regal sceptre; and kings are thus crowned, and yet are ignorant of any honor and glory superior to their own, are not prepared in heart to praise God. Their hearts are not fixed, like David's was, to sing and give praise with their glory. They glory in themselves, and praise not Him by whose providence their thrones are established and their honor sustained. But King David had a high and noble conception of the service of his royal honors.

But while David could and did praise God "for His goodness and wonderful works to the children of men," he was an exception to the rule among the crowned heads of that age. For although the Lord God of Israel prescribed their dutiæ, and what should be their character and the nature of their ruling over

His chosen nation, we find that through all the succession of kings, even from Saul to Herod, nearly all of them were culpable, and some of them very wicked and tyrannical. But God was pleased to fix the heart of David, and make him a truer type of the Messiah, who, as a loving brother reigns over His loved and loving spiritual subjects in Zion. The pure and loving heart of Jesus ever, even from everlasting, fixed upon the subjects of His everlasting Kingdom, and He subdues them by His love, and grace reigns through His righteousness unto eternal life; and they receive it as a sovereign gift through Him (Rom. v. 21; vi. 23). It is noteworthy that the Lord God of Israel, foreknowing that the Israelites would desire a king to rule over them, like the nations round about them, restricted them to His choice, and forbade the enthronement of a stranger; their king must be of their brethren—related to them by blood, and a direct descendent of Abraham; which fact points to the relation of Christ to His people in covenant, and that He is the elect Head of the church.

These fundamental truths underlie all the actual manifestations of the grace of God, and the actual vital relationship of Christ and His church, all the members of which were chosen in Him, and given Him in covenant when as yet there was some of them in actual existence. *Psa. cxxxiv. 15, 16.*

So David was chosen and anointed the Second King over Israel; and his "heart was fixed—prepared to render praise to God, and ascribe all praise and glory and honor to the King Supreme. The people asked for the first King—Saul, and in His divine wrath God gave them a man whose outward appearance, and natural strength and abilities were, no doubt to their liking; but the Shepherd boy was unthought of by them as a suitable successor to the throne, until the power of God was manifested in him by a miracle. No! David was not selected by the people. Jesus said, "You have not chosen Me." The unprepared heart of man has no room for Jesus.

The proud self-righteous soul is crowded with other guests, while He rests with the poor in a manger. But it seems almost useless to tell the busy, surging masses that Jesus is the only Saviour. They are not ready yet to be saved. Their hearts are not fixed—they will not come to Jesus that they might have life (John v. 40). Those whose hearts are prepared by the Holy Spirit to sing praise, and glory by God, their Saviour and their Sovereign King, are in a mighty good fix. They could not be in better shape to meet the trials and conflicts of this present world. Praise ye the Lord.

J. E. W. H.

CHURCH HISTORIES WANTED.

If any one has any copy of my Church History and is willing to sell it, please write and inform me, and state whether the binding is cloth or leather, and the condition of the book, and the price asked for it. When new, the book in cloth binding was sent by mail, postage prepaid, for Two Dollars; and in leather binding, for Two Dollars and Fifty Cents. Several copies are wanted.

S. H.

QUESTIONS AND ANSWERS.

1. Q. What does Christ mean when He says:—
 "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and read you"
 (Matt. vii. 6)?

A. That we are not to try to force the holy and precious, spiritual and experimental truths of the gospel upon those who are openly malicious and sensual—upon furious blasphemers and persecutors, represented by dogs, or upon those who are notoriously impure in their lives and conversations, repre-

sented by swine; for while such persons would not be benefited, we ourselves might suffer unnecessary reproach and injury from them. "Saints are not to be simpletons". We need divine grace to teach us when to speak, and when to be silent.

2. Q. Why were the Apostles set in the church first before the prophets (Cor. xii. 28; Eph. iv. 11)?

A. The Apostles were the highest officers in the church, knew Christ personally, were more fully endowed with His Spirit, and were personally and visibly commissioned by Him to preach His gospel to every creature. In the apostolic churches, prophets were the next highest officers; they were inspired teachers, interpreting the will of God in regard to the present and the future; Agabus is especially mentioned as one of the prophets in Acts xi. 27, 28 and xxi. 10, 11. After the recording of God's will by the Apostles in the New Testament, there was no more need of prophets in the Christian dispensation.

3. Q. What became of the first benevolent arrangement of the disciples by which they had all things in common?

A. This fact is mentioned in Acts, ii. 44, 45, and iv. 32. The Spirit of God, the Spirit of life and grace and faith and holiness and love was so abundantly poured out upon the church on and just after the Day of Pentecost that they all felt to be of one family indeed, and they loved God supremely, and they loved each other as they loved themselves, and they did unto other Christians as they would have them do to them, and even sold their property so far as was necessary, to supply the necessities of their poor and needy brethren and sisters, just as Christ and His Apostles were supported by a common fund, and as He had said, "Sell what ye have, and give alms" (Luke xii. 33), and as He also said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another". (John

xiii. 34, 35.); and as James says, "Faith, if it hath not works, is dead," (James ii. 15-17); and as John says, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth," (John, iii. 17, 18). The Apostolic church, after the descent of the Holy Ghost upon its members in such great fullness and power, was indeed a heaven on earth; it was a spiritual unit in faith and practice—an antepast of heavenly glory. But such lovely spirituality was not long to last. We read, in the sixth chapter of Acts, that worldly feelings and dissensions come in, and they have been too prevalent ever since that time. In the increasing love of money—a root of all kinds of evil—the church has become entirely too much like the world; and this corrupt and corrupting principle seems to be the main-spring of nearly all the activity of nearly all the great denominations of the world, and the leading cause of the wide-spread paralysis affecting Primitive Baptist churches.

4. Q. What is it for a sister to be "a servant of the church", as Paul calls Phebe (Rom. xvi. 1)?

A. From this verse and from the second, third, fourth, and twelfth verses of this chapter, it seems that Phebe, Aquila, Typhena, Typhosa, and Persis were female members of the church who either had considerable means or unusual zeal in the cause of Christ, or both means and zeal, and who lovingly aided the needy ministers and the poor and sick members of the church, like the devoted female disciples who had means and who followed Christ and His Apostles and ministered unto them of their substance (Luke, viii. 1-3—the word rendered "Him" in Luke viii. 3 is "them" in some good ancient manuscripts; of course Christ would share with His Apostles the food given to Himself). The original word "servant" in Rom. xvi. 1 is the word *diakonos* rendered "deacon" in Philip. i. 1, and 1 Tim. iii. 8, 12,

and it is the word from which our English word "deacon" is derived.

5. Q. What is meant by Paul when he says "Andronicus and Junia were in Christ before me" (Rom. xvi. 7)?

A. That they were born of the Spirit, and believed in Christ, and were thus manifested members of the mystical body of Christ, before he himself was. Paul does not say that they were *chosen in Christ* before he was (for all the true people of God were chosen in Christ before the foundation of the world); but he does say that they were *in Christ* before he was—that is, actually and experimentally.

6. Q. Why did the Apostles, after Christ's ascension, begin preaching at Jerusalem?

A. Because it was according to God's plan of redemption (Acts. xiii. 46; Rom. i. 16), and because Christ had commanded them to do so (Luke, xxiv. 47, 49; Acts. i. 4 8). It was eminently proper that the gospel of the risen, ascended, and glorified Redeemer should be preached *first* in the darkened and wicked city that had rejected and murdered Him.

7. Q. How was Paul debtor both to the Greeks and Barbarians, both to the wise and the unwise (Rom. i. 14)?

A. Because Christ had done so much for him in pitying and pardoning him in his blind and brutal persecution of His church, had lived and suffered and died and risen for him, and had regenerated him by His Spirit, and called him by His grace to preach His blessed gospel of salvation to God's people of all nations and all classes, he felt to be under a loving obligation and necessity to do so, even though, in obeying this heavenly commandment, he might suffer the loss of all natural blessings—liberty, property, comfort, and mortal life itself, as the dear Lord had done for him, though foreseeing him as His bitterest and most active enemy in human form.

8. Q. Who were the Barbarians?

A. All other nations but the Greeks were called Barbarians by the Greeks, as all other nations but

the Jews are called Gentiles, and all non-Christian or idolatrous nations are called Pagans and Heathens. By "Greeks and barbarians" are meant all nations; and by "the wise and the unwise" are meant all classes.

9. Q. Should either one of the following characters be received into the fellowship of a church?—A man, who has two living wives, but who claims to have received a hope in Christ since he married them; or a woman, who has two living husbands, but who can prove that her first husband was sent to prison for 99 years?

A. No; because both are living in direct violation of the commandment of Christ in Mark x.2-12 and Luke xvi.18. Only those persons who believe in Christ and obey Him should be either received or retained in a church of Christ.

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.

AN ANGEL OF MERCY.

At the close of the first bloody day of the battle of Fredericksburg, hundreds of the Union wounded men were left lying on the ground and on the road ascending Mary's Heights. All night and most of the next day the open space was swept by artillery from both the opposing lines, and no one ventured to the relief of the sufferers. All that time their agonized cries went up for 'Water! Water!' But there was no one to help them, and the roar of the guns mocked their distress. At length, however, one brave fellow behind the stone ramparts where the

Southern forces lay, gave way to his sympathy, and rose superior to his love for life. He was a sergeant in a South Carolina regiment, and his name was Richard Kirkland. In the afternoon he hurried to General Kershaw's headquarters, and, finding the commanding officer, said to him excitedly:—"General I can't stand this any longer. Those poor souls out there have been praying and crying all night and all day, and its more than I can bear. I ask your permission to go and give them water." "But, do you know," said the general, admiring the soldier's noble spirit, "do you know that as soon as you show yourself to the enemy you will be shot?" "Yes sir; I know it; but to carry a little comfort to those poor dying men, I'm willing to run the risk." The general hesitated for a moment, but finally said, with emotion:—"Kirkland, it's sending you to your death, but I cannot oppose such a motive. For the sake of it I hope God will protect you. Go!" Furnished with a supply of water, the brave sergeant immediately stepped over the wall, and applied himself to his work of Christ-like mercy. Wondering eyes looked on as he knelt by the nearest sufferer, and, tenderly raising his head, held the cooling cup to his parched lips. Before his first service of love was finished, every one in the union lines understood the meaning of the noble soldier in gray, and not a man fired a shot. He staid there on that terrible field an hour and a half, giving drink to the thirsty and dying, straightening their cramped and mangled limbs, pillowing their heads on their knapsacks, and spreading their army coats and blankets over them, as a mother would cover her suffering child; and all the while he was so engaged, until his gentle ministry was finished, the fusilade of death was hushed. So it is on life's battle-field. The cannonade of sin and wickedness is hushed and powerless before the fearless Christian soldier who dares to do right, even though his life hangs in the balance."

S. H.

CHANGES OF RESIDENCE.

Brother J. B. Spradley has removed from Birmingham, Ala., to Childersburg, Talladega Co., Ala.

Elder Morgan Brown has removed from Lifsey, Ga., to Griffin, Spalding Co., Ga.

THE RAMAH CHURCH COUNCIL.

The Conecuh River Association, composed of 19 churches and 743 members in South-East Alabama (Barbour, Crenshaw, Montgomery, and Pike Counties), at its 75th annual session with the church at Zion, Luverne, Crenshaw County, Ala., Oct. 11th, 12th, and 13th, 1902, dropped from its roll, without any labor with those churches, Baptist Rest, Ramah, and Mount Zion churches, on the only ground that they had recognized excluded members and factions, and they charged the whole cause of such recognition on Elder J. E. W. Henderson, and, at its same session, this Association retained on its roll three other churches who had done the same thing—that is, recognized excluded members. In the December (1902) number of THE GOSPEL MESSENGER, the three above-named churches called a council to be held at the church at Ramah, Pike County, Ala., Dec. 9th, and 10th, to investigate this matter, and assist in setting in order the things found wanting to the peace and harmony of the household of faith. The council met at the time and place appointed, and its proceedings are given below. Elder Henderson was baptized in 1863, and no charge has ever been brought against him by his own church, nor by any other church against the church of which he was a member. The chief contention in a nut-shell is this:—Elder Henderson maintains that belonging to or not belonging to an organized Association should not be made a test of fellowship (and in this all Bible Baptists in the world will agree with him); while the Conecuh River Association maintains that every church, to be in gospel order, must belong to an organized Association, thus non-fellowshipping all the apostolic churches and all other Baptist churches until A. D., 1649 and many of the

soundest and most orderly Primitive Baptist churches all over the United States to-day. Some members who had been excluded from some churches in the Conecuh River Association for nothing else but refusing to make Associations a test of fellowship were received or recognized, according to Elder Henderson's advice, by Baptist Rest, Ramah, and Mount Zion churches, but only after the latter churches had labored in vain with the churches that had excluded those members to induce the excluding churches to restore these unscripturally excluded members to their own fellowship. The above is my understanding of this matter.

S. H.

MINUTES OF THE COUNCIL:—

Pike County, Ala., Dec. 9th, 1902.

The church of Christ at Ramah met, and after preaching by Elder G. W. Stewart, of the Little Hope Association, had intermission for one hour after which the churches met in conference.—

1st. At the request of our pastor, Eld. C. C. W. Hardin, Elder T. J. Bazemore, of East Atlanta church (Ga.), was elected to serve as Moderator and Elder A. V. Simms, of the Ochlocknee Association, (Ga.), to serve as Clerk.

2nd. Invited visiting brethren and sisters to seats.

3rd. Called for references, and took up the reference of our October meeting, when in answer to the call for brethren and churches to investigate the trouble affecting the peace of our brotherhood, the following named brethren and Elders reported present: Elder J. T. Satterwhite, of the Beulah Association; Elder G. W. Stewart, of the Little Hope Association; Elder T. J. Bazemore, of East Atlanta church (Ga.); Elder Lee Hanks, of the Flint River Association, (Ga.); Elder A. V. Simms, of the Ochlocknee Association, (Ga.); Elder J. J. Byrd, of Pilgrims Rest church, Dale County, Ala., and Elder A. L. Ray, of the Choctawhatchee Association; and Deacons H. Tew, of Corinth church; S. T. Ellison and P. L. Parrish, of Piney Grove church; John Price and D. J. Tomberlin, of Pisgah church, Barbour County; J. J. Dean, Pilgrims Rest, Dale County; and T. M. Daniel, Bethlehem church, Montgomery County.

4th. On motion the church submitted the reference

to the above-named brethren as Councilmen; and on motion suspended conference temporarily.

The Council then organized by electing Elder T. J. Bazemore Moderator, and Elder A. V. Simms Clerk.

1st. Called for business and received documents from churches as follows: Mount Zion, Pleasant Grove, Pilgrims Rest, New Providence, Darien, Union, and Beulah. Also a statement in writing from Elder J. E. W. Henderson. From all those we find the following questions involved:

1st. Question. Has the Association the right to discipline the churches? Ans.—Our information is, that the church of Christ is the only disciplinary body recognized in the New Testament.

2nd Question. Is there any authority in the Bible for Associations? Ans.—Associations as general meetings of the brotherhood for the worship of God, for mutual comfort, edification and instruction are lawful and expedient; but not as advisory councils or disciplinary bodies.

3rd Question. Does belonging or not belonging to an Association impair the right or standing of a church of Christ? Ans.—Each local church has the sovereign right to become identified with such an Association or not, or if already identified with such Association she has the right to withdraw from it without thereby forfeiting or impairing any of her rights as a church of Christ.

4th Question. When brethren have Associations in what we conceive to be an objectionable form shall we refuse to fellowship them for that cause? Ans.—That love which by our Lord and Master is pointed out as the true sign and test of discipleship requires us everywhere to bear with each other in our differences of views touching the propriety and powers of Associations.

5th. Question: Have Associations the right to declare non-fellowship against the churches?

Ans. No!

6th. Question. What do the Scriptures teach with reference to the doctrine of Predestination?

Ans. In expressing or setting forth our views upon the subject of God's Predestination, we think that we should be careful to express ourselves in Bible language, leaving off all prefixes and suffixes; understanding as we do that the Bible plainly teaches that the people or

Church of God were predestinated to be conformed to the image of His Son, and to the adoption of children by Jesus Christ to Himself, and all things else necessary to the complete and eternal salvation of the Church of God. These are the points emphasized by our dear Saviour and His holy Apostles; and we believe that contention about the predestination of God beyond these points is unprofitable, vain, and subversive of the hearers. Therefore, whenever any member of the Church of Christ should presume to charge his sins to God's decrees, he should be dealt with for heresy as the Scriptures direct.

In view of the principles herein set forth as being in harmony with the teaching of the Scriptures, and upon the unchallenged evidence submitted to this Council, we find that Ramah, Mount Zion, and Baptist Rest churches, of Pike County, Ala., are churches of Jesus Christ, and in order; and are therefore entitled to the fellowship and esteem of all orderly churches.

We further believe that the identity of the church is in the ORDER, whether they be in the majority or minority: and the order is to be determined by steadfast continuance in the doctrine and practice of our blessed Saviour and His holy Apostles. And where these detachments of churches have contended for the order of God's house in faith and practice, and have been debarred church relation by the disorderly faction, we understand that it would be good order when said detachments are sufficiently strong that they continue their organizations as the church proper; and if not sufficiently strong to keep house, they may be received by sister churches on confession of faith.

Inasmuch as there has been a great and persistent effort on the part of some to destroy our beloved brother, Eld. J. E. W. Henderson, we want to say that, according to the evidence we have, he has not only been innocent of the charges preferred against him, but he has been very consistent, conservative, patient, and prudent in the severe ordeal through which he has had to pass for the truth's sake, as well as throughout his eventful, trying, useful, and devoted life. And we who know him so well, and have known him so long, do most cordially commend him as an upright and godly man, and as a sound, able, conservative, and consecrated minister of the gospel, and worthy of the confidence, fellowship,

sympathy, and love of the saints everywhere. And we want to say, also, that he has had the sympathy and support of a noble band of brethren and sisters who are associated with him.

With these, the foregoing suggestions, we wish it distinctly understood that we, the undersigned Councilmen, do not press our views as binding upon any church or churches; recognizing fully, as herein set forth, that the church, under the authority of the Holy Scriptures, is the only power on earth that can bind or loose; but we submit the different questions, the evidence and the verdict to the careful consideration of all who may be involved in the trouble.

Signed :

T. J. Bazemore,
A. V. Simms,
G. W. Stewart,
J. T. Satterwhite,
Lee Hanks,
J. J. Byrd,
A L. Ray,

J. P. Price,
D. J. Tomberlin,
P. L. Parrish,
Jas. J. Dean,
T. M. Daniel,
S. T. Ellison,
H. Tew.

December 10, 1902.

The church of Christ at Ramah resumed conference from yesterday, Eld. C. W. Hardin, pastor, being in the chair as Moderator.

1st. Called for report of Council of yesterday and read, received, and adopted said report by unanimous vote of the Council.

2nd. Appointed brethren J. W. Lawson, J. J. Jordan, and W. H. Wilkes as a committee to have published, in pamphlet form, the findings of Council as appears in these Minutes.

3rd. Agreed, on motion, to record the findings of Council and other documents on church book.

4th. Adjourned in order.

C. W. HARDIN, Moderator.

J. J. JORDAN, Clerk.

MY MOTIVES IN CONDUCTING THE GOSPEL MESSENGER.

I have earnestly labored, by, I hope, the grace of God, to conduct THE GOSPEL MESSENGER on a high, scriptural, unselfish, non-partisan, non-sectional plane, and I hope that I have endeavored, above all

other things, to glorify God and to benefit His dear people, to speak the truth in love, and to unite all the members of Christ's mystical body on the basis of pure, divine, and eternal truth. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." Isaiah xl. 6 8; 1 Peter i:24,25.

SYLVESTER HASSELL.

EXTRACTS

Jett, Ala., April 24, 1901.

Dear Brother Hassell:

Enclosed find postal order for \$2.00 in remittance for one year's subscription to The Messenger for myself and some-one who is not able to pay for it.

Truly the little book is a messenger of peace and love, and we all look forward to its arrival in our home with pleasure.

May God strengthen and direct you in your noble work is the earnest prayer of your sister,
(MRS.) J. CLANTON.

Melvorn, Ark., Sept. 28, 1902.

Elder Sylvester Hassell:

Enclosed you will please find money order for two dollars to pay for the good old Messenger for the years 1902 and 1903. I don't see how I can do without it. I do hold it in high esteem I find in some of the numbers one piece that is worth the price of the Messenger. I do hope that God will spare you for many long years to edit the Messenger, and Bros. Fisher and Henderson as associates.

I am as ever, in love,

A. PARRISH.

Galesburg, Ill., Sept. 4, 1902.

Elder S. Hassell:

Very Dear Brother in Christ:—We very much enjoy the able communications and editorials of the Gospel Messenger, its wise counsels, and loving and humble pleadings for peace among the people of God.

Yours in fellowship,

G. C. JORDAN.

Hampton, Fla., Sept. 11, 1902.

Dear Brother Hassell:

My husband and myself were baptized yesterday, and I can tell the truth and say that I was happy. It seemed that I could feel the power of the Almighty God while I was in the water, and wanted to shout aloud. I had to be baptized in a chair. I had not been wet in cold water in ten years before. A good many people thought that it would kill me. If it has hurt me I do not know it. I was able to sit up nearly all day, and I had not sat up that long in nearly a year before. I heard two sermons preached yesterday. Brother Dukes and Brother Johns both preached after baptism, and I was very much comforted. I received the Messenger the other night, and I never stopped until I read it through. You are the ablest man I ever read after, and I know that it must be the Spirit of God in you

Your little sister, I hope, in Jesus,

MAMIE MOORE.

This dear sister has been an invalid many years, and has been confined to her bed the most of the time. She has recently had the blessed opportunity of being baptized and hearing the gospel preached by two of the servants of God. Nearly all the preaching that she has had has been in *The Gospel Messenger*, and in books that I have sent her to read. S. H.

Valdosta, Ga., Aug. 27, 1902.

Elder Sylvester Hassell:

DEAR BROTHER IN CHRIST:—I enclose herewith one dollar to renew my subscription to the *Gospel Messenger* for one year.

Hoping that you may long be spared to continue advocating the principles of love and peace as you have been doing, I remain, as ever,

Your unworthy brother in hope,

J. B. RIVERS.

Forsyth, Ga., Sep. 15, 1902.

Elder Sylvester Hassell:

Please find enclosed one dollar for the subscription the ensuing year for our much loved *Gospel Messenger*. It is ever a welcome visitor. The truth, we believe, is so ably and sweetly written in each number. I am sure that we, as a denomination, are not thankful to our Master as we should be for your gift and others; if so, every dollar of the subscription would be paid for the Messenger. May God put it into our hearts to love the cause more, and to serve Him better. I pray God may sustain you through life and be with you in death.

Yours in hope of eternal life,

MRS. W. E. ZELLNER.

Saulsburg, Lawrence County, Miss., Aug. 23, 1902.

Dear Brother Hassell :

Enclosed you will find one dollar to pay for the dear old Messenger, for my time is out in Sept. I am still spared and enjoying very good health. I enjoy reading the Gospel Messenger very much. I get so much comfort from reading your paper I hope the good Lord will spare you many years for the comfort of the brethren and sisters.

Your unworthy brother if one at all

B. F. CONN.

Trough, Spartanburg County, S. C., Aug. 2, 1902.

Dear Brother Hassell :

Dear Brother:—The time has come for me to send you another dollar for the Messenger, with which I am well pleased. It does me good to read the able writings of my brethren, as we have no church near us. and we do not know where is the closest church to us. We came from Tennessee. There are eight Primitive Baptists in this town. We greatly desire to be where there is a church. We would be glad if our preaching brethren coming this way would stop with us. Brother Hassell, I like the way in which you conduct the Messenger. O! how glad I would be for the Primitive Baptists to be in peace with one another. Continue the Messenger to me

Your brother in hope of eternal life.

HENRY SEAY.

Leesville, Texas, Sept. 19, 1902.

Dear Brother Hassell :

As I want to send you a dollar to renew for the Gospel Messenger, I will say that I don't see how I can afford to do without it. It affords me a great deal of pleasure. It is the best paper I think I ever saw. I see so many good pieces from the dear children of God in it that give my soul joy. Brother Hassell, our little church is in peace, for which I hope I am thankful. Our preaching is peace by Jesus Christ. We have no extreme views among us. O, that was the way every where. It grieves me to hear of the trouble that is among the Baptists.

JAY MAHAN.

Wills Point, Texas, Sept. 26, 1902

Elder Hassell:

My Dear Brother:—Enclosed find money order for three dollars which place to my credit, for your valuable pamphlet, The Messenger, and please pardon me for my neglect to send it sooner. We certainly do appreciate its contents, and it seems that we can't do without it. May you long live to edit the Messenger.

Your Brother,

D. J. DOSSEY.

Verona, Marshall County, Tenn. Sept 30, 1902.

Elder S. Hassell:

Very Highly Esteemed Brother for the truth's sake:—I will now send you one dollar and a half, one for the Messenger for 1903—one-half for you to do as you think best. I see in the Oct. number of the Messenger that you are needing money to pay the expenses of the Messenger. I feel so sorry that every one don't send in their dues if they possibly can; for every one knows that it takes money to run the Messenger or any other paper. I could not enjoy reading the dear little Messenger, knowing that I was owing you for it and you were needing your money so much. I have been taking the Messenger for about 20 years, with the exception of two or three years when I could not see how I could spare the money for it, so I wrote for Bro. Respass to stop sending it until I could pay for it; but as soon as I could get the money, I sent again for it, and have been taking it ever since and want to take it while I live if I can pay for it, for I dearly love to read from the pen of so many dear brethren and sisters, besides yours and Brother Henderson's and Brother Fisher's dear writings, so ably contending for the truth as it is in Jesus. I pray God's blessings on you all. May your lives be spared long to go on as you have been doing, earnestly contending for the truth in peace, love, and harmony.

Dear readers of the Messenger, one and all, pray for poor unworthy me, who feels to be the least if indeed one of God's children at all.

Your unworthy sister,

MRS. R. D. CHILTON.

SELECTIONS.

EPITAPH.

In the Cathedral Churchyard, Ripon, England.

Bold Infidelity, turn pale and die,
Beneath this stone three infants' ashes lie.

Say—Are they lost or saved?
If death's by sin, they sinned because they're here;
If Heaven's by works, in Heaven they can't appear.

Reason—Ah! how depraved!
Revere the Bible's page—the knot's untied:
They died, for Adam sinned; they live, for Christ has died.

All Evangelical theology is contained in the above.

SELECTED.

DEATH OF EVOLUTIONISM.

It is said that the great bacteriologist Pasteur was an outspoken

opponent of the "materialistic explanation of the origin of things, known as the generalitio aequivoca, or the development of organic beings out of inorganic in the Darwinian philosophy..... The more I study nature the more I stand amazed at the works of the Creator. I pray while I am engaged at my work in the laboratory."

The death of Prof. Virchow, confessed the leading man of science in Europe, has given a fresh impulse to the destruction of Darwinism. Prof. Virchow was the chief opponent of the great evolutionist, and did more than any other man to overthrow his doctrine of "natural selection" and "survival of the fittest."

Dr. E. Dennert, in Germany, has published a book, "Vom Sterbelager des Darwinismus," or "At the Death-bed of Darwinism," in which he quotes the opinion of many leading scientists, that Darwinism cannot hold out much longer.

At the last convention of Anthropologists, held in Vienna, Prof. Virchow himself said: "The attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind."

Prof. Rute Meyer, the zoologist, has also written a book against Darwinism, especially in reply to Prof. Haeckel. Dr. Goette, Professor of Zoology in the University of Strassburg, has written the natural history of Darwinism, tracing it through its various stages, and finally consigning it to its grave.

Since Darwinism underlies the "new theology" and the "higher criticism," it will be interesting to learn what the new theologians and the higher critics will do, now that their foundation has been destroyed. They laughed at the old fogysm of the conservatives, who refused to join in the cry, "great is evolution, and Darwin is its prophet;" but now they must laugh out of the other side of their mouths. "He laughs best who laughs last."

What the next attack on orthodoxy will be, can hardly be conjectured, but it will come in the name of "advanced thought" and "progress," and in the name of "science." The carnal heart is still enmity against God.

SELECTED.

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. Address,

MRS. R. ANNA PHILLIPS,
Rural Mail Delivery, No. 3, Macon, Ga.

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 him." Rev. xiv. 13.

DEACON WILLIAM HENRY JONES

Was born in Martin county, N. C., Aug. 15th, 1846. He was the son of William and Clary Jones his wife. He died Dec. 16th, 1901. He was married March 10th, 1869 to Miss C. C. Green, daughter of Abram and Elizabeth Green his wife. There were five children born unto them, three boys and two girls; four children survive him. His disease was inflammatory rheumatism. He was confined to his bed twelve days. He united with the church at Skewarkey Saturday before the second Sunday in June, 1878, and was baptized the next day by Elder C. B. Hassell with two others. He was chosen deacon in April, 1895. He was a good man in his family—always took the heavy burden upon himself. He leaves a wife, four children, and five grand-children, one brother, one sister, and his many friends to mourn their loss. We mourn not as those without hope, for we hope our loss is his gain. He seemed to be resigned to death. He called his children to his bed and told them he could not stay with them much longer, and he wanted them to be good children and take care of their mother. She was sick at the time of his death. We thank our many friends for their kindness in our trouble and affliction.

His Family.

WILLIAM L. JONES

Was born in Martin county, N. C., Feb. 10th, 1870. He was the son of W. H. and C. C. Jones his wife. He died Jan. 18th, 1901. His disease was typhoid fever; he was sick 58 days. The first of his sickness he very often spoke of getting well, but he soon gave up all hopes of getting well in this world, and said, "It is all right; the Lord knows best. He has blest me here, and I hope He will bless me hereafter." He said it was of no use for us to do so much for him—he should never get well, but Christ would take care of him. He said he had to cross the river of Jordan, and he had a pretty horse and there was a pretty road to it. He called me; I asked him what he wanted—some water? He said, "No, I have had living water. I don't want any water that you have got." On the day that he died that night, he said, "Ma," I asked him what he wanted, he said, "I want to tell you I am on the road to heaven." There is no one knows how thankful I felt to the good Lord to hear my dear boy talk like he did. I tried to pray to the good Lord to spare him if it could be His will; if not, that I might have some hope of his being at rest when he left this world of sin and sorrow. He was as much resigned to the will of the Lord as any one I ever saw. He did not please me in all he did, but he was a good boy to me—kind to parents, brothers, and sisters. He left a father, mother, and

two brothers, and two sisters, and many friends to mourn their loss; but we hope our loss is his gain. The good Lord knows what is best. I hope He took him to rest. His father died since he did. I want to thank our many friends for their kindness to us in our trouble. Brethren and Sisters, pray for me in my troubles.

Written by his mother,

C. C. JONES.

JOHN W. SPRADLEY, Jr.

John W. Spradley, Jr., son of John W. Spradley, Sr., and Nancy Spradley, was born in Shelby County, Ala., July 20, 1864. He was married Nov. 15, 1880 to Miss Valsie McGinnis of Sterrett, Ala. To this union were born six children. John and I were raised up together. We played together when we were boys, and we had many nice times together while young men. I can say he was a quiet, peaceable boy, and after he grew to manhood he was well respected. He never made any public profession of religion, but on the first Sunday in Aug. after I had preached at Mt. Olive church, and the church had communed and washed feet, and we had taken the "parting hand," I gave opportunity for subjects of prayer and John came and gave his hand to me. When I took his hand and looked into his face, I saw his cheeks were wet with tears; he did not speak, but the earnest grasp of the hand, and the trembling of his lips told very plainly that he was much interested, and his wife tells me that all through his sickness, which began on August 28, 1901, to his death September 29, 1901, he was perfectly quiet, and composed. She says he did not fret about anything, but took everything as if it was for the best. These evidences give us hope that he is better off—that he is in the sweet paradise of God, and that his body is only waiting the resurrection to come forth a spiritual body made like the body of our glorious Lord.

John was a namesake of his father, and he was very foolish about his parents. He loved them most tenderly, next to his wife, and he took special pains in seeing after them in their old age. His father had made his home with John for quite a while before he died. A good neighbor, a loving husband, and a kind father, made John very popular with all who knew him. We tried to speak a few words of comfort to his sorrowing wife, children, relations, and friends, and then he was laid away in the cemetery at Beulah, to await the resurrection.

May the Lord bless the widow and the orphans.

S. S. CRUMPTON.

MRS. NORA TYSON

Sister Nora Tyson, wife of Deacon N. J. Tyson, died at their residence in Mullin, Texas, October 11, 1902, at 3:20, a. m., aged 47 years, five months and three days.

This beloved and devoted sister was the daughter of J. B. Hanks of Anderson county, Texas, who was one of a colony from

Tennessee that settled in said county during the forties, and remained on that same place until death. She was born on the same place, May 8th, 1853, and married N. J. Tyson at the same place, January 8th, 1874. She obtained a good hope in Christ when 15 years of age but was baptized together with her husband by Elder J. C. Denton at Concord church, June 20, 1886. They moved to Mills county in 1887, and put their letter in the Primitive Baptist church, and they were, not long after this, in the constitution of Mt Zion church, where she remained a beloved and devoted member until her death. As a church member she was greatly beloved by the brethren and sisters where ever she was known, very devoted to the cause, and an earnest contender for salvation by grace. The church has lost a noble and devoted sister, whose place was always filled when she was able to do so. She suffered for several months with a painful complicated disease, but endured her afflictions with Christian patience until released by death. Our beloved brother has lost a good, agreeable, and loving wife; the community, a good neighbor; and her children, a kind and indulgent mother. She left five children, nearly all grown, three of them, a son and two daughters, married, who together with friends and relatives mourn her loss, but not as those who have no hope. The writer has been her pastor for several years, and a more peaceable, quiet, and unassuming Christian is seldom met with, and I have no doubt that her departed spirit is in the blissful presence of a reconciled God through the saving grace of the blessed Jesus.

W. S. HARRIS.

The Baptist Trumpet will confer a favor by publishing the same.

CATHERINE SEAY.

On the 27, of July 1902, the angel of death visited the home of Elder Wm. Seay, and removed from earth a sweet little daughter, Catharine Seay, Her life is as the morning dew; her stay with us was short. We miss her in our home; the family circle is broken; but we feel sure that our loss is her eternal gain. We hope to meet her in that home above.

Her Brother,

DANIEL SEAY.

Trough, S. C.

PRICE REUCED.

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Your brother in Hope,
Southampton, Pa., Nov. 18, 1901.

SILAS H. DURAND.

Vol. 25.

No. 2.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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FEBRUARY, 1903.

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The Gospel Messenger.

FEBRUARY, 1903.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 25. WILLIAMSTON, N. C , FEBRUARY, 1903. No. 2.

LEAVE GOD TO ORDER ALL THY WAYS.

Leave God to order all thy ways,
And hope in Him whate'er betide;
Thou'lt find Him in the evil days
An all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that naught can move.

What can these anxious cares avail—
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To take whate'er His gracious will,
His all-discerning love, hath sent;
No doubt our inmost wants are known
To him who chose us for His own!

He knows when joyful hours are best;
He sends them as He sees it meet;
When thou hast borne its fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own His loving care.

Nor in the heat of pain and strife,
Think God hath cast thee off unheard,
Nor that the man whose prosperous life
Thou enviest, is of Him preferred.
Time passes, and much change doth bring,
And sets a bound to everything.

All are alike before His face,
'Tis easy to our God most high
To make the rich man poor and base,
To give the poor man wealth and joy.
True wonders still of Him are wrought,
Who setteth up and brings to naught!

Sing, pray, and swerve not from His ways,
 But do thine own part faithfully;
 Trust His rich promises of grace,
 So shall it be fulfilled in thee:
 God never yet forsook at need
 The soul that trusted Him indeed.

—GEORGE NEUMARK.

THE FAITH.

Jude told his brethren that it was needful for him to write unto them, and exhort them that they should earnestly contend for the faith which was once delivered unto the saints. And he assigned as a reason for their so doing, that certain men had crept in unawares; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Let us remember that these ungodly men crept in the church; and that if we Primitive Baptists are, as we claim, the church of Christ in organization, we have these characters among us.

Paul exhorted his brethren to continue in the faith; and when he was about to end his eventful career on earth, he exclaimed, "I have kept the faith." It is very necessary that we know what the faith is, before we can contend for it. And it is also necessary that, knowing what the faith is, we contend for it, and that we contend *earnestly* for it. It is evident that this faith here spoken of does not have reference to the faith that we have in Christ as our Saviour from sin; for the latter faith keeps us, so to speak, working in us by love, purifying the heart, and overcoming the world.

The faith here referred to means the fundamental truths of the doctrine of Christ, together with the ordinances and order of the church, as taught in the Scriptures. We are not merely to contend for the principles of the doctrine of Christ, but we are to leave them in the way of progress, and go on to perfection; go on to the practical things taught in the gospel. As a people, we Primitive Baptists have failed in a measure to leave the principles of the doctrine of Christ, and have failed to go on to perfection in a practical sense and way. We

have dwelt on what we call the doctrine, until it has become unsavory to us. And it is a remarkable fact that dwelling almost exclusively on doctrine, we have in a traditional way regarded those among us who do contend for the practice as well as what we call the doctrine, as being somewhat *soft* or unsound in the doctrine. And this tendency has caused some among us to go to extremes on doctrine, claiming that the doctrine of grace is all that is necessary to believe and preach, and that it is not necessary, nor is it sound, to advocate good works; that it is Arminianism to advocate good works. And to prove their position, as they think, they will quote Paul, where he says, "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." Thus they fail to rightly divide the word of truth, but juggle it all up together, and come to a false conclusion. They have no use for such Scriptures as the following: "Work out your own salvation," "Save yourselves from this untoward generation," "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," "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Paul told Titus to rebuke certain ones sharply, that they might be sound in the faith. It seems to me that our ministers should rebuke our people sharply at this time, that they may be sound in the faith. Alas! how empty is our preaching, and all our worship, when it is reduced to a dry theory, and a false theory at that! Whenever one believes and teaches that our obedience is altogether of grace, in the same sense that our eternal salvation is, he believes and advocates a falsehood, and a very hurtful falsehood. It is true, God blesses us with special grace, whereby we may serve God acceptably, with reverence and godly fear; and we can not serve Him acceptably without this grace; but it is possible, and quite probable, if we are not watchful and prayerful, for us to receive this special grace in vain, and thus fail of the grace of God. To show the necessity of dividing

the word of truth, and *rightly* dividing it, at that, let us remember that the grace that saves us eternally is never received in vain, for it "brings salvation"; but the Apostle Paul exhorted his Hebrew brethren that they receive not the grace of God in vain. It is a blessed and comforting thought that there is no failure in the grace of God that saves us eternally, for it does the work independently of our imperfect works. But it is a fearful thought that we may receive the special grace given us, whereby we may serve God, in vain, and thus fail of the grace of God, and fail to keep the faith.

Now, my dear brother Hassell, and my readers generally, these things are either so, or they are not. If they are so, let us affirm them constantly, not in the way of controversy, nor as making hobbies of them, but because of their importance, and because of their profitability to us. Let us not shun to contend for them, and to put them in practice because some Primitive Baptists deny them, and denounce us as Arminians because we do advocate them.

Some will not endure sound doctrine, but reject God's ministers who reprove them, and heap to themselves teachers, who will prophesy unto them smooth things that will tickle their itching ears. I am a poor, sorrowing sinner, living in the hope of the gospel.

Kirkwood, Ga.

T. J. BAZEMORE.

604 Tyler St., Waco, Tex., December 4, 1902.

Elder S. Hassell—

DEAR BROTHER IN CHRIST (AS I HUMBLY HOPE):—I want to say, as others have often said, that I love the dear MESSENGER, and its coming is very gladly welcomed into our humble home. I think it not flattery to express what we sincerely feel towards our brethren and friends and the cause of Christ. If we never give an expression of our feelings, we could never know whether you were edified or comforted or distressed or tried, and our love for each other would not flow from breast to breast, and if I write in the spirit of Christ to commend your course, it is not with any desire or intention to flatter you or puff you up, and I can't think you receive commendations in this kind of spirit. The Spirit of Christ does not puff up, nor cause us to feel proud, or bigoted; but it is the opposite. It causes us to feel humble and loving and long-forbearing. I read the December MESSENGER through yesterday, and I was much comforted and edified and encouraged. I do thank God that some of His people

yet have the spirit of forbearance and can go to each other in love, even though they differ some in expressions of doctrine, or have a different view of some text of Scripture. This is certainly no new thing for God's people to do, as it was the case with some of the apostles who withstood each other to the face and disputed over questions at different times. But I would rather now speak of other things. I would rather speak of my own nothingness and the all-power of Jesus, who is the Captain of our ship. In Him my hope and faith are resting, and I believe He will guide the ship of Zion to the haven of rest, and none of the crew will be lost. He not only directs and controls the ship, but He also controls the sea, and the waves obey Him. He speaks and it is done. The billows often roll high and the inmates display fear of going down, and it does seem to me sometimes (if I am one of the crew) that I have to give up in despair, for all my evidence of hope for a safe landing seems to be gone, and I feel that I am only at sea without a rudder or any captain, and just drifting, drifting to eternal despair. But there comes a soft whisper just then and I hear Him saying, "Fear not, it is I."

His ways are in the sea,
The waves, they do obey Him;
He cares for you and me.
Then let us sing this anthem—
"Be not afraid, it is I."

There are many things occurring that are shrouded in mystery to us all, and some things that we can see and understand. But the Scriptures must and will be fulfilled, and in this I hope I rejoice when I can so view the truth of God's Word. If I know the truth, I love it when I can have the guidance of the Spirit to unfold and reveal it to my understanding, and many, many times I can leap for joy and say within, Bless the Lord, oh my soul, and all that is within me bless His holy name. Yet all these emotions are unspeakable. I utter not a word; can only leap for joy within. In this I am only a babe, a poor, helpless, dependent creature. If I could only feel that I was innocent as the babe, perhaps my life would not be so restless; but I find so much to be condemned for, and in viewing the past so many things come up to cause a remorse of conscience, that I have to cry for mercy, and my highest petition embraces these noble words, "God, be merciful to me a poor sinner." Sometimes I find myself desiring to live my life over again for the purpose of living more consecrated to the cause of my Master, as it seems like I could make so many improvements; but then I am confronted with the inevitable fact that the past is a sealed book, and my future is in the hands of Him with whom we have to do, and I can only hope, and look, and long, and try, and fail, and stumble, and fall, and cry, and groan; and oh, so often after all my life of experience and endeavors to follow in the narrow way, there come such horrid forebodings of the final, the passing, the end. Where is my faith? I have to ask. I realize that the end is not far in the distance, and I am, so to speak, hurrying on—will soon be there—and can it be that I will be disappointed in this hope and desire, as I have often been during life? Here I feel to need help. My strength is well nigh gone. Oh, is there another mortal like me on earth, having any hope at all, and then get so near to despair as to loose

sight of all? Perhaps I am only deluded after all, and if my friends think so, they may be right.

Dear brethren, sisters and friends, who read *THE MESSENGER*, these are some of the ways I travel. I make no definite claim to any of my evidences being genuine, or prompted by the love and Spirit of Christ. I don't know; no, I don't know. I can say I only live by hope, or faith, or something that is irresistible, and remains with me most of the time, perceptibly and feelingly; at other times all seems to be a blank.

I have had much sorrow of mind and soul for the past few months. The loss of our only dear son in May still hangs heavily at times on my poor life, and causes me much conflict of mind. I feel at times that I have sinned in mourning for him, and I find I am not reconciled. Yet, I am finally brought to acknowledge that I am helpless, and the seal is fixed on that which is past, and no power on earth can break the seal or change the dispensation of God's work. I believe all these things are for my good in some way, and it will yet be made known to me that the Lord can bind up the broken heart and pour in the oil of gladness and give a spirit of peace and resignation. But it takes the power of God to do this. If He gives, we are certain to accept. If we are left alone, we are certain to fall and to get into darkness. Hence, our life here in the service of our Master must be of grace, and every expression of the Spirit of Christ is manifested in our lives, and when we are thus led and prompted in our service and in our walk in life, we are willing to trust all in the hands of the Lord for His disposition.

I want to say, in conclusion, dear Brother Hassell, that I often think of you in your work of manifested love, and the patience you display in all your writings. Of course, I believe all this is of the Lord. It is a gift to you, and a perfect one, and I feel thankful in your behalf, and I believe you feel thankful, too, for the kind blessings of the Lord bestowed upon you in giving you abundant grace to sustain you in all the trials you have to encounter. My case seems to be an outside one, and all my life has been in the lower valley, and I have been kept from viewing much of the great empire of the heavenly and holy hill of Zion. My supply of food has been only enough to subsist upon, and I get hungry at times, but the Lord has been gracious, even to let me live. I could not charge Him with being cruel, or a hard Master. Oh, no; but I feel myself that I have been a wicked, slothful, disobedient, wayward servant (if, indeed, a servant). I have no earthly home, and am deprived also of a spiritual home in the church, but these things I have to leave as they are. I desire to be found ever looking unto Jesus, who is the author and finisher of the Christian's faith. If I am denied my privileges on earth and scoffed at, and derided for my faith, as I have been, I hope to be enabled by grace to take it all patiently, believing that all will work out right in the end. Now, I must close. I want to say to all who love the Lord Jesus sincerely, farewell.

In hope, in fear, in doubts, in triumphs, in peace, in tumults, in sorrow and tribulation, I remain the poorest of the poor.

I. HARVEY WEBB.

The Apostle Peter exhorts us to think it not strange concerning our fiery trials, but to rejoice to be partakers of Christ's sufferings now and of His glory hereafter.

"HALLOWED BE THY NAME."

When we come before the Lord with our feeble petitions, when in our necessity we feel we must go somewhere for help, when in our darkness and blindness we must look somewhere for a Guide, when in our wanderings we look for some restoring hand, when in all our needs we are constrained to look to One who can supply them all, do we always realize that we are coming as children to a parent, and yet not as earthly children to earthly parents, but as children to an heavenly one, or to a Father who is in heaven, a Father who can understand and know all of our needs, even before we ask, and is able to do more and better for us than we in weakness are able to ask or even to think? Can we realize how great a Being we are addressing, and into whose presence we are coming? And often the solemn question arises within us, Am I indeed a child of God? am I one who is truly authorized to say, "Our Father who art in heaven"? If, in searching for our evidences we sometimes think, or almost conclude we have none, yet something still draws us, and we can only say, "To whom can we go? Thou only hast the words of eternal life." Thou only canst reach my case, canst give all that I want, and sometimes there come back to us times when the name of the Lord was holy unto us. We can recall times when we felt like joining with those who say, "Holy, Holy, Holy is the Lord God Almighty," "Hallowed be Thy name." When we are drawn as it were by a sacred, solemn, and irresistible power or influence into that unseen but felt presence, like entering into a closet, or a close communion with the Father, we are indeed in an heavenly place. All the world is shut out or is far away, and all the atmosphere is calm, heavenly, and peaceful. But O! when we can not do this, when the mind is full of everything that is contrary to this sacred influence, when we can not feel as we would, when we can not, perhaps, forgive as we would be forgiven, so that in heart we can not feel to say, "Hallowed be Thy name," we know we are not praying as the Master taught us. This is the first thing we are to say after saying, "Our Father who art in heaven," and happy are

we if we can indeed say it in spirit and in truth. For God is a Spirit, and seeketh such to worship Him who worship Him in spirit and in truth. And also we are to remember how great is that name, that it is above every name; and well it is for us when we feel a holy reverence for His most high and exalted name; for "Holy and reverend is His name"; and well it is when we can say, "Bless the Lord, O my soul, and all that is within (join to praise) His holy name." And if we are left to feel ourselves destitute of the spirit of holy and acceptable communion with our Heavenly Father, we must still implore His mercy, still entreat Him to "forsake us not utterly," still ask for the dew of heavenly grace to fall upon our parched and withered souls, so that we may serve Him acceptably, with reverence and godly fear, that we may still find it in our hearts to say, "Hallowed be Thy name."

KATE SWARTOUT.

Cement City, Michigan.

Crawfordsville, Ind., Dec. 23, 1902.

DEAR BROTHER HASSELL:—Please find enclosed five dollars. One dollar is for my subscription to the dear GOSPEL MESSENGER for the year just at hand, and the remaining four dollars are intended for a little Christmas present for yourself. It was at Christmas time (as men have named it) nineteen centuries ago that the wise men from the East followed our Saviour's star until it stood above the spot where He was born. They were the first to recognize the new-born King. They fell down and worshipped the Child Redeemer, and then opened their treasures and presented unto Him gifts of gold and frankincense and myrrh. Perhaps that was the only gold our Saviour ever possessed, and it seems certain that He never owned an earthly dwelling! He gave all, even His life, for the people He loved, and then had not of His own where to lay His head. But there was another wise man—Joseph of Aramathea—who waited for the Kingdom, bought fine linen to wrap about His lifeless form, and then with loving hands laid Him to rest in the rocky tomb. Happy were all those who found opportunity to

minister in person to Jesus our Saviour; and happy are we who have the counterpart of that privilege in ministering to those who, like yourself, are devoting their lives in magnifying the riches of His goodness, mercy, and grace. The desire of my heart is that the readers of the MESSENGER who have been comforted and instructed by your pen, would share some of the burden with you, but only the illuminating Spirit of grace can make this duty clear. May the Lord bless your labors in the time to come, as He has so abundantly done in the past, and may the dove of peace continue to be pictured in the pages of your magazine.

In Christian affection and fellowship, your sister, I hope,

(MRS.) MARY E. VANCELEAVE.

“THE GREAT COMMISSION.”—*Continued.*

There are two things relative to Foreign Missionary Societies that stand out in painful contrast with each other—their vaunted power and their admitted impotency. Without these societies (popularly speaking), the heathen can not be saved, and yet the societies exist only as objects of public benevolence. Dress the question as we may, the salvation of the heathen, in the opinion of these organizations, depends more on silver and gold than on the fruits of God’s mercy. His all-sufficient grace, His quickening power and indispensable call have little weight in missionary circles, while Christian nations are sweeping the earth to obtain money for the missionary boards. “Money, money,” is the plaintive cry of these boards, as it is the cry in all ages of those who do not fully trust in God. When Israel tired of God’s ways, it was their gold that Aaron held aloft, crying, “These be thy gods, O Israel, that brought thee out of the land of Egypt.” It was silver and gold that stained the annals of these people with a “valley of Acher”; and it was the nation’s shame that her priests *taught for hire*, and her prophets *divined for money*. This mercenary spirit among God’s servants dragged His worship down and down until the priests would not shut the temple doors for naught, and not one among them would kindle a fire on God’s altar without special pay.

And now, with all these corrupt uses of money recorded in the Bible, our fellowmen—we may say the religious world—maintain that money affords the only means of reaching the unsaved in distant lands and bringing them into the Redeemer's fold. It has even been published that the societies have found by actual experience how much it costs to save the souls of the heathen, amounting, I believe, to a few dollars for each one. If this were true, could we not appropriately say, "These be thy gods" that brought thee from lands of darkness? O heartless, mercenary thoughts! how can any one that loves the Saviour so dishonor His divine commission—these last, loving words that fell from His lips! We ought to revere that sacred charge and vindicate it before our fellowmen. Let us contemplate with true devotion that closing scene—the last meeting *on earth* of the risen Lord with His disciples. There were no gilded banners, nor blare of trumpets; no despairing cry for men and money! It was a heart-to-heart meeting in some mountain solitude appointed by the Lord—the Mount of Olives, perhaps, which He loved so well. Wonderful scene! radiant in solemn beauty, marvellous in its consequences; sublime in its simplicity! There were no measures to consider; no plans to formulate; no dreams of gold; no contingencies to guard against. He met to give them the last articulate assurance of His love; to lay upon them His last command. He was their uncrowned King, the only perfect Being ever robed in human flesh, and He was now to leave them. That He might have the pre-eminence in all things, He must be the first to enter the celestial world. Another one of HIS hours had come, this time to resume again the glory He had with the Father now that the hard battle was won. Withdrawing in person from the world, He would send them as ambassadors to uphold His name; to labor for the good of men. He charged them, as it were before God and the elect angels, to do the work of an evangelist; to give the gospel a wider significance, a greater dominion than He Himself had done. He gave them His commission, with a fitting prelude: was there ever such a preface to the speech of man! "*All power is given unto Me in Heaven and in earth.*" It was as much as to say, I am able to care for you in any part of the world, and to

give you an inheritance in heaven. "Go ye, therefore, and preach the gospel to every creature—and, lo, I am with you." "And so they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

"Preach the gospel to every creature": and yet the Bible and reason modify this word. It is not to be preached to dumb animals, little infants or insane adults, which are all truly God's creatures. His precepts and examples demand one more division. "I came not," He says, "to call the righteous, but sinners to repentance." "Give not that which is holy unto dogs." Dogs were emblematic of fierce, savage men, haters of truth and righteousness. Neither should they cast gospel pearls before swine—the hardened and impure who could not value the priceless jewels. God must change such men as He did Paul. To force religion upon those who do not want it is to expose it to contempt. That is building with wood, hay, and stubble, which will be burned up to the builder's loss. Our Saviour made one of His credentials the fact that "The *poor* have the gospel preached unto them." This is the key to the matter. The gospel is for the poor—the spiritually poor—to "every creature" that is heart-weary and heavy laden in every nation. It is not preached to make them poor, but to fill them with good things, while the rich are sent empty away. This is discriminating grace. Jesus preached it, though it caused one class to leave Him and walk no more with Him. Peter preached it, not to the mockers, but to those pricked in their heart, and said to them, "Repent and be baptized every one of you"; for the promise was to Jew and Gentile, even to as many as the Lord our God shall call. Paul preached it, and the result was that as "many as were ordained to eternal life believed."

Who is authorized by the commission to preach the gospel of Christ? Clearly those whom He sends. He sent the disciples while yet with them, and when He had gone up into heaven, the Holy Ghost said, "Separate Me Barnabas and Saul for the work whereunto I have called them." And one of these men said, "No man taketh this honor unto himself, but he that is called of God"; and

Jesus' express command was to pray the Lord of the harvest to send forth laborers into His harvest. In this day theological schools abound, and some are heaping to themselves teachers unsent of God. It has been published that 6,000 college graduates are anxious to enter the foreign field, but the boards did not have the funds to employ them. Had God called them, He would have opened the way also. The disciples "went forth and preached everywhere," though they were without money or rich societies to look to. In old times, men whom the Lord did not send were wont to say, "Put me in the priest's office that I may have a piece of silver, or a morsel of bread."

And when true missionaries go forth under the commission, whom should they obey? Must they be guided by instructions from some society over the sea, as if Jehovah was to be found only in civilized countries? Is He not everywhere? Is there a desert so destitute; a wilderness or jungle so dense; or a mountain so high, that God is not there? Governments would give millions to reach the north pole, but God was always there! In lands where the sun, moon, and stars find no homes of men to shine upon, God may be found in all His majesty and power. He is there to teach the hawk to fly, to direct the mounting up of the eagle, to note the sparrow when it falls, to clothe the lily and to guide the storm. He is not only in all lands, but also in the wide, blue sea, commanding the rough waves or pervading the depths beneath, where go things innumerable both small and great; and all the living hosts of land and sea wait all upon the Lord, who giveth them their meat in due season! If God is interested in these low forms of life that sport a moment and are gone, how must He regard beings made in His own image to live forever?

"If He worms and sparrows feed, clothes the grass in rich array,
Can He see a child in need, and turn His eyes away?"

And yet, notwithstanding His universal providence and fixed purpose of salvation, the world is trying to believe that for a period of many centuries the heathen nations were wholly and eternally lost because there were no missionary societies to send the gospel to them. This would be making another Saviour for these nations

than Jesus. It would make these unscriptural schemes take rank above, or displace His simple method of spreading the gospel; discredit its success, and dishonor the Saviour who said He would be with His disciples till the world should end. He established no great corporate bodies whose financial power should extend His kingdom. "Not by [human] might, nor by [worldly] power, but by My Spirit, saith the Lord." "God moves in a mysterious way His wonders to perform." He simply said, "Go ye, therefore, and preach the gospel." And they went forth and preached everywhere, the Lord working with them. He went before them to prepare their way; He worked with them in confirming their word; He went after them in the signs following. His guiding hand was felt and seen whether it respected the beggar or the king, the nation or the individual. At one time they have under God's arrangement all the nations for an audience. With no theological school in all Palestine, they learn in a moment all languages, and as for intellectual power, tongues of fire set upon each of them. At another time days are spent to assure one individual of his interest in gospel blessing. He prepared the centurion to hear the gospel, and Peter to preach it, and in that sublime experience the apostle is taught that it was God and not the preacher that cleanses men, whether Greek or barbarian, and makes them meet to be partakers with the saints in light.

Another child of the kingdom had come and worshipped in the temple without hearing the gospel preached, and as he journeyed to his distant Ethiopian home, the opportunity to hear of Jesus and His dear ordinances seemed gone forever. But not so; the Lord worked where the disciples lacked. He sent Philip to overtake him, and the result was that the eunuch heard the gospel, believed, was baptized, and went on his way rejoicing. Far to the north was another marked man, an infuriated persecuting mortal, posting his way into Damascus, to destroy (if he could) all who loved Jesus. The Lord changed the tiger of his nature and made him the very chief of missionaries—a lowly, suffering herald of the cross.

(To be continued.)

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. Those who prefer to do so, can hand or send remittances to Elder Henderson.

"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 HEALING MEAL.

2 Kings iv. 28-41.

No doubt the miracles wrought by God through the prophets, like those wrought by Christ, the Great Prophet, and through His apostles, had a spiritual meaning, which is as true now as it ever has been, and is also highly instructive and edifying to those who understand it and receive it, by Divine grace, in their hearts.

In the fourth chapter of the Second Book of Kings, we are told: "And Elisha came again to Gilgal; and there was a dearth in the land; and the sons of the prophets were sitting before him; and he said unto his servant, Set on the great pot, and see the pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage, for they knew them not. So they poured out for the men to eat; and it came to pass, as they were eating of the pottage, that they cried out and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal; and he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot."

The Prophet Elisha seems to me to represent the Great Prophet Christ. The dearth is the spiritual famine, the scarcity of spiritual truth in this wilderness world. The sons (or disciples) of the prophets are quickened sinners who desire to follow and learn of Christ and obtain spiritual food from Him. The servant of the prophet, I think, represents the Holy Spirit; as Christ was the servant of His Father, so the Holy Spirit is sent out by the Father and the Son to do their and His will. The pot is the chosen earth vessel to proclaim the doctrine of God to His people. The pottage is the gospel, and the seething of it is the preaching of the gospel. The one who goes out into the field to gather herbs is the poor child of God who has no meat or flesh and no garden vegetables, and who goes into the field of the natural and religious world to get food; but the food that he gets is unfit for a child of God to eat, although there is plenty of it, such as it is. It is wild gourds from a wild vine—the colocynth, or squirting cucumber, which grows on a vine that creeps on the ground, and though it looks beautiful like an orange, it is bitter and produces nausea and colic, and, if taken in large quantities, death. The wild vine is nature, and the apparently beautiful but poisonous fruit from it is error and unrighteousness in all their seductive forms. The newly quickened sinner does not have a discerning spirit to detect this innutritious and injurious food, which he collects from nature for himself and his companions, and even many who are older in the kingdom of Christ may still be unable to properly discern between truth and error, righteousness and unrighteousness, and, what seems still stranger, some of the true ministers of Christ may be so far deceived of Satan, the great enemy of God and man, as to preach philosophy for the gospel, tradition for Scripture, and unrighteousness for righteousness. There was probably some meal already in the pot, to thicken the water—some of the grace and truth of God; but the wild gourds made the whole pottage poisonous, and the children of God can not feed on poison. But, thanks be unto God, He is not going to allow Satan (transformed into an angel of light) to starve or poison His beloved children; but He will have His Spirit to bring meal, the pure doctrine

of God our Saviour, of truth and righteousness, and to so fill His earthen vessel that the simple meal of the gospel shall be dealt out to His waiting people, and the poison of natural error shall be neutralized, and the food administered to His children shall be both palatable and nutritious, and will build up the mystical body of Christ in truth and righteousness, peace and love.

S. H.

THE VANITY OF MAN.

The inspired psalmist testifies—"Verily, every man at his best estate is altogether vanity" (Psalm xxxix. 5). The word rendered "vanity" means "emptiness, unsatisfactoriness, transitoriness, nothingness." And ever since the fall of man in Eden, God everywhere testifies, in regard to man, that all men, even the greatest, wisest, wealthiest, mightiest, are, in themselves, but as corrupting flesh, as withering grass, as fading flowers, are nothing and less than nothing, and vanity. In the sight of a Perfect and Infinite and Eternal God, all human wisdom is foolishness, all human strength is weakness, all human learning is ignorance, and all human righteousness is depravity. The God of the universe and of the Bible pronounces a curse upon those who trust in man or make flesh their arm. And yet man (even some of the children of God) will trust in men, and blindly follow men, and even bow down to and worship men, in their vain and imperfect forms and theories, and thus produce confusion and division in the churches of the saints, and bring down upon themselves the wrath and curse of the Almighty. It was so in ancient Israel; and it is so in spiritual Israel to-day. The tribes of national Israel, instead of worshipping the living and true God, bowed down to base idols of human invention, were divided into two kingdoms, warred upon each other for hundreds of years, and finally were either lost among the heathen nations, or were scattered by the wrath of a Holy God, over all the face of the earth. It would seem that, since Christ has come in the flesh and suffered and died and risen and ascended to heaven and poured His Spirit in greater fullness upon His people, they would do

better, and would worship God instead of man, and would believe and follow their Divine Redeemer, and bear and forbear with one another in love, and dwell together in peace and unity, and thus honor God, and fulfill the great high-priestly prayer of their dying Saviour that they should be one as He and the Father are one, that the world might believe in His Messiahship and Divinity. I would most devoutly thank and praise the Lord that such is the case with the great majority of our people, and that, in the end, all of them will, by His almighty grace, attain to this wise, and loving, and heavenly condition, and, fully realizing the vanity of man, will worship God alone. S. H.

THE RAMAH COUNCIL.

The minutes of the council meeting, held at Ramah, Pike County, Alabama, on the 9th and 10th of December, 1902, with the findings of the council, a full statement of the evidence upon which the council acted and gave their verdict, and also an historical sketch of the rise and progress of the troubles which gave rise to the call for such council, will be published in neat pamphlet form, and ready for distribution (D. V.) by the 1st of February, 1903, and will be sent to order of any address in the United States on receipt of ten cents, six copies for 50 cents, or twelve copies for \$1. All orders sent to my address, Troy, Ala., will be filed and promptly filled when the pamphlet shall have been printed.

The circulation of this book is designed to be a source of information and instruction to the brotherhood, at home and abroad; and I sincerely hope it may have the effect to quiet the minds of those who have been in doubt, if not in total ignorance of the facts connected with the church troubles in Southeast Alabama. I have expended much time and labor, and incurred considerable expense, in collecting the facts and setting forth in order the leading incidents as they occurred. These facts, and all the other evidence contained in the aforesaid publication, were read and carefully examined by the breth-

ren in council; and the evidence given verbally, and in writing, all of which was publicly set forth, was unchallenged, and therefore accepted as true by the council, and upon the evidence they gave their verdict, and the same has been accepted and fully indorsed by the churches involved. While this leaves a distinct line of division between the three churches excluded by the Concoch River Association, and the churches that remain in that body, yet it serves to define the respective positions taken, and shows where the responsibility for the division rests. It is possible that the testimony set forth in this pamphlet may be disputed by individuals, but it is not feared that it will be officially contradicted nor disproven.

It is painful to be thus separated from the full communion with many dear brethren with whom our intercourse has been so pleasant in the years gone by; and I can truthfully say that there lurks no feeling of bitterness in my heart against any brother or sister whose conduct justifies the belief that they are truly children of God. I can say also, with equal assurance, that I have intended all the time to seek peace on principles of truth, justice, and righteousness; and I pray God to forgive my errors and many weaknesses, whether known or unknown to my brethren or myself.

In publishing this pamphlet, I shall have to borrow money to pay the printer, and the proceeds of the little book is the only means in view of repaying the same. I hope, therefore, that all who desire to have the pamphlet will send in their orders as early as convenient, giving name and post office address plainly.

J. E. W. H.

PAST EVENTS AND FUTURE PROSPECTS.

I am writing on the 29th day of December, A. D. 1902. Two days more and this year will expire. The time has fled, I scarcely know how; but know it is past and gone. The year has, on my part, been almost entirely devoted to the cause of the Primitive Baptists; I have been engaged in no lucrative business; but have devoted the

time in trying to promote the best interests of my own people; and in doing this have spared no time nor pains to inform myself concerning their state and condition, and the different questions which have arisen among them, and by which their peace has been disturbed, and their fellowship in many instances broken. I feel that I have preached the gospel but little, if any, in the sweet spirit and liberty of it, during all this time, although I have served my regular appointments, and spoken to the several little bands of brethren and sisters who have looked to me for such service as the Lord might enable me to render. It has seemed to me that it was a time for business preparations, to arrange and set in order those matters which had somehow drifted out of their due order. Or, in other words, to repair some breaches that Satan had made in the walls of peace and love that once so sweetly inclosed the brotherhood in this country. A time to clear out the wild shrubbery from the fence corners, 'neath which there might lie, in serpentine coil, some poisonous principle derogatory to the health, and dangerously threatening the life and peace of the Baptist family in generations to come. It has occurred to me that the time had come to crush some cockatrice eggs that Israel had fostered and hatched, which, when crushed or trampled upon by way of objection or opposition, break out into a viper (Isa. lix. 5). Any encroachment upon a long-cherished and time-honored custom or tradition is apt to be promptly resented by the devotees thereof, so that one must tread softly when he approaches the domain of the cherished gods. But of all people on earth, the children of God have the least excuse for idolatry.

Statistics show that there have been very few accessions to the churches in this section during the last two years, but many excommunications. It has been a dry season with us, a time when we might have sung the church's desolation in deed and in truth. The veil of darkness seems still to hang over us, and it is a time for us to watch and pray for the return of the blessed spirit of love and peace, and the animating rays of divine light,

The present outlook is, that a dividing line between churches and brethren will for a time mark the work of

the adversary of the Israel of God, and hold in check the current which once flowed alike to all—the current of fellowship and love, so precious to the household of faith, and so indispensable to their mutual happiness.

This line of division has been ruthlessly drawn, and the surveyors thereof may some day see their error, but possibly too late to counteract the deadly poison that has been disseminated. We feel a little sense of pleasure, if not of gratitude, that when “darkness covers the earth and gross darkness the people,” there stands on the sacred record a sure promise that Divine light and glory shall reflect upon the people of God. But

“When, oh when, will Christ the Saviour,
Come His little flock to favor?”

May the hearts of the suffering, fearful ones feel the spirit of the Saviour’s gentle, soothing words: “It is I, be not afraid.”

In hope of a brighter day, J. E. W. H.

FOURTH EDITION OF ELDER FISHER’S BOOK.

Eld. J. H. Fisher, of Graham, Texas, has now published the fourth edition of his book entitled “My Reasons for Leaving the New School or Missionary Baptists.” It contains, in 109 pages, eighteen chapters and an appendix; and it is a very interesting and instructive statement of the doctrinal and practical differences between the Primitive and the New School Baptists. It is a kind and candid work, showing no bitterness towards his former brethren, who were kind to him, and many of whom he believes to be children of God, though in error. He sells the books, postpaid, at twenty-five cents per copy, or \$2.50 per dozen. Those who wish the book should address Elder J. H. Fisher, Graham, Young County, Texas. S. H.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—George Macdonald.

QUESTIONS AND ANSWERS.

1—Q. What is meant by the people of Israel selling themselves to do evil in the sight of the Lord (2 Kings xvii. 17; Isa. l. 1; Rom. vii. 14)? A. Surrendering themselves wholly to the service of Satan and sin for some apparent, selfish, worldly advantage, and thus disobeying and displeasing the Lord.

2—Q. What were "the high places" of those who practiced idolatry (2 Kings xviii. 4; xxiii. 5; 2 Chron. xxxiv. 3, etc.)? A. Hills on which were groves, and where altars for sacrifices were built, and where the heathens performed the licentious and abominable rites of their false religions, and in which rites they were sometimes imitated by carnal Israelites.

3—Q. What is it to "give place unto wrath" (Rom. xii. 19)? A. As shown by the connection, the Apostle Paul here enjoins upon us not to inflict vengeance ourselves upon our enemies, but, if punishment must be inflicted upon them, for us to leave that work to a righteous, omniscient, and omnipotent God.

4—Q. Does the "all" in John xii. 32, and 1 Cor. xv. 22, mean the whole human family? A. In one sense it may, because Christ will raise all human beings from physical death and will assemble them before His judgment seat (John v. 28, 29; Matt. xxv. 31-46); but in a special and saving sense the "all" here means the elect, redeemed, and regenerated people of God.

5—Q. Why was the church of Christ called Baptist, and was it the original apostolic church? A. Because, according to the commandment of Christ, they baptized none but those who gave evidence that they were true believers in Christ, just as the apostolic churches did. Believers' baptism distinguishes the apostolic and Baptist churches from all others.

6—Q. How long after Christ was it to the establishment of the Roman Catholic "Church"? A. Thascius Caecilius Cyprianus, usually called Cyprian, born in Africa about A. D. 200, styled "Bishop of Carthage" from A. D. 248 to 258, beheaded by the pagan Roman

Emperor Valerian, September 14, 258, was the father or founder of Roman Catholicism, representing "the Bishops as the successors of the Apostles, the chair of Peter as the center of episcopal unity, and the Church at Rome the root of all"; and yet Cyprian conceded only an ideal precedence to the "Bishop of Rome," for he accused the Roman Bishop Stephen of error and abuse of power. The first *pope*, in the real sense of the word, was Leo I. (A. D. 440-461), who ambitiously and energetically sought to transform the "church" into an ecclesiastical monarchy, with himself at the head; and yet the 28th canon of the Council of Chalcedon (A. D. 451), acknowledged by Rome to be Ecumenical, elevated the "Bishop" of Constantinople to official equality with the pope. The Scriptures nowhere say that Peter ever went to Rome, or that he was to be head of the other Apostles (Christ is the only Head of His church), much less that Peter was to have a successor who was to be the head of the church on earth.

7—Q. Who were the two Beasts of Rev. xiii.? A. The most of Protestants and Baptists believe that the First Beast was Pagan Rome, succeeded by the Second Beast, Papal Rome—the same as the False Prophet, and the great, richly-dressed, blasphemous, murderous whore, Mystery Babylon, who rides upon the First Beast of ungodly world-power, and is drunken with the blood of the martyrs of Jesus. This Second Beast or False Prophet has slain tens of millions of the people of God in the past, and will probably do so again in the future.

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.

A FERVENT AND EFFECTUAL PRAYER.

"'No,' said the lawyer, 'I shan't press your claim against that man; you can get some one else to take your

case, or you can withdraw it, just as you please.' 'Think there isn't any money in it?' 'There would probably be some money in it, but it would, as you know, come from the sale of the little house the man occupies and calls home; but I don't want to meddle with the matter, anyhow.' 'Got frightened out of it, eh?' 'No, I wasn't frightened out of it.' 'I suppose likely the old fellow begged hard to be let off?' 'Well, yes, he did.' 'And you gave in, likely?' 'No, I didn't speak a word to him.' 'Oh, he did all the talking, did he?' 'Yes.' 'And you never said a word?' 'Not a word.' 'What, then, did you do?' 'I believe I shed a few tears.' 'And the old fellow begged you hard, you say?' 'No, I didn't say so; he didn't speak a word to me.' 'Well, may I respectfully enquire whom he did address in your hearing?' 'God Almighty.' 'Ah, he took to praying, did he?' 'Not for my benefit, in the least. You see, I found the little house easily enough, and knocked at the outer door, which stood ajar; but nobody heard me, so I slipped into the hall, and saw, through the crack of another door, a cozy little sitting room. There on a bed, with her silver head way up high on the pillows, was an old lady, who looked very much as my mother did the last time I ever saw her on earth. Well, I was right on the point of knocking, when she said as clearly as could be—"Come, father, begin; I'm ready." And down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I could not have knocked then for the life of me. Well, he began; first he reminded God that they were still His submissive children, mother and he; and no matter what He saw fit to bring upon them they wouldn't rebel against His will! Of course, 'twas going to be terribly hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; but still they had seen sadder things than that. He reminded God, in the next place, how different all might have been if only one of their boys had been spared to them; then his voice became broken, and a thin, white hand stole from under the coverlet, and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp as the parting with those three sons—unless mother and he should be

separated. But at last he fell to comforting himself with the fact that the dear Lord knew it all, and that they desired to be resigned even if they should have to go to the almshouse, a place which they prayed to be delivered from entering, if it could be consistent with God's will. And then he fell to quoting a multitude of promises concerning the safety of those who put their trust in the Lord. Yes, I should say that he begged hard; in fact, it was the most thrilling prayer to which I ever listened. And at last he prayed for God's blessing on those who were about to demand justice. And I believe that I'd rather go to the poor house myself to-night than to stain my heart and hands with the blood of such a prosecution as that.' 'Little afraid to defeat the old man's prayer, eh?' queried the client. 'Bless your soul, man, you could not defeat it!' roared the lawyer. 'It doesn't admit of defeat! I tell you he left it all subject to the will of God; but he left no doubt as to his wishes in the matter; claimed that we were told to make known our desires unto God; but of all the pleading I ever heard, that beat all. You see I was taught that kind of thing myself in my childhood; and why I was sent to hear that prayer, I'm sure I don't know, but I hand the case over.' 'I wish,' said the client, twisting uneasily, 'you hadn't told me about that old fellow's prayer.' 'Why so?' 'Well, I greatly want the money the place would bring, but was taught the Bible all straight when I was a youngster; and I'd hate to run counter to such a harangue as that you tell about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for your ears.' The lawyer smiled. 'My dear fellow,' he said, 'you're wrong again; it was intended for my ears, and yours, too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember.' 'Well, my mother used to sing it, too,' said the client, as he twisted his claim papers in his fingers. 'You can call in, in the morning, if you like, and tell mother and him that the claim has been met.' 'In a mysterious way,' added the lawyer, smiling." S. II.

EXTRACTS.

Dingler, Ala., December 2, 1902.

Dear Brother Hassell—

Find enclosed one dollar, for which renew my subscription to THE MESSENGER for another year. I wish you well and your business success, and pray that you may have the Spirit to guide you in the way of peace and truth. I feel an interest in the welfare of God's people, that they may have a zeal unto knowledge, striving to keep the unity of the Spirit in the bonds of peace, and seeking the prosperity of the Zion of our God.

W. W. GREGG.

Hazen, Arkansas, December 13, 1902.

Elder Sylvester Hassell—

DEAR BROTHER IN A SWEET HOPE:—Enclosed find post-office money order for one dollar, for which you will please credit my subscription to THE GOSPEL MESSENGER another year. I am greatly pleased with the good old MESSENGER, and do not feel that I could get along without it. It is a welcome visitor to our home every month. I hope the good Lord will bless you and strengthen you in your old age, that you may be spared many years yet to edit the dear MESSENGER.

Your little brother in hope,

S. B. MINTON.

Ocilla, Irwin County, Ga., November 24, 1902.

Elder S. Hassell—

MY DEAR AND MUCH ESTEEMED BROTHER IN THE LORD:—I have something of a cheering nature to write you. Yesterday, two weeks ago, my loving baby girl (21 years old last July) was led down into the liquid grave by our beloved Elder George F. Clark.

We have had some of the loveliest meetings for the past two months that I have attended for five or ten years. We have received six members in my home church, old Brushy Creek, by baptism, in the last two months; and Willacoochee, three miles above our little town, has received eighteen by baptism in the past three weeks, all in good faith, I think—most of them young or middle-aged people; and two have been received at old Sturgeon's Creek during the past three weeks.

Your little brother,

WILLIAM PAULK.

Undine, Ga., September 18, 1902.

DEAR BROTHER:—I send you my dues for THE MESSENGER. I am sorry that I did neglect in sending it sooner, for I do believe that you put out the best paper for our Order of Baptists anywhere in the South. I do hope that all will pay up promptly, so you may continue to publish THE MESSENGER, and it may continue to grow in the favor of the Lord's dear people.

As ever, your brother,

BAZIL JONES.

Danville, Ind., December 12, 1902.

Elder S. Hassell—

VERY DEAR BROTHER IN CHRIST:—As the time is here to renew our subscriptions, you will please find enclosed two dollars—one for Bro. E. F. Christie, Danville, Ind., R. F. D. 2, and one for myself.

We are all in usual health and enjoying much spiritual prosperity in the cause of Christ. Several additions to the churches of our (Danville) Association recently, for which we praise the name of the Lord. The Lord bless His dear people, that seem to be so distressed and divided in many places! Lord, give us meek, humble spirits, that we fall not out by the way, for we are all one in heart—"for He fashioneth their hearts alike"—and should have much Christian forbearance, for we are still in the flesh and very imperfect. With much love and desire to the Lord for your success in the cause of Jesus our Saviour, I am, as ever, your poor brother and fellow-servant in the gospel,

E. W. THOMAS.

Bay Spring, Miss., December 22, 1902.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—THE GOSPEL MESSENGER has come regularly this year, laden with the precious truths of Jesus, and I trust it has been a welcome visitor in my home, and more especially so, as my hearing is failing very fast, so much so, that I can not hear preaching well enough to do me any good. I very much admire the way in which your paper is conducted, in laboring for peace—"speaking the truth in love"—and may the Lord, if it be His will, long spare you to defend His cause in the future as in the past.

Brother Hassell, please find enclosed one dollar as renewal for THE GOSPEL MESSENGER for another year.

G. M. WALDRUP.

San Antonio, Texas, December 5, 1902.

Elder Sylvester Hassell, Williamston, N. C.—

DEAR BROTHER:—I highly praise you for your conservative course in conducting THE GOSPEL MESSENGER, and believe you to be *the most able writer* in expounding the inspired Scriptures of eternal truth, who is now living in America, among the able and most worthy host of renowned expositors of holy writ. If all who write would only speak forth the words of truth, in love and humility, and not look upon the things of their own, but upon the things of others, and the things whereby one may edify another, and speak not evil of any person, there would be very little occasion for offences to come. If offences come, it is generally traceable to some word or deed, for "by thy words thou art justified or condemned." If we do to others as we would not have them do to us, we walk not charitably toward them, and we are guilty of violating a holy injunction. There is a heavy woe pronounced against him by whom offences come. "What a man sows, that shall he also reap." The Lord is in heaven and thou upon earth; then we should let our words be few, and we must answer for every idle word we speak. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (read James iii. 2-6). "Let us love one an-

other with pure hearts fervently." "Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." "Be patient, brethren, unto the coming of the Lord." "Stablish your hearts." "Humble yourselves in the sight of the Lord." "Draw nigh to God, and He will draw nigh to you." "Let brotherly love continue." Christ hath said: "Peace I leave with you; My peace I give unto you." He is not the author of confusion, but of peace. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" "Behold, what manner of love He hath bestowed upon us, that we should be called the sons of God!" It is an everlasting love by which He draws us, that we may run the race He has set before us, ever looking unto Him as the giver of every good and perfect gift. Yea, "the gift of God is eternal life through Jesus Christ *our* Lord." "Of His fullness have all we received, and grace for grace." Give glory to God in the highest. Peace on earth, good will toward men!

ELK. JOHNSON.

Brownwood, Texas, November 7, 1902.

Elder Sylvester Hassell—

DEAR BROTHER:—As I make it a point to renew for my papers before the time is out, I will enclose \$1.00 to pay for THE GOSPEL MESSENGER for another year. I commenced taking the paper long before dear Brother Respass died, and now that I can not get out to preaching as often as I once could, it seems that I can not well do without them. Although we are having some controversy in Texas, our little church stands aloof, and all are in peace, and blessed with having dear old Brother W. S. Harris as pastor. We have had some ingathering in our church this year. Hoping that the brotherhood will come to your aid financially, and thus enable you to still publish the glad tidings of free and unmerited grace to a dying world, I will close.

Yours in Christian love,

MRS. B. A. CLARK.

Lincolnia, Va., November 14, 1902.

My Dear Brother Hassell—

Please find enclosed one dollar for 1903. The dear MESSENGER I prize very highly. It brings to us each month the glad tidings of salvation by grace alone through the precious blood of the dear Saviour. Each contributor writes with the spirit of love. May that love continue in each and every heart that knows and loves the truth. May the dear Lord continue His blessings in your labors of love, giving health and strength in discharge of every duty.

The least of all,

MRS. R. M. LEWIS.

D. L. Moody says that a few years before Mr. Spurgeon died he went to visit a friend who had built a new barn, on which was a weather vane, and on that weather vane was the text, "God is love." Mr. Spurgeon said: "Do you mean that God's love is as changeable as the wind?" "No," said his friend, "I mean to say that God is love, whichever way the wind blows."

Bishopville, S. C., January 2, 1903.

My Dear Brother Hassell—

Enclosed find two dollars. Please apply one dollar to Bro. W. J. Bramlett's subscription to THE MESSENGER and one to my own. I enjoy so much your highly spiritual writings. THE MESSENGER grows better with age. Allow me to say that I fully endorse your position toward the controversy over the "absolute predestination of all things." If brethren will not be reconciled by your plain, consistent exposition of the doctrine of predestination, repeatedly given in humility and love, it seems they believe not Moses and the prophets, nor would believe though one rose from the dead.

But, though, your able and earnest efforts for peace may not have induced the extremist to abandon his uninspired, man-coined expression for the plain Bible language, and be wise in what is written only, yet, think not, dear brother, that your labors are in vain. Amid all that has been written *pro* and *con*, your words have been like "apples of gold in pictures of silver," and in God's own good time you shall reap the peacemaker's reward.

May God's richest blessings attend you.

Your brother,

R. H. PITTMAN.

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 him." Rev. xiv. 13.

ELDER A. J. AUSTIN.

Elder Avery J. Austin was born on Roanoke Island, N. C., May 22, 1848, and lived there till 1875, when he moved to Kitty Hawk, Currituck County, N. C., and died of apoplexy at Paul Gamief's Hill Life Saving Station, six miles north of Kitty Hawk, November 5, 1902. He married Miss Martha Perry May 25, 1869, and their five children preceded him to the grave. He was a fisherman until 1878, when he was appointed by the United States Government keeper of the above-named life saving station, and remained so till his death. He united with the Primitive Baptist church in 1869, and was ordained to the ministry in January, 1883, and was called in 1884 to the pastoral care of Providence church, at Kitty Hawk, and afterwards to that of Elim church, at Powell's Point, and was pastor of these two churches at his death. He preached the fourth Saturday and Sunday in October, 1902, at Providence church, and was taken sick Monday, and died the following Wednesday week. When he was a school boy his teacher gave him a Bible for telling the truth. He was one of the humblest, kindest and gentlest of men; good to the poor and needy, never refusing them a favor, and loved by all who knew him, and resigned in his many and sore trials, to the will of the Lord. He was one of the best friends I ever had; helped me to pay the Church History debt, and entertained me repeatedly and most brotherly at his hospitable home. His life was a bright and shining light on the northeastern coast of North Carolina. He proved that he was what he professed to be—a child of God and a minister of Christ. When he was taken with a congestive chill, his

wife, who was at her farm home, near Powell's Point, was sent for, and also Dr. Cogswell, a skillful physician at Kitty Hawk. All that could be done for him by human power was done. He remained conscious until almost the last. His faith was strong; as the elders who obtained a good report by faith, all died in the faith, so did he. He became happy and preached and prayed, and seemed to converse with the Saviour, and then fell asleep in Jesus about half past one o'clock p. m., November 5, 1902. May the Lord ever bless and comfort and sustain his bereaved companion, our dear sister.

SYLVESTER HASSELL.

Zion's Landmark please copy.

S. R. ADAMS.

This beloved and high esteemed brother passed to his last reward on November 5, at 7:30 p. m., at his home in Killeen, Texas. Was born in Tennessee, August 31, 1854, and lived many years in Mississippi, and from there to Texas. Space forbids us to speak of our precious brother in the varied relations of life, in which he ever performed a faithful part. True manhood was always present in his deeds, although of few words, which gave him a character of firmness possessed by few men indeed.

His death has brought sorrow, not only in the home where he was loved so dearly, but a pall of sorrow was felt in all the land where he has lived so long. He was ever faithful in his attendance in his Christian duties, ever seeking with a liberal hand to minister to those in need. Truly a great and good man is fallen. We miss him so much in the ministrations of the church law, but he is gone from the sorrows of earth to reap in the golden harvest of eternal joys where none awake to weep. The large concourse of people at his grave told in deep tones his loss. Business hush into silence as the solemn tollings of bells in the evening shades proclaimed, a loved one is gone to return no more to his house. With a heart full of sorrow and grief, we tried to speak at the grave to the deeply bereaved family and friends.

May God bless them in this visitation of His providence and sweetly reconcile us to His will.

A. V. ATKINS.

ROYAL BENJAMIN WEBB

Was born in Bell County, Texas, January 5, 1893, and died in Waco May 21, 1902, and was, therefore, in his 20th year. He was afflicted nearly all of his life with kidney and bladder trouble, and was a great sufferer at times. He was taken violently ill on the morning of January 19th, and was in bed for over a month, then recuperated enough to be up some, but would only be up a few days, then would relapse, and so continued to grow weaker and weaker, suffering intensely at times, until the morning of May 21st, at 7:30, his spirit departed in peace to be with God, who gave it, leaving father, mother and two sisters, with many friends, to mourn his departure. He lived a perfect, moral, upright life, and no one knew him only to appreciate his gentleness. But now he is no more with us, and by his removal our poor hearts are brought into the sacred fellow-

ship of God to learn to bow in humble submission to His will. We can not call dear Roy back, but sweetly hope when our spirit is freed from clay we can go to him to join with all the glorified spirits in ascribing all and undivided praise to a Triune God in a world without end. Amen.

In sorrow,

I. HARVEY WEBB.

JOSEPH B. SWANNER.

Joseph B. Swanner was born in Coffee County, Alabama, August 13, 1869, and was the son of Thomas J. and Sallie E. Swanner. When he was about three years old his parents moved to Jackson Parish, La., where he lived till he was grown. He was married to Miss Bettie Huckabay, of Red River Parish, La., the writer officiating, January 12, 1890. A few years after his marriage he moved to Red River Parish, and he united with the church at Loftin Creek on Saturday before the fourth Sunday in September, 1897, and was baptized with his companion the following day by the writer, where he lived in sweet love and fellowship with the church until death, which occurred June 3, 1902. Brother Swanner as a man was honest and upright, gentle and kind, loved by all who knew him; yet, after the good Lord showed him what he was by nature, he mourned much on account of the corruption of his heart. During his sickness, which was of long duration, he talked much of Jesus and His sweet grace, often saying that was all he had to trust in. He talked of his departure as though he was going to take a journey, and towards the last prayed and longed to die and be at rest. He left a wife and four little children, a mother, two sisters, and one brother to mourn his loss, but their loss is his eternal gain. May the good Lord bless the bereaved, especially the dear companion and mother, and enable them to say from the heart, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The writer tried to speak some words of comfort at the grave.

Written by request.

J. J. WHITE.

Bryan, La.

THOMAS C. WHATLEY.

It becomes our painful duty to chronicle the death of our dear little boy, Thomas Curtis Whatley. He was born April 9, 1901, and died September 15, 1902. He was the only boy in our family. Oh, we loved him so much! Everybody that knew him only knew him to love him; he had such a sweet, loveable disposition. He was sick three weeks. His death was a severe shock to us, his serious sickness being only a few hours. He bore his sickness with great patience. It was hard to give up one so dear, but the good Lord saw fit to take our dear little darling from us. Oh, we miss him so much! But the good Lord loved him most, and called him to that home not made with earthly hands, there to praise His holy name, and father, mother, and one little sister are left to mourn.

THOS. M. WHATLEY,

ALICE WHATLEY.

Dear parents, weep not for your darling;
 Think not that your baby is dead—
 'Tis clad in the robes of an angel;
 By angels it is guarded and led.
 Dear parents, grieve not for your darling;
 Submissive pass under the rod,
 Contented to know it is resting
 At home, in the bosom of God.

His aunt,

VITULA LAZENBY.

FEEBLE NATURE.

Oh, how I do groan in this body of clay, this clog of humanity! When I would serve God with gladness, feeble nature hinders me. My strength is exhausted, and I must be again refreshed with sleep. Though grace had not sin to fight against, it has infirmity to struggle with, and I have no way of getting comfort under my calamities of this kind, which are so many, but by beholding with the eye of faith, through the prospect of revelation, the glories of the world above, when this mortal shall put on immortality, and death shall be swallowed up of life. There my weary eyes shall never seek to be refreshed with sleep, amidst the engaging glories of the higher house! The mirth of this world, like an enchantress, lulls men asleep to everlasting destruction; but the songs of the inner-temple arouse to all eternity. With the strength of an angel shall I step along the hills of glory, and walk over the paradise of God. With greater ease shall I *go on* with the highest acts of devotion; for it shall be life to my soul, and vigor to all my powers to be so employed! There He that pours in the new wine into the saints, capacitates, strengthens and supports the soul, to receive the eternal weight of glory. Meditation shall never tire my thoughts in tracing all the mazes of redeeming love! Everlasting hallelujahs shall dwell on my tongue; and how shall I improve in the song above, while I rest not day or night to sing, "Worthy is the Lamb that was slain, to receive glory and honor, blessings and power, dominion and praise, forever and ever?" There the uninterrupted vision of Him, to whom when I see Him, I shall be assimilated; shall strengthen mine eyes, that they shall be able to receive the images of all the celestial glories. No weariness there, where the exercise renders happy. No weakness where Jehovah is my strength. No want of subject where the Lord God and the Lamb are my song. Oh, shall I be able to sing *over* and *of* God through eternity? To sing His being and attributes, His love, and His mercy, His righteousness and His truth, even a whole deity, and a full glory, a consummate happiness, and a continual enjoyment!

Well, then what—though the hours steal away from me unknown? I rejoice that I shall not lose one moment through weariness, while eternity rolls. Then move on, thou day of love, to perfect strength in my weakness and crown a poor expectant with eternal glory.

JAMES MEIKLE.

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Dear Brother Hassell—

Will you say in THE MESSENGER that I have yet on hand a few copies of "Reminiscences and Letters of Mary Parker," price reduced since her death to 50 cents; and a few copies of "Meditations on Portions of the Word," price \$1.

Your brother in hope, SILAS H. DURAND.
Southampton, Pa., November 18, 1901.

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. Address,

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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.

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S. HASSELL.

Vol. 25.

No. 3.

47. *of Elder Lilly.*
THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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MARCH, 1903.

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The Gospel Messenger.

MARCH, 1903.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 25. WILLIAMSTON, N. C., MARCH, 1903. No. 3.

ONE LORD, ONE FAITH, ONE BAPTISM.

EPHESIANS IV, 5.

One sole baptismal sign,
One Lord below, above,
Zion, one faith is thine,
One only watchword, love;
From different places though it rise,
One song ascendeth to the skies.

Our sacrifice is one;
One Priest before the throne,
The slain, the risen Son,
Redeemer, Lord alone;
Thou who didst raise Him from the dead,
Unite Thy people in their Head.

Oh, may that holy prayer,
His tenderest and His last,
His constant latest care
Ere to His throne He passed,
No longer unfulfilled remain,
The world's offence, His people's stain!

Head of Thy church beneath,
The chosen and the true,
On all her members breathe,
Her broken frame renew:
Then shall Thy perfect will be done
When Christians love and live as one!

1842.

GEORGE ROBINSON.

A PEACE NUMBER.

As stated in the January MESSENGER, I have closed the unprofitable discussion of the subject of predestination in THE GOSPEL MESSENGER; and I devote much of the present number to an earnest plea for peace among our brethren who differ in their theories and expressions on this and kindred subjects but who walk in conformity to the precepts of the written word of God. The inspired Psalmist says: "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" (Psalm cxxii. 6-9).

S. H.

CAN IT BE STOPPED?

We note with pleasure that Elder Hassell announces in the January number of THE GOSPEL MESSENGER that the discussion of "absolute predestination of all things" is closed in that periodical. This is a move in the right direction. Now if all the other papers will fall into line, it will be a great step forward in unifying our people. Since the discussion began it has been productive of evil results. There is not the slightest indication that the Primitive, or Predestinarian Baptists would ever become united by continuing the discussion.

Could a plain, gospel truth be productive of so much division and dissension?

How much better to hold to the simplicity of the gospel which tends to peace and unity, than to spend time in the discussion of subjects whose solution would not change one single gospel duty of believers!

It may be that some extremists so teach predestination as to represent God causing men to do evil, but the more conservative do not mean to do this, though in the heat of discussion many have perverted Scriptures for the technical support of an assertion.

Then, on the other side, some who have had in view

only to declare against the causative connection of God with sin, may have seemed to lose sight of God's purposes, and the grace which provides daily and hourly for the people of God, notwithstanding their weaknesses and sinfulness.

But these things are the result of striving for the mastery and quarreling over words to no profit. One can not get into a discussion with an opponent without this spirit rising, or at least it is too likely to rise.

Now why not quit?

It may be said that some papers will not quit. Well, if some do not, that is no reason all should be plunged into fruitless strife. If enough Baptists want to support a paper that feeds on husks, why, some day they will reap their reward.

The spirit that loves a fight is carnal. A spirit in harmony with the gospel of the Son of God and His own example, will lead to unity, love and fellowship in the house of God.

Of course we must write and preach on predestination, for upon this the hope of God's people rest. Everyone who is brought to a humble hope in Christ rejoices in the thought that God, because in His love and grace He would have it so, stopped him in his downward and sinful course, and gave him faith to behold a Redeemer in Jesus, and hope to claim the blessed inheritance reserved for the saints in heaven. It is a most comforting thought, too, that having given His Son for us, He will through Him give us all things, even victory over sin and death.

Our earth journey is short, and what a shame to spend it in warring against each other, and contending for things that do not change the course of life, nor bring comfort and peace to the saints.

If it is not a matter over which to break fellowship, stop the contention, or the contention will break fellowship.

How much better if we could be found trying to bear each other's burdens, the strong bearing the weak.

To our brethren, editors, we make this appeal: Let us stop contention, and let the sheets we issue bring mes-

sages of love instead of breeding hatred and division, and working injury that years will not heal.

There are a few men in these United States who spend their time making war. Beware of a man who makes war! He is not actuated by the spirit of the gospel. He who preaches the gospel—the true gospel of love—will have neither time nor disposition to make war.

The life of Jesus is an example for all the household of faith to follow. No envy, strife, nor spirit of this kind is seen in His acts or words. There is nothing but tenderness and sympathy for the unfortunate.

How sweet the memory of days spent in peace and fellowship with brethren! But what pleasure is it to reflect on heated and angry discussions, even though you may feel that you have obtained the mastery?

Speculative theology is a most dangerous thing; but revealed experimental religion is a joy, strength and comfort to the tried in the furnace of affliction, and the Lord's people agree as to the manifestation and witness of it.

Can the disposition of war among our people be stopped? Let each appoint himself a committee of one and pray the Lord for strength to keep that one from strife. If you see some one who is throwing out challenge after challenge, remember it is better that there should be only one influenced by such a spirit than that there should be two, and if you accept the challenge there will be two. Do not get in your brother's way while he is in the humor to fight. He will quiet down quicker if you let him beat the air.

Moses said to the two Israelites he found striving together, "Ye are brethren." There is sufficient reason in this, if it be a fact, for the suspension of hostilities. But you may argue that your brother is in truth opposing himself and the cause. Well, maybe so; but if so, you can only save him by love and kindness—you can never drive him back to the right by harsh language and hard epithets. Ours is a gospel of love, and what is not of love is of the Devil; and it is useless to pose as a defender of the truth in any spirit but that of gentleness, and otherwise no good can be accomplished.

Do good to all, is the Master's admonition—not only to those only who see as you do, but to those also who treat you evil.

We have in mind a brother, let him be called Brother A. He has been foully misrepresented by a brother, call him Brother B., who is a man of strife. Brother B. has written, preached and talked against the things that Brother A. advocates, calls him Arminian, etc. Yet Brother A. has refused to reply against Brother B., and has restrained brethren who would have taken up the matter against Brother B., and has borne with all patiently. The result will be that Brother B.'s name will perish with him, for he is a man of war. But A.'s name shall shine brighter and brighter, for the Lord will honor those who in meekness quietly follow in the steps of the Master and live for peace.

O that we all might have more of this spirit!—*Elder Walter Cash in Messenger of Peace.*

Mullin, Texas, November 30, 1902.

Elder A. P. Koen—

DEAR BROTHER:—As I am at home to-day and in very feeble health, and have been thinking of you so much, I conclude to write you. I have been silent and waiting for developments in regard to the trouble among the Baptists of Texas, and find that, instead of a *calm in the troubled waters*, they have become *more and more turbulent*. I have had some anxiety in regard to what the Fort Worth Council would do; but, from what I have learned, their findings have drawn the line, and, as I believe, have raised a barrier to the settlement of the trouble, which excludes a possibility of its being amicably settled upon that line. To accept these findings I would have to go back upon what I have been preaching for more than a third of a century. I have never believed nor taught the "predestination of all things that come to pass," and have always believed and taught the necessity of God's children performing the good works

required of them to the glory of God and comfort of their own souls. In a word, I have been fully satisfied with the Articles of Faith upon which the old Harmony Association was constituted, and I think the most of Baptists of the United States and elsewhere endorse them as an expression of their Faith, and I am in fellowship doctrinally with all who hold these sentiments. While this is so, yet I feel that there has not been a sufficient forbearance manifested toward those that err. I think more of the Spirit of our Master would have had better results. I do believe that personal troubles have been a great factor in this alienation among our people, and I have not been disposed to encourage the spirit of retaliation manifested by some of our preachers, and have been silent thus far. I have never believed that rough and harsh expressions from the pulpit or press were right, and that instead of such things convincing and converting from error, they have a tendency to widen the breach. I, therefore, have not pursued that course. You recollect what opposition I had to contend with in regard to the doctrine of the Trinity and Covenant when I first came to Hamilton County. You know that I just continued to preach and prove the doctrine by the Bible. I did not ridicule and vilify opponents, and how soon they all fell in line with me. This is, I think, the better way. I would be glad to see you again.

In love,

W. S. HARRIS.

Mullin, Texas, January 19, 1903.

DEARLY BELOVED BROTHER HASSELL:—I will say to you that I fully endorse the doctrine set forth in THE MESSENGER, and the four churches that I am preaching for are a unit in sentiment with you in regard to the doctrine of predestination. We have had no trouble at all concerning the mooted questions agitated among some of the churches of this State—have had no occasion to set up bars of non-fellowship, and have not represented in either council and taken no part in the trouble here. We feel satisfied with what is revealed

in the Bible, and let secret things that belong to our God remain with Him. In much love,

Yours in gospel bonds,

W. S. HARRIS.

Remarks.—Elder W. S. Harris is one of the oldest, ablest, humblest and loveliest Primitive Baptist ministers in the State of Texas or anywhere else. He is a man of moderation, of wisdom, and of peace. O that all our ministers and members had an equal measure of the same Spirit!

S. H.

Cuero, Texas, January 3, 1903.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—Enclosed herewith find money order for one dollar to pay for THE GOSPEL MESSENGER. I feel that I can not well do without it. True to its motto, it speaks the truth in love. I would that all our periodicals would follow its example.

Another year, with its joys and sorrows, strifes and contentions, divisions and sub-divisions, good and bad doings, is past and gone, and we are in the beginning of the year 1903. We as a people—a church—have many things to be thankful for, and many, very many, to regret and be ashamed of. It is with a sad and sorrowing heart that I review the history of our people the past year. The seeds of bitterness, strife, and discord have been sown, and at least a part of the crop has been harvested in division and wide-spread confusion, and the end of this sad harvest is not yet in sight. Oh that the Sun of Righteousness would arise with healing in His wings, that peace might again pervade and overspread the borders of our land and the beloved city, and the inhabitants thereof filled with joy and gladness, to the glory of Him who loved us and gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works! Then

would we have a crop and a harvest of love, joy, peace, gentleness, brotherly kindness, forbearance, etc., to the upbuilding of the waste places and broken walls of our beloved Zion and Household of Faith, and then could her citizens go in and out and find pasture. But, alas! as it is, the flocks are growing lean, lukewarm, and cold, for the shepherds and watchmen are biting and devouring one another and apparently striving for the mastery over each other, to the neglect of the herds, and the poor little bleating lambs who would, but fear to enter the folds, lest they, too, be consumed in the fire and conflagration. When will the storm pass over—when, oh when—and sweet peace and love abound in our midst again? Don't gather the idea, Brother Hassell, that it is south Texas, the place of my home, that I refer to, for such is not the case here; it is north and middle west Texas. But I regard the Baptists as one family, and regret to see and know of strife and division anywhere.

Yours in love and in a precious hope,

R. W. HARRELL.

PROPOSITION FOR PEACE.

As there seems to be a misunderstanding among the Lord's people on what is called the "absolute predestination of all things, good and bad," and the word "conditional" prefixed to our timely joys as Christians, and believing that there is more of a misunderstanding than a real difference in sentiment with the greater proportion of the Lord's people, and believing that such strife is hurtful and even destructive to the Lord's dear children; and feeling that this unholy war should cease, and that we should have forbearance with each other and labor to save and unify the Church of God, and that all mutually forgive and ask forgiveness for all unkind expressions in the past, and that we henceforth agree to omit those objectionable expressions and to use Bible terms on controverted points as nearly as possible, and to labor in love to heal the wounds already made. We

therefore submit the following: "In expressing or setting forth our views upon the subject of God's predestination, we think that we should be very careful to express ourselves in Bible language, leaving off all prefixes and suffixes; understanding as we do that the Bible teaches that the people or church of God were predestinated to be conformed to the image of His Son (Rom. viii. 28:31), and to the adoption of children by Jesus Christ to Himself (Eph. i. 1:11), and all things else necessary to the complete and eternal salvation of the Church of God. These are the points emphasized by our dear Saviour and the holy apostles; and we believe that contention about predestination beyond these points is unprofitable, vain, and subversive of the hearers. Therefore, when any member of the church of God should presume to charge his sins to God's decree, he should be dealt with for heresy, as the Scriptures direct." We do not believe it is profitable to use such expressions as the "absolute predestination of all things, good and bad." We believe that God's relation to righteousness is effectual and causative, while His attitude to sin is overruling and permissive. In regard to obedience, we believe that life must precede action, and that the tree must be made good before there can be the good fruits of love, joy, peace, temperance, faith, repentance, etc. In regeneration the sinner is wholly passive, but in obedience he is active after the reception of life. We feel that it is right to exhort the Lord's people to love and good works; to tell poor, penitent believers that it is their duty and privilege to obey the Lord by taking His yoke and finding rest to their weary souls; to save themselves from this untoward generation; to walk as children of light; to put on the whole armor of God; to abstain from fleshly lusts which war against the soul, and that no one is to blame for his sins but the disobedient. Dent. 5:27, 33; 11:26-28; Isa. 1:19; Mal. 3:7-18; Matt. 11:28-30; Luke 9:23; Acts 2:37-47; 8:36-40; 22:16; 20:28; Eph. 2:10; 4th, 5th and 6th chapters; Col. 3:1; Phil. 2:12; Tit. 3:5.

We do not believe that the child of God is passive in obedience, but active; yet, he needs the supporting grace of God each day and hour of his life. We feel that in keeping the Commandments of the Lord there is great reward. We believe that grace has provided the blessings in the right way and given the Christian the desire to walk in that way, and in walking therein he enjoys the good of the land—this is his duty and privilege.

We believe that it is wrong to pass wholesale non-fellowship resolutions without gospel labor. We believe that Associations as general meetings solely, for the worship of God and for mutual edification, are scriptural; but that they have no right to exercise the slightest authority over the churches, and that churches may be members of Associations or not, as they prefer. We believe in the doctrine of eternal and particular election, special atonement, effectual calling, final preservation of the saints, and the resurrection of the dead, and that we as a church should stand aloof from the institutions of men.

Now, we are all agreed on the essentials, and let us all for the love and good of the cause, agree to leave off the expressions, "absolute predestination of all things" and "conditional" prefixed to our timely joys, and use Scriptural expressions on controverted points. We are brethren; we are one family and one body, and why bite and devour one another? Can't we all in love make a little sacrifice for the sake of peace and bury all past differences and come together? Brethren, I beg you, in the name of Jesus, to let us all strive for the things that make for peace.

Yours in love and for peace, LEE HANKS.
Pelham, Ga.

Graham, Texas, January 20, 1903.

Elder S. Hassell—

DEAR BROTHER:—Your letter referring to Elder Hanks' proposition, received. I had just received a sim-

ilar proposition from Elder Hanks a few days ago, and at once accepted it, and wrote my acceptance to him, and also to Elder Cayce. I would rather refrain from using any humanly invented phrase to the hurt of my brethren, than to be the greatest man in the world, and while I have no compromise to make on truth and do believe in the Almighty and only Sovereign God, who will finally have His way in all things, yet I do not believe His will and way is seen in wickedness and crime, and greatly desire to refrain from trampling on the tender feelings of all my precious brethren who really believe in a Sovereign God. If we all believe that the true God actually knows and foreknows all events, and that to Him, therefore, they are most certain and can not be uncertain, and no power or influence can overthrow the wisdom and certainty of God's perfect knowledge, then we are practically agreed. While we foreknow nothing in the world, God perfectly foreknows all, and this is strong enough doctrine for me, and as far as I would care to preach the doctrine, and as far as the Scriptures would justify, so it seems to me.

I do not feel called to dwell particularly on the doubtful things, but would even refrain from treating on them, if it makes my brother to offend, for it is eating meat that may not be necessary.

I would like to say to the Primitive Baptists of Georgia, that the careful course pursued by me, as I trust, while in Georgia at the Associations and other appointments, is the way I am still trying to do, and I appreciated your kind and brotherly endorsements while in your midst. I am sorry that because I sat with the Fort Worth Council some have thought that I meant to endorse all the line as generally held by the absolute brethren, but I do not agree with some positions held by those brethren, and have meant that I did not want to declare a non-fellowship for them. This is the position that I mentioned to several brethren on my recent tour, and a few times publicly, and I never met anyone on the trip that held to the idea that we should raise bars of fellowship about predestination. In this, as I wrote in

the papers, the Baptists in Georgia were agreed with me. And I do know that they endorsed me at all my appointments. I preached exactly what I believe and advocate everywhere. I do hope the time is coming when we will cease to make a brother an offender for a word, and that both sides may cultivate forbearance with each other. Let this be so, even if I am cast off and denounced.

As to myself, while I have not cared to make prominent my difference from any brethren, yet I have differed from the absolute brethren in some things about predestination, but agreed with them on their ideas about grace being continually necessary to scriptural obedience, and hence do not favor the use of the word "conditional," but have had sweet fellowship for brethren who would sometimes use it, as I opposed making a brother an offender for a word. I had and do accept the London Confession of Faith, and it has the strongest statement on God's decrees I ever read anywhere, but the wholesome modifications and explanations following them showed the sense in which it was meant. It has been my most continual impression that small gifts and poor ignorant beings like myself should avoid critical treatment on these mysterious questions and give myself to more practical things and to exhortations. This I have done in my travels and preaching, as my brethren most surely know. I have begged them not to divide on these things and expect to keep on begging them to do so, even if both sides reject me for not coming to their strong claims.

The brethren generally have understood me to be on this conservative line, and when they denounce me again and again in the papers and find out my position, it will be the same as before—peace on earth and good will toward men. You may say hard things against me in the papers if you must, but I hope the Lord will stay my hand before I hit back in the same spirit. Wherever the dear Lord opens the door I am ready and willing, so far as in me is, to preach the same eternal truths of the gospel of Jesus that I have in Georgia, Tennessee, Ken-

tucky, Texas, Missouri, Arkansas, Indiana, Illinois and elsewhere. I am not ashamed of what I have preached, as I think I received it from the Lord and not of man. I was baptized by the absolute brethren, and enjoyed my first sweet liberty and travel of mind among them, and was ordained by them, and have thought that it is not necessary to denounce them. It is my intention now to write more for our papers, though I had thought of late that I would quit. I am in sympathy with our dear brethren, who are working for peace, whether they agree with Elders Hassell and Oliphant, or agree with Elders Chick and Durand. I want to say, like dear Elder J. M. Baker has said lately, that I have always enjoyed reading from Elder Durand because he writes so humble and kind. I also do love and enjoy the writings of Elder Oliphant. I could live with either of them, so far as I am concerned, but would not wish to worship either, and would be surprised to see either of them demanding brethren to endorse them on pain of their ill-will. A good man has great forbearance for his brethren, and his greatness does not consist in being a lord and master over dear brethren that differ from him. We believe that the old Baptists are right as the church, yet they might be all wrong. Their peculiarities to some extent are only human and may be sinful, and, therefore, the great importance of caution and kindness on controverted points.

I wish to say now, in conclusion, that my home churches are in peace, and, since I came home from my eastern tour and from Fort Worth, we have received seven by experience, and we trust that it is an evidence of the Lord's care and kindness to us in a time of darkness and trials. My home churches have had no divisions or separations about any of the late troubles, and we thank the Lord for it. While there is so much of it going on in Texas, yet we have so far been kept from it. Yet, the members of my cares do not all agree on the controverted points, but I think their brotherly love of each other is such that when they see kindness and love and

forbearance shown them, they feel impressed to likewise show the same to their brethren. Is it not a Christian way to live? Should we urge brethren to come and preach for us that would want us to adopt resolutions that would at once divide us?

Oh, for that faithful forbearance that would cover a multitude of sins, and yet cleave to holy and godly living for Christ's sake! May God bless every lonesome heart, and especially you who have been cast down over divisions and hard sayings. May we, by divine grace, be enabled to look in earnest prayer even through our tears up to that bountiful Giver of life for help to do right and to walk humbly and to bear our trials and afflictions. I crave an interest in the prayers of those who themselves have been made to see that grace alone is sufficient for us in our trials and temptations. My longing heart often goes back and out to you, as I think of the doubts and fire darts that often attack the little child of God. May His grace keep you. Let us be willing to bear in our bodies the marks of the Lord Jesus. May His almighty, yet tender, loving Spirit, be ever with you all.

J. H. FISHER.

Graham, Texas.

REMARKS.

I heartily endorse the Christian course recommended by Elders Hanks and Fisher. If it were followed by all our members, war among us over the theories and expressions of our godly, humble and reverent brethren would cease. All Primitive Baptists believe that God is the holy, wise and almighty sovereign of the universe; that He perfectly foreknows and controls all events; that He works and rewards holiness, and suffers and overrules sin; that He graciously blesses His obedient, and mercifully chastises His disobedient children, but never takes His loving kindness from them in their Covenant Head; and yet, that very many dispensations of His providence are utterly beyond our present comprehension;

that His way is in the sea, and His path is the great waters, and His footsteps are not known; that His judgments are unsearchable, and His ways past finding out—His ways in creation, in providence, and in redemption; but that He is perfectly holy in all His ways, and righteous in all His works, and that what we do not know now we shall understand better hereafter in the world of perfect light and love and peace and joy. S. H.

THE GREAT COMMISSION—CONCLUDED.

In closing the last paper, attention was called to some of the triumphs of the gospel under the commission, showing that Jesus had fulfilled to His disciples the gracious promise of His presence. "Lo, I AM with you," means that He was with them in their first step of obedience, and so it was when the day of Pentecost had fully come, and the third hour of that day—the moment when a world-wide gospel should be preached to men—His presence was manifest in the mighty wind; the tongues of fire, the speech of many nations by unlettered men, and the almost despairing cry, "*Men and brethren, what shall we do?*" And though such tokens of His presence might not be repeated in the same manner, when He said that His abiding with them should be "always, even unto the end of the world," it was a guarantee that as long as the world should stand, their support and protection should be sure, and that their labor should not be in vain. "Go ye, therefore, and I am with you," comprehends all the preparation needed to carry the gospel to the world's end.

The economy of the gospel was well defined. The disciples filled an important place, as all God's ministers do, but they were hedged about—above and below—with divine power. They should never get so low as to be without daily bread, nor reach so high as to be able to show their fellow-men their ruined state before God. Jesus, possessing all power in heaven and in earth, could alone do this, and the exercise of this power is variously known as the *calling of God*; as an *illumination or shining in the heart*; as a *quickening*, or being *born of God*, and as the *washing of regeneration shed on us through Jesus Christ our Saviour*, and other appellations. Thus God accomplishes this work independent of His creatures, and it secures to the redeemed the heavenly inheritance, whether they hear the gospel or not.

And yet, it is an act of great mercy that God has appointed the preaching of the gospel in this wilderness world. It gives peace and joy to the poor, burdened soul, and teaches how to live soberly, righteously and godly in this present world. It does not regenerate the soul, else all who hear it would be regenerated, and all lost who fail to hear it. All men, therefore—the weakest and wisest alike—need a divine preparation to appreciate the gospel. In a Bible sense, it is "good tidings of great joy to all people," and yet the whole race of mankind is not here meant. It was not good tidings to all who heard the first missionary sermon at Pentecost. Some of them mocked and said the disciples were full of new wine. When Stephen preached

with the power and grandeur of an intellectual giant, the people stopped their ears and ran upon him *with one accord* and stoned him to death! Paul and Silas were beaten as vile criminals for preaching the gospel, and Judas, who heard the Saviour preach for three years, with more than angelic power, betrayed Him into the hands of wicked men.

And this brings again to the core and crisis of the subject of gospel extension. We are taught to look beyond the mere preaching of the gospel to find the secret of its success. While some called our Saviour a wine-bibber and Paul a babbler, and their souls were haunted to death, others received their words with rapture and were willing to be known as dogs eating the crumbs from the Master's table. Why is this? It is not owing to the will or volition of men, nor to the eloquence or want of eloquence of those who preach. Is it not because of the awe-inspiring doctrine of God's *discriminating grace*? That this is so, is a truth that runs like a flame of fire through all the Bible, and nowhere more clearly than in the events set in motion by the commission. Peter, supported by the eleven, declared in the very first unfolding of the gospel that the promise was to come in all nations, "*even to as many as the Lord our God shall call,*" and it was said of Paul's preaching in a great many cities and lands, that "*as many as were ordained to eternal life believes.*" It was discriminating grace that passed by thousands in Jerusalem and sent Philip to overtake a man that was hastening from the city to a distant land, that he might preach Jesus to him. It was God's distinguishing favor that with an outburst of divine love enfolded the whole house of Cornelius and the household of the Philippian jailer in the ark of safety. It picked out Saul from a group of travelers, making him first to tremble as a leaf, and then to give his life a willing sacrifice to God—a sweet-smelling savor of Christ his Redeemer. It was God in the display of sovereign grace that visited the Gentiles to *take out of them* a people for His name, and that said to Paul, concerning Corinth, "I have much people in this city."

These things pertain to the gospel the disciples were to preach everywhere, without regard to boundary lines or separating seas; and, as far as we have their history, we know they shunned not to declare the whole counsel of God. And though it cost them imprisonment, and scourgings, and persecutions, they preached as the Lord bid them until death removed them from their labors to rest with Jesus in the pavilion of unclouded peace and unending joy.

I will not stop with saying that their unflinching loyalty and the divine simplicity that directed their labors afford food for thought. They do far more: they bind every believer and every minister that claims the sanction of Christ's commission, to observe His divine arrangement, without abridgement or enlargement, without *improvement* or change. "O, I fear," said the great missionary Paul, "lest by any means your minds should be corrupted from the simplicity that is in Christ." "Beware," said he, "lest any man spoil you after the traditions of men, after the rudiments of the world, and not after Christ." "If any man," he declares, "or we, or an angel from heaven, preach any other gospel than that ye have received, let him be accursed." He understood the Holy Spirit to teach that in time some should depart from the faith; that they should be boasters, heady and high-minded; that they would not endure sound doctrine, but provide heaps of teachers to set forth swelling words and pleasing fables. But the Bible authorizes no deviation from Christ's command in introducing the gospel to the nations. The disciples were

not to claim lordship or dominion, but they were pre-eminently examples and patterns to all after ages. "Be ye followers of me," said Paul, "even as I also am of Christ." "Those things," he exhorted, "which ye have both *learned* and *received*, and *heard*, and *seen* in me, no, and the God of peace shall be with you." They never learned, or saw or heard any word or act in Paul approving the fostering societies of men in spreading the gospel. And what they heard of Paul they were to commit to faithful men, who, he said, shall be able to teach others also. They were to go on committing and handing down to faithful men from age to age the same faith and practice that had been received by them. They were exhorted in every form possible to adhere to God's appointed ways without wavering; to be steadfast, immovable; to be rooted and grounded in the truth, and, because all the treasures of wisdom and knowledge were hid in the Triune Jehovah, they were to beware, lest they be beguiled with enticing words after the rudiments of the world, and not after Christ.

And, when we reflect that the parting words of Jesus, whose gospel they were to preach, was a solemn charge to teach the nations to observe *all things whatsoever He had commanded them*, we can conceive of no higher obligation that heaven could impose on Christian men to be faithful to Him, whose right it is to reign, and our conclusion would be that there would never be any departure from the Saviour's commands.

And yet, notwithstanding Paul's impressive warnings, he was possessed of a settled fear that by some means God's professed children would be corrupted from the simplicity of Christ. That the Apostle's fears and the Spirit's prophetic warnings were not groundless, there came a myriad of proofs in after ages, and not the least of these was the rise of modern missions, beginning as a man's hand a century ago, but now a ponderous and authoritative system or systems, wide as the world, and as worldly in their formation as banking or railroad companies, or other humanly-devised institutions. The simple and effective ways that Jesus instituted are by this mighty system superceded and set at naught. "My Kingdom," said Jesus, "is not of this world," but here are organizations incorporated by law and owning many millions of dollars in real estate and other vested rights, and that are familiar with such things as stocks and bonds and legacies and pledges, and all manner of financial operations.

Jesus called His disciples together to warn them against the exercise of power over one another, or over men. You already know He said that the princes of the Gentiles, and they that are great, exercise dominion and authority, "*but it shall not be so among you; whosoever will be chief among you, let him be your servant.*" In the missionary societies there are many degrees of dominion and authority, including membership, directories, boards of control, etc., and to these governing agencies civil kingdoms, kings and presidents pay respect. To His disciples the Lord said: "Call no man master on the earth, and be ye not called master by any others." That is, of course, in spiritual things, and yet these governing boards, composed of reverends and doctors of divinity, control the engagement; judge of the qualifications, and send forth the laborers and direct the missionary operations in all heathen lands. It is the missionary society that now says: "Go ye, therefore; we will tell you where to labor, and your recompense shall be from us." And though Jesus' presence and power are but little spoken of, the patronizing countries are assured that wonderful works are being done in the Lord's name.

But what is the result? These enterprises that ask neither bread nor apparel of the Lord, but only His name, carry neither civil nor religious liberty to the nations sitting in darkness. Beginning with so much promise, they commonly end in the subjugation of the weak and simple nations of earth, and their inhabitants become vassals and tributary to the strong *Christian* nations that subdued them.

There are some bright, compensating things to be said of the continuance of the work so auspiciously begun at Jerusalem by the disciples, but at present the subject will not be longer pursued.

S. B. LUCKETT.

Crawfordsville, Ind.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. } EDITORS.
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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.

"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.

CHRISTIAN FORBEARANCE.

The Scriptures represent that God is the very impersonation of Light and Life and Love, and that all His children are, by His indwelling Spirit, partakers of this threefold nature of His. They live unto Him; they are enlightened by Him, and they love Him, and all who bear His image, although there may be great differences between them, racial, physical, intellectual, educational and social differences, differences in age, in circumstances, in tastes, in pursuits, in preferences, in opinion, in feelings, in experiences, and even in views of many passages of the inspired Scriptures. Holy love is the crowning glory of God, and all His children are taught of Him to love one another. Love is the essence of His law, and

His gospel and His revelation and His religion; without it all our religious profession is hypocrisy. It is a grace far more important than all spiritual gifts—more important than eloquence or prophecy or understanding or knowledge, or alms-giving, or martyrdom, or faith, or hope. With all these, *unless accompanied by love*, we might be lost; but with the love of God and His people in our hearts we shall be saved. Our dear Lord, the incarnation of perfect and holy love, in His last conversation with His disciples, said: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love another. By this shall all men know that ye are My disciples, if ye have love one to another." Surely if the children of God loved one another as Jesus loved them, they would not only give time and money, prayer and labor, self-interest and self-seeking, and lay aside envy and jealousy, prejudice and bitterness, malice and evil-speaking, but they would even lay down their mortal lives for one another. The marks of true, not pretended love, are that it suffers long, and is kind, envies not, vaunts not itself, is not puffed up, does not behave unseemly, seeks not its own, is not easily provoked, thinks no evil, rejoices not in iniquity, but in the truth, bears all things, believes all things, hopes all things, *endures all things, and never fails*. With all lowliness and weakness and long-suffering, it forbears in love with others of God's dear children, and endeavors to keep the unity of the Spirit in the bond of peace, remembering that there is one body and one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all, if we are His children.

Humble, gentle, and continued forbearance, in matters of difference, is one of the strongest proofs of real love. We exercise such forbearance towards our companions and children and relatives and friends whom we truly love naturally, and certainly we should not fail to exercise such forbearance towards the children of God, our brethren and sisters, whom God has taught us to love spiritually. True love, even as Shakespeare says, echo-

ing the sentiments of God's Word, is unchangeable and everlasting. As our Heavenly Father forgives and forbears with us, He declares that we must forgive and forbear with others, especially with our spiritual brethren.

My dear father, Elder C. B. Hassell (who was born in 1809 and died in 1880) was, I think, as near a model man, Christian, and minister as the Primitive Baptists ever had in the United States. He had but little advantages of human education, having to labor hard when a boy for the support of his widowed mother and her younger children, but he was taught in a higher and better school than any conducted by men—in the school of Christ. He was a conservative and conciliatory man—a man of prayer and peace, humility and love. He was a reverent student of the Holy Scriptures, and believed implicitly in their teachings. He was an agent for "The Signs of the Times" as a convenient method of the general correspondence of brethren and sisters with one another; but he wrote, in a letter published in "The Signs," that he did not believe in *all* the teachings of the editor, Elder Gilbert Beebe, nor of the contributors; that he did not pin his faith to any man's coat sleeve, but derived it, under God, from the Scriptures. He did not believe, nor did he ever advocate with tongue or pen, "the absolute predestination of all things." (No minister of the Kehukee Association has ever believed or advocated it, although that Association has corresponded, and still corresponds, with the Northeastern Associations.) And yet, he loved and fellowshiped and repeatedly visited and preached for our brethren in the Northeastern Associations, the most of whom (but by no means all) professed to believe in that doctrine; and he cordially received these brethren at his own home and church and Association, just as he was cordially received by them. They loved one another as brethren, and, therefore, could bear with some differences of expression on the part of each other, not believing that these differences were such as to mar the fellowship of each for the other. There are perhaps about 12,000 Primitive Baptists in North Carolina, and I have never heard of 100 of them believ-

ing in the absolute predestination of all things; but those who do are, for the most part, lovely, worthy and devoted members, and we do not think of excluding them from our churches for such a theory, because some Scriptures, considered apart from others, *seem* to favor it.

I do not believe that we ever had a wiser, humbler, or better minister in the South than Elder John R. Respass. On pages 653 and 654 of my Church History, I have said: "Learning that two Primitive Baptist churches in Texas had withdrawn their fellowship from the doctrine of the absolute predestination of all things, Elder Respass writes: 'This is the first time we have ever heard of this question being made a test of church fellowship, and we are sorry to hear it, because we believe it to be more a difference about words than in spirit. It has been believed by many eminent saints amongst the Baptists for probably centuries—we know it has ever since our remembrance. We have never ourselves professed to understand it; we couldn't understand it. We have always believed about it as Elder Rowe does [that is, that God decreed to *permit* sin], but it has never affected our love and esteem for those precious brethren who do believe it [that is, the absolute predestination of all things], because we are unable to say they are wrong about it. It is a mystery that none can explain. There is one thing we all know, and that is, that nothing has happened or can happen by chance, and that smacks so much of decree that it shuts our mouth. This single Scripture is of itself sufficient to make brethren forbear with each other about it: 'For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together to do whatever Thy hand and Thy counsel determined [decreed] before to be done.' Acts iv. 27, 28. But it is a dangerous question if unskilfully handled; dangerous on both sides. On one side is the Scylla of presumptuous sins, and on the other side the Charybdis of Arminianism and infidelity.' The danger of being wrecked on either of these extremes, as we navigate the narrow channel of truth be-

tween them, should warn us to forbear with each as poor creatures of a day, who know nothing. Forbearance! The noble, Christian virtue of forbearance is, and always has been necessary to the unity and prosperity of the church. Oh, how careful we should be not to confuse and divide the family of God! The true mother in Solomon's day preferred the false mother to have her child than for it to be divided by the sword. Are we sound in experience, giving all the glory of our salvation unto Christ, and in church order? Then why make such a question [the absolute predestination of all things] a test of church fellowship? How few, how very few, of the little ones of Christ know what they are torn up about! Alas, how few! One may be wiser than another, but his wisdom should be used for edification, and it is lawful for some to know more than others. Some of the tribes of Israel did not go as far as others; some went over into the Promised Land, while others remained on the other side of Jordan; but there was no falling out about it; they were all Israelites and brethren."

Meekly, gent'ly, ably and repeatedly did Elder W. M. Mitchell urge the brethren to raise no new bars of fellowship against one another. His very last editorial (published in THE GOSPEL MESSENGER of April, 1901) was on the subject: "Do Not Judge One Another," based on Rom. xiv. 13—"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." He says: "It is evident if brethren make 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, as-

sume 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?"

Although Elders Respass and Mitchell did not use or endorse the expression, "the absolute predestination of all things," both of them were opposed to making it a test of fellowship; and both of them, like my father, not only fellowshipped, but visited and preached for our Northeastern Associations, the most of whom claim to believe that doctrine as a great mystery which they do not understand, but not in a way to make God the author or approver of sin, which they say proceeds from the creature. I have heard our Northeastern ministers preach perhaps hundreds of times, and I scarcely ever heard them make any allusion to predestination, and I never heard them preach it in an offensive manner.

Now, in conclusion, my dear brethren, I beseech you to practice *a double forbearance* in this matter; that is, let each side practice forbearance in regard to it. Let those who believe that universal predestination is taught in the Scriptures *forbear* to use expressions that make no distinction between God's purpose to *suffer sin* and His purpose to *work holiness* in His creatures; and let those who do not believe that universal predestination is taught in the Scriptures *forbear* to say that our universal predestination brethren teach that God compels men to sin and does not hold them to a strict accountability for their sins. Other denominations have professed for hundreds of years to believe in predestination, and yet do not strive and divide about it. Why can not we be equally harmonious? "I beseech you, brethren," says

the Apostle Paul, the chief Bible writer on predestination, "I beseech you, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. i. 10.) And our dear Redeemer, in almost His dying moments, cries: "Neither pray I for these alone, but for them also who 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." (John xvii. 20, 21.) Can these touching words fall dead on the heart of any loved, chosen, and redeemed child of God?

S. H.

THE LORD WILL BLESS HIS PEOPLE WITH
PEACE.

PSALM XXIX. II.

This is the infallible promise of the Holy Spirit. He is the God of nature, providence, and grace, and has all power in the universe, and can not lie; and He is the God of peace; His Son is the Prince of peace; His Kingdom is a Kingdom of peace; His gospel is a gospel of peace. As show in the above Psalm, He reigns almightily over all the storms of matter and of mind, over lightning and thunder, animals and men, and He is an everlasting as well as an almighty King. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. He is not only able to do so, but He will make the wolf dwell with the lamb, and the leopard lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice'

den. * And He declares: "They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

His children who are convicted of their sins, who feel the storm of His wrath against sin, He blesses with peace of conscience, peace of soul, inward peace through the atoning blood of His dear Son, a peace which He only can give, and which the world can not take away, a peace that will result in the perfect and eternal rest of heaven, everlasting deliverance from sin and all its sorrows.

And just as certainly as this peace is in the heart of a poor sinner—Christ becoming his peace, and dwelling in him by His Spirit—he will love to live a life showing forth, as the angels sung at the birth of Christ, glory to God in the highest, and on earth peace and good will toward men. He will have in his soul, and manifest in his life, something of supreme love to God and of love to his neighbor as to himself. He will desire to do good unto all men, especially to the household of faith. He will endeavor to keep the unity of the Spirit in the bond of peace, remembering that there is one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all His children, who is above all, and through all and in them all, and that God is the author of peace and not of confusion in all the churches of the saints; and he will earnestly strive to put away all bitterness and wrath and clamor and evil speaking and all malice, and be kind to the other members of the body of Christ, tender-hearted and forgiving, even as God for Christ's sake hath forgiven him. He will not think himself perfect in wisdom or in conduct or conversation, nor will he expect perfection in his brethren, only in Christ. He will not set up himself or his opinions or expressions, or those of any other uninspired man as a standard, to which all his brethren and sisters must conform or else lose his fellowship. He regards Christ and His Word as the only perfect standard of truth and righteousness.

I would desire to be profoundly thankful to the Lord to be able to say that such is the condition of the great majority of Primitive Baptists to-day, and I hope that it

will always continue so. While there are among them differences of views, expressions, and forms, they love one another better than those differences, and, considering their own imperfections, they can bear with their brethren who revere the God of the Bible and who prove by their lives that they are His children. And in the few sections where carnality at present prevails and peace is disturbed among our people (1 Cor. i. 12, 13; iii. 3-7), we may be perfectly sure, from the nature, promise and power of God, that if they are His people, these strifes and divisions will cease, and truth, righteousness, and peace will prevail in all His holy mountain. S. H.

SALVATION BY GRACE.

Salvation by grace is an old theme, which is often renewed to the hearts of the children of God. It is a principle clearly taught in the Scriptures, and deeply impressed upon the mind of the believer in his experience, and, therefore, has become the acknowledged center upon which all true Christian believers meet and shake hands. It is a living truth, written in the heart by the Holy Ghost, that no child of God dare dispute. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast." Eph. ii. 8, 9. Evidently the apostle had reference to eternal salvation from the law of sin and death, in which all creature helps and works are entirely excluded. No act of the creature, either before or after the new or spiritual birth, is reckoned as part of the means or cause of this free salvation by grace. This salvation comes to the sinner through the redemption which is in Christ Jesus (Heb. ix. 15), and is manifested by divine quickening by the Holy Ghost, by which the sinner, dead in sin, receives the gift of divine life and light, and is made partaker of the Divine nature.

In all this work of God which brings life to the dead, light and knowledge to the benighted soul, the subject, or sinner, is strictly passive. This work is done entirely above, out of and independent of the sinner; for

hitherto he is dead to all divine knowledge and spiritual understanding; and there is no principle in the dead that responds to the outward means of life, nor is there any power in the dead to resist the application of life. The sinner is passive, I say, in all these operations of the power and Spirit of God. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." John v. 21; Eph. ii. 1, 5, 6.

Now, all who have been thus quickened are safe, and shall be finally, effectually, and eternally saved. They are already saved from death in sin, and are alive to God, through Jesus Christ our Lord. Rom. vi. 10. They are dead to sin, and dead to the law, and married to Christ. And who shall be able to dissolve this holy union? None! The people whom Christ redeemed by His blood are quickened, born from above and are new creatures in Christ, and they look for Him to come the second time without sin unto salvation; to resurrect their mortal bodies from the grave and from a state of mortal corruption, and clothe them with a perfect and glorious immortality. So we repeat that they are now safe, and shall be ultimately saved. And what have they done to bring about all these existing and unalterable facts? Nothing. It is all of grace, and by grace that we occupy this solid ground and stand forever justified in the sight of God our Maker.

Let us enumerate the manifold grace of God: (1) Predestinating grace; (2) electing grace; (3) redeeming grace; (4) sanctifying grace; (5) purifying grace, or regenerating and cleansing grace; and following come the graces of repentance, faith, hope, charity, divine love shed abroad in the heart, and with all these spiritual graces and heavenly endowments, are we still in the same passive condition as when we were dead in sin? We receive abundance of grace, sufficient grace, and the gift of righteousness to justify our souls fully and freely before God in the beloved Son. Is there anything for us to do, or that we can or wish to do that would make our eternal salvation more complete and sure? Nothing.

Yet, we find a whole lot of duties specified in the New Testament for this redeemed and heaven-born people to

do, with promises in obedience and threatenings in disobedience; for to this people the holy apostle says: "See that ye refuse not Him that speaketh, for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven." Heb. xii. 25. Escape what—everlasting destruction? Nay; but the chastening and scourging rod of correction. Heb. xii. 6.

Why does the Lord chasten His children? Because He loves them. And what does He chasten them for? For doing wrong, for disobeying Him. Is it, therefore, necessary that they should wrong and disobey God, that He might chasten and scourge them as an evidence that they are sons of God, and that He loves them? Surely not; for if so, then why so much warning against refusing to hear what He says?

It appears to me that there is some active obedience required of the children of grace in order to their best welfare in this present world. After these bodies die they will lie passive in death, until He who is "the resurrection and the life" shall come to "raise them up again at the last day," and then, in their celestial, glorified bodies, these children will begin to render perfect, active praise, singing as they ascend to meet the blessed Lord in the air, "O death, where is thy sting? O grave, where is thy victory?"

And, dear reader, if you will notice when you read that wonderful 15th chapter of 1 Cor., on the resurrection of the dead in Christ, you will see that the Apostle concludes with the following admonition: "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Thus he would encourage good works on the ground of their hope of a glorious resurrection from the dead.

No greater incentive could be afforded than the promise of eternal happiness, and with hope of this, through the redeeming grace of our Saviour, I am the same old sinner,

J. E. W. H.

THE OLD STUMP IN THE GARDEN.

"We walk by faith, not by sight."

When I was young in the ministry, I, like most of young preachers, tried very hard to explain some of the deep mysteries of the creation of the world, of man, and of the fall of man, and really thought that all preachers were required and expected to solve those questions so often propounded by unbelievers and infidels. And so I took me to the Garden of Eden with pick, shovel, and pry-beam, with intent to dig up the old stump in the midst thereof, and to exhibit to my audience the very deepest root of the mystery. I verily thought that every preacher must have a theory with regard to the Creator's object in the creation of the world, and especially the creation and formation of man.

And I used to wonder why Moses did not take more space in detailing his account of some particular things connected with the Garden, the tree of life, and the tree of the knowledge of good and evil, and a few more special matters, so that people might understand them more clearly. Poor, ignorant worm was I, and am no better nor wiser after thirty years' toil. The mystery has grown to be more mysterious; deep, eternal, unbounded depths lie beneath, and I have long since abandoned the impossible and learned, I hope, to walk by faith across these unfathomable mysteries which are infinitely beyond the capacity of the human mind.

I have never read many books; have not kept pace with human progression, but have read enough outside the Bible to learn that scientists have undertaken to refute the testimony of Moses, and to account for the existence of the material world and its inhabitants in a far different way. But they disagree among themselves, and such is the progress of scientific research that one theory is abandoned for another, so that if we should still look to this source for a solution of the mystery we must wait until the end of the world to get the latest and best solution of these problems: and, then, we hope to meet with Moses, the inspired historian, and confess that he was

perfectly correct when he wrote: "In the beginning God created the heaven and the earth."

So leaving the subject of creation, I will offer some feeble suggestions concerning the subsequent history of man, the creature. And in doing this, I wish to keep near the shore and occupy safe and tenable ground. In thinking and writing about the creature, I desire to keep in mind the holy attributes of the Creator. God gave to His creature man a commandment. Now, was the man able to keep the commandment or not? If this is not an unlearned question, some one ought to be able to answer it; if it is an unlearned question, we need not consider it. Was the man Adam able to keep the law or not? I will leave this question open and proceed to affirm that he did not keep the commandment, but wilfully transgressed it.

What was the first effect of the transgression upon the transgressors? Their eyes were opened and they discovered that they were naked, and finding this to be so, they were afraid; so said the man. Conscious of their guilt and of their exposure to the displeasure of God, they hid themselves among the trees of the garden. The guilt of the offender causes a fear of (and a disposition on his part to avoid the presence of) the offended. Their naked bodies were exposed to the eye of God before they sinned, and yet they felt no painful concern about it; but now their inward consciousness of guilt brought the conviction to their minds that they would henceforth be exposed to the displeasure of God, and they were afraid of Him, and their guilty children from first to last evince the same slavish fear of the invisible Creator.

"They (Adam and his wife) sewed fig leaves together and made themselves aprons." Oh, Moses, why did you not tell us what they sewed with? Was it with needle and thread, such as we use now, or did they pin the leaves together with thorns? These are ignorant and unlearned questions. Those fig-leaf aprons may serve to represent the works of human righteousness, and we note that the Lord God did not condemn Adam and Eve for making those aprons, but for what they had previously done. I have never known of any righteous law,

either human or divine, against human righteousness; but, as in the case of Adam and Eve, it is often mistaken for a covering to hide us from the wrath of God, and to save us from the guilt of past offences.

There are many things which guilty sinners may lawfully do to promote their temporal happiness, but none of these things will remove the flaming sword that keeps the way of the tree of life; for that sword of infinite justice turns every way, and guards every avenue of escape from the penalty of the law to the tree of life. The all-seeing eye of Jehovah penetrates the darkness of our guilty souls, and when His mighty voice calls us forth from our hiding places, our flimsy, self-made garments will by no means hide our guilt, but our shame and fear will testify to our sins.

Whatever knowledge Adam and Eve had of good before the transgression, it is evident that they knew no evil; for there was none for them to know. They were happy, innocent creatures until they sinned; but not the condition or state was altered, and if the rocks and mountains were heaped upon them it would afford them no safer refuge from justice than the fig-leaf aprons did. Their salvation from sin and death now depends upon what God is pleased to do for them, and blessed be His name, we find the promise of the Saviour in connection with the sad story of the fall; and also the record of God's goodness to the sinful, fallen creatures, in that of making them coats of skins and clothing them. To obtain the skins of animals in the ordinary way, they are slain, their blood is shed, and thus we get a glimpse of the blessed Lamb of God, who died for His sinful people, and by His blood they are redeemed and receive the gift of righteousness which justifies them in the sight of God. The fig-leaf aprons are no part of this robe; creature righteousness is left out of the question, and the children of God, like Paul, desire to be found in Christ, not having their own righteousness, which is of the law, but the righteousness of God, which is received by faith.

Now, I wish to say to all poor sinners, that God will not condemn you for doing the best you can for yourselves; put on the best robe you can get, and live as

clean a life as depraved nature will admit of, and it will be good for you as long as you live; but you can not go to heaven with garments of self-righteousness. If God should be pleased to call you out from your hiding place and your apron-making, He will give you a garment that will never wax old, and will wash you clean in the blood of Jesus, and clothe you for heaven.

J. E. W. H.

QUESTIONS AND ANSWERS.

1 Q. In John xii. 32, Christ says: "And I, if I be lifted up from the earth, will draw all *men* unto Me." Who are these "all *men*?" A. The word *men* is in italics, showing that it was supplied by the translators; Christ did not use the word. The "all" means both Jews and Gentiles, all given to Him, and taught and drawn of the Father unto Him, whom by His atoning death upon the cross and by His quickening Spirit, He would draw to Himself, and receive, and raise at the last day. (John vi. 37-65.)

2 Q. Where were Baptists first called by that name? A. In England in the 17th century. In the 16th century they were called "Anabaptists" or "Re-baptizers" in Holland and England by Pedobaptists (those who baptized, dipped, or sprinkled infants), because they baptized those who professed to have an experience of grace and to believe in Christ as their Divine Saviour, and who lived in accordance with that profession, even though they had been dipped or sprinkled in infancy or unbelief; and in England in the 17th century they, to distinguish themselves from other denominations, called themselves "Baptists," the latter part of the name given them by their enemies; they left off the first part of that name, "Ana" or "Re," because they did not consider that persons dipped or sprinkled in infancy or unbelief had ever been baptized.

3 Q. Was the Apostle Paul ever married? A. The Scriptures do not plainly say, and we do not know. Some think that he was a widower; but it seems to me that his

life, after his conversion, and his language in 1 Cor. vii. 8, 32, 33, 39, 40, and ix. 5, strongly imply that he was never married, at least after his conversion.

4 Q. What is the book referred to in Rev. v. 1, as written within and on the outside, sealed with seven seals, and in the right hand of God? A. The book of God's perfect and unchangeable purposes in providence and redemption, which only Christ, the Revealer and Administrator of the will of God, can open and unfold to us.

5 Q. Will the person who is most active in the Lord's service in this world be happier in the next world than one who reaches heaven but was less active in this world although he had equal qualifications in time? A. It is of God's free grace that we are His children, and that we love and serve Him, and we are happier now in obeying than in disobeying Him; and, from the teachings of many Scriptures, I suppose that, in Christ's future millennial reign, His obedient will be more honored than His disobedient people; but all His elect, redeemed and regenerated people will reach the heaven of immortal glory, and all will, in the resurrection, be in the perfect likeness of Christ, both in soul and body, and will be satisfied, and perfectly happy. Their salvation is entirely of divine grace; all have been loved with the same love, bought with the same blood, renewed by the same Spirit, and will be conformed to the same image, so that I can not think that the little infant who dies before its natural birth will be less happy than the most laborious and self-sacrificing Apostle Paul.

6 Q. What knowledge is that which shall vanish away in heaven (1 Cor. xiii. 8)? A. All knowledge that we have in this imperfect state will disappear in the fuller and clearer knowledge of that better and brighter world, as the morning star fades away in the glory of the perfect day.

7 Q. Shall we then know as we are now known of God (1 Cor. xiii. 12)? A. We shall then know God and all His saints and His holy angels, of course not as fully as God now knows us, but as directly and truly and undoubtingly; and perfect holiness and love, peace and joy will reign supreme. 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.

A PEACEFUL AND A TRIUMPHANT DEATH.

Edward Payson, who was born July 25, 1873, at Rindge, New Hampshire, and died October 22, 1827, in his 45th year at Portland, Maine, was for the last 20 years of his life a Congregationalist minister, and was a most humble, reverent, prayerful, tender, and devoted servant of Christ, according to the light given him. The Presbyterian and Congregational Confessions were originally the same as the London and Philadelphia and Charleston Confessions of Faith in regard to predestination and election. Mr. Payson was a great sufferer from bodily disease and pain, but he was most wonderfully supported, in all his sufferings, by the grace of God. When near his end he dictated these words in a letter to his sister: "Were I to adopt the figurative language of Bunyon, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike upon my ears; and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approaches, and now He fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in His beams; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon a sinful worm." He was asked: "Do you feel reconciled?" "O, that is too cold. I rejoice! I triumph! And this happiness will endure as long as God Himself, for it consists in admiring and adoring Him.

I can find no words to express my happiness. I seem to be swimming in a river of pleasure, which is carrying me on to the great fountain. It seems as if all the fountains of heaven were opened, and all its fullness and happiness, and, I trust, no small portion of its benevolence, have come down into my heart. God has been depriving me of one blessing after another, but, as each one has been removed, He has come in and filled up its place. He is now my all in all. While He is present with me, nothing can in the least diminish my happiness; and were the whole world at my feet, trying to minister to my comfort, they could not add one drop to my cup. Peace! Peace! Victory!" And his chastened and purified spirit ascended to the paradise of God.

S. H.

CORRECTION.

Elder A. H. Williamson, Vidette, Ala., Moderator of the Conecuh River Association, writes me that that Association has never made, belonging to or not belonging to an Association, a test of fellowship, but that several churches of the Association have declared against all non-Associational Baptists, who severely denounce Associations as unscriptural, and refuse to affiliate with those in favor of Associations. He says that Elder Henderson's trouble was not on account of Associations, but his recognition of members excluded for heresy from some churches in the Clay Bank Association, although several Elders labored with him at his home church to get him not to act thus, and that all the other troubles grew out of this trouble. Elder Henderson writes me that the facts relative to the matter will appear in the pamphlet which he hopes to publish before the first of March—the facts as presented to the Ramah Council, and as supported by the testimony of the churches. This pamphlet he will send by mail to any address in the United States on receipt of ten cents, six copies for 50 cents, or twelve copies for \$1. Send the money to him at Troy, Ala. I do not know either of these Elders personally, but I have had a long and most favorable acquaintance with Elder Henderson by his public and private writings, and by what other brethren of entire reliability have told me of him, and I have the highest regard for his Christian character, truthfulness, and honesty, and I do not believe that he has intentionally wronged anyone, or wilfully departed from the faith and order of the gospel. I hope that our brethren will buy his pamphlet, and inform themselves on this subject. As it is a local trouble, and THE GOSPEL MESSENGER is published to promote, not strife and division, but peace and union among our people, I prefer to exclude it hereafter from the pages of THE MESSENGER. I have given the addresses of each Elder, and any further information desired can be had from them.

S. H.

EXTRACTS.

Lafayette Springs, Miss., January 17, 1903.

Dear Brother Hassell—

I feel in my very soul to endorse the sentiments set forth in THE MESSENGER, and feel that it is a special blessing to the household of faith. The editors and correspondents seem to write in love. Your editorials of last issue are to the point, and so kind and brotherly, yet so firm on the points about which our people seem to differ. May the Lord bless you and sustain you. Our people here do so much admire THE MESSENGER for its straightforward course. I have secured one new subscriber and five renewals, making six dollars I send. Will do more when I can.

In fellowship,

A. B. MORRIS.

Millersport, Ohio, January 4, 1903.

Dear Brother Hassell—

THE GOSPEL MESSENGER comes to us regularly each month, laden with the precious truths of the gospel, comforting the hearts of the Lord's people, and, as we verily believe, to the glory of God and the advancement of the cause of the dear Redeemer. And may the Lord abundantly bless you to publish the good news of glad tidings many years hence, and bless you and the associate editors with heavenly wisdom to write to the comfort, edification, and instruction of the Zion of our Lord.

L. T. RUFFNER.

Social Circle, Ga., January 11, 1903.

Elder J. E. W. Henderson, Troy, Ala.

DEARLY BELOVED IN THE LORD:—I think of your trials in youth, in the war, uniting with the church, in your ordination to the ministry, etc., etc. You have a place in my love and confidence. The greater your trials, the more love and sympathy I have for you. If you are persecuted for Christ's sake, happy are ye. I have learned by experience that there is happiness, as well as a blessing, in being persecuted for contending for the truth. Am I right in this conclusion? I read your article on "A Good Fix." I feast and rejoice in the gospel truths set forth. I endorse every word and sentiment in it. It is both instructive and comforting to me. God in His sovereignty gave them a wicked king, as He did to the Israelites in leading them from Egypt to the promised land. He gave them the desire of their hearts, and sent leanness into their souls.

The good Lord leads His children in a way to *destroy* confidence in *themselves* and increase their faith and hope in God through Jesus Christ our Lord. This is a schooling which all need.

God predestinates the salvation of the redeemed through the merits of His Son Jesus Christ, and in His sovereignty and foreknowledge controls all things, and is glorified in all, and the heirs of promise when prompted by the Spirit of Christ, desire to give Him all the glory.

I have examined and re-examined the minutes of the Ramah Council, and fully endorse each and every point as investigated and set

forth by the Council, as I understand it, and especially what is said in conclusion about Elder Henderson, having been familiarly acquainted with him for more than thirty years, his membership and ordination having been where I was a member at the time. May God be with you, enabling you, as heretofore, to live humbly, showing thyself a pattern, etc.

Your unworthy brother and companion in tribulation,

JOHN N. HURST.

Crawfordsville, Ind., January 2, 1903.

Elder J. E. W. Henderson—

VERY DEAR AND ESTEEMED BROTHER:—The January number of THE GOSPEL MESSENGER is at hand, and I can not refrain from sending you a word of sympathy for what you have suffered at the hands of your fellow members in the Conecuh River Association, and especially a line of congratulation for the splendid vindication given you in particular, and the churches passed upon by the Ramah Church Council. This report of the Council would be an unmixed delight but for the sad fact revealed that weak, misguided brethren can wander so far from what is scriptural and just and right. It is amazing that among a people famed for its love of liberty and a tolerant spirit any could be found so unreasonable, narrow, and bigoted as to pursue the course followed by the aforesaid Association. It is a convincing proof of the peace-destroying work of Associations when diverted from a proper sphere.

We trust, dear brother, the Lord was with you, that the billows should not plunge you into despair. I am gratified to see that the case was in the hands of a Council of the highest order. The report is most admirably written—so temperate in tone, so wise and weighty in its conclusions and arguments. Such tokens of the confidence, love and loyal support of friends who know you is an off-set to the severe and unjust treatment that often comes upon the very best of men. Let me say you are in a "good fix."

I wish to say that the editorials of this number are inexpressibly dear to us. What our wonderfully gifted brother has said of *absolute predestination* will make its mark from Texas to Maine.

My wife joins me, and so would Elder Oliphant, if here, in sincere, unabated love and fellowship to you and yours in the Lord. Be encouraged, dear, tried brother. We are far on the way. We have passed the "wicket gate," I trust, and ere we are aware, may hear the challenge at another entrance, "Lift up your heads, O, ye gates, and be ye lifted up, ye everlasting doors." Remember us, dear brother, when the Lord remembers you.

Your brother, I trust, in bonds,

S. B. LUCKETT.

THE RAMAH COUNCIL.

A pamphlet of forty pages, containing a statement of the rise and progress of the troubles among the Baptists in Southeast Alabama which led to the call and assembling of the Council, prepared by Elder J. E. W. Henderson.

Price, 10 cents; six copies, 50 cents; 12 copies, \$1.00. Send orders to J. E. W. HENDERSON, Troy, Ala.

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 him." Rev. xiv. 13.

WARREN HARRISON.

I will send you a short notice of my nephew, Warren Harrison, who was born in the county of Washington, N. C., February 7, 1878. From youth to manhood his morals were hard to surpass. He obtained a hope in Christ very young, and was a devoted lover of salvation by rich and reigning grace. Several years before he joined the church he told me he was afraid the good Lord had not pardoned his many sins.

He attended the Kehukee Association, held with the church at Spring Green, in the year of our Lord 1900. On his return home he told me his heart burned with love to God and the brotherhood; he believed he had realized the rich and great joys of God's salvation, and expressed a desire to live and die with the Primitive Baptists. I encouraged him in the good work. On Saturday before the third Sunday in March, 1901, he told the church at Morattock what great things the Lord had done for him, and was received into the fellowship of the church.

He labored hard as a teacher in our public schools to earn money to complete his education. He entered the University of North Carolina September 12, 1901, and stayed there five months and fifteen days, greatly loved by the students and teachers.

He was taken sick while at school, and all that medical skill could do could not restore him to health. He died February 27, 1902, but we believe our loss is his eternal gain. My heart, and the sweet ties that bound him to the hearts of father, mother, brothers, and sisters, caused our hearts to bleed with sorrow; but we hope to rejoin him in that pure and sinless world where all but love is done away.

Written by his uncle,

N. H. HARRISON.

Plymouth, N. C., December 8, 1902.

R. M. BEAN.

On December 15, 1902, in Phenix City, Ala., the sad and shocking news of the sudden death of Brother Bean was conveyed to his wife and son, the only surviving members of his family. But a few moments before his death he was in seemingly good health, and had just left his home to go but a short distance on a little business errand, and, while engaged in the work, he suddenly fell down dead, never to live again a mortal life. Brother Bean was a good, honest and useful man, and will be greatly missed by many.

Those who knew him fully believed that what he said was the truth. To his wife, our sister, he was a most devoted companion, and to John, his only child, he was all that any father could have been to his son. He was a consistent member of the Church of Christ at Mt. Gilead, Lee County, Ala., and had been a Baptist about twenty-seven years. He was born the 3d day of May, 1846, and died in his fifty-seventh year. Was married to S. E. Pickard the 15th day

of November, 1868. To them were born four children, one daughter and three sons. He had great delight in singing the songs of Zion, but his voice is hushed, only to be made most harmonious and melodious in that perfect world.

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

May the Lord add His blessings to the sorrowing ones, is our prayer.

Five Points, Ala.

J. T. SATTERWHITE.

NEWTON OWINGS.

My step-father, Newton Owings, departed this life November 22, 1902. He was born near Lexington, Ky., December 27, 1820, and was 72 years, 10 months, and 25 days old, and had been a member of the Primitive Baptist church for about thirty years, and was always ready to go to church and enjoyed meeting with the brethren and sisters. He liked to read, and looked forward with great pleasure to getting a new MESSENGER, and would often read aloud to us all around the fireside. Papa was sick five months with liver trouble. He was so patient, putting all of his trust in the Lord. He was married to Elizabeth Hardesty January 2, 1842; to this union seven children were born; the wife and three children preceded him to the grave.

On November 9, 1897, he was married to Mrs. Nevada Carson. She and four children survive him.

PEARL McMECHAN.

MISS S. J. E. R. V. ROGERS.

My sister, Sarah Jane Emma Rebecca Vashti Rogers, was born December 7, 1852, and departed this life November 9, 1902, making her stay on earth 49 years, 11 months, and 2 days. She received a hope in her 18th year and joined the church at Mt. Olive, Cusseta, Ga., in less than a month afterwards, and was baptized by Elder I. R. Teat, and went on her way rejoicing. In her 23d year, I think it was, she became greatly afflicted bodily and mentally. She was off from home, at our aunt's. Father went to see her. He didn't hardly think she would recover. He wrote to us how they could not reason with her. My brother and I went to see her. When she saw me she said: "Sis. Lydia, you can't do anything." She understood her condition. She was then better in body. "O, pity me, pity me, my friends, for the hand of God hath touched me!" At her death I feel so much rebuked. But we are commanded not to faint when we are rebuked of the Lord.

LYDIA BARTLETT.

No. 1007 N. 12 St., Birmingham, Ala., January 20, 1903.

YOUTH'S SOUTHERN FLAG.

My children are to commence the publication of the *Youth's Southern Flag* about the first of March. It will at first be a monthly, eight-page sheet paper. The price is fifty cents a year, but we will throw in free 25 cents' worth of any of our books from the 25-cent lists or under, with every beginning subscriber with the March number.

I will help them to run it, but do not expect to be the editor, but will help the children to get some good editors and correspondence.

We have an office building, press, printing outfit complete, in our yard, under the oaks, near the well, at our country home, west of Graham, Texas. I thought this would help the children to take more interest in their studies and general reading, and also help make their own living.

We have had two severe drouths in this country, so that our farm income has been nearly nothing. I shall appreciate any help that brethren and friends may give the children, and especially by subscribing and getting your children to write for the paper. The *Youth's Southern Flag* is to be a moral and educational paper. We hope it will be of benefit and interest to the children everywhere. Send names to me, or *Youth's Southern Flag*.

J. H. FISHER.

Graham, Texas.

THE PRIMITIVE BAPTIST HYMNAL.

A choice collection of words and music, adapted to use in Primitive Baptist churches and homes, preserving the original sentiment of hymns and set to tunes suitable for the sacred worship of God. The work is printed on good paper and sewed so that the books can not come to pieces.

SAMPLE COPY. To those who wish to examine the book with a view to introducing it into churches, a sample copy will be sent post-paid for 40 cents.

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WALTER CASH,
Marceline, Mo.

MY REASONS FOR LEAVING THE NEW-SCHOOL BAPTISTS.

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.

Vol. 25.

No. 4.

Wm. G. Griffin. June 1903
of the Lib.
THE GOSPEL MESSENGER.
Box 7.

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

Williamston, North Carolina.



PUBLISHED MONTHLY.

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APRIL, 1903.



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The Gospel Messenger.

APRIL, 1903.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 25. WILLIAMSTON, N. C., APRIL, 1903. No. 4.

THE LORD OUR RIGHTEOUSNESS.

Great God, from Thee there is naught concealed,
Thou seest my inward frame;
To Thee I always stand revealed
Exactly as I am.

Since I can hardly, therefore, bear
What in myself I see,
How vile and slack must I appear,
Most Holy God, to Thee!

But since my Saviour stands between,
In garments dyed in blood,
'Tis He, instead of me, is seen
When I approach to God.

Thus, though a sinner, I am safe;
He pleads, before the throne,
His life and death in my behalf,
And calls my sins His own.

What wondrous love, what mysteries,
In this appointment shine!
My breaches of the law are His,
And His obedience mine.

PRAYER.

All prayer to the everlasting God to be suspended for thirty days! How would this proclamation affect you? We see how it was with Daniel—"he prayed and gave thanks before his God, as he did aforetime." Dan. vi. 10. To some this decree would be no hardship, but rather a welcome excuse to suspend the irksome self-appointed task of saying prayers professedly to God by which they vainly imagine they bring themselves into the good opinion of the Lord. Another class of professors would not be affected by such a prohibition, for such a thing as praying to God they have no knowledge of. Some such professors are religious talkers, but there is no intercourse between their souls and God. Let me ask the question again, Do you pray to the gracious God once in thirty days? Do you ever pray? A prayerless soul is a soul dead in trespasses and sins.

But with those whom the Lord calls "My suppliants" (Zeph. iii. 10)—what disconsolation they would be in if indeed any human or devilish power could prevent them from breathing forth their sighs and desires unto the everlasting God!

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.
Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near."

The saints at times pray with an audible voice unto God, but much of their praying could not be heard with human ears. There is a praying in our hearts unto the Most High (1 Samuel i. 13; Gen. xxiv. 45). Amidst the daily cares, the trials and temptations encountered in our pilgrimage, what innumerable cries ascend from our tried and needy souls unto the Lord! "God be merciful to me a sinner!" "Lord, help me!" "Lord, remember me!" "Have mercy upon me!" "Pardon mine iniquity, for it is great!" "Lord, I am op-

pressed, undertake for me!" Such cries from the heart the Lord does not despise, and those sighs that are too deep for words to tell are well understood by our God who so graciously hears the sighing of the needy.

" He knows how deep their groanings are,
And what their secret sighs declare!
And, for their comfort, has expressed
That all such mourning souls are blest."

North Berwick, Maine.

FRED. W. KEENE.

Nevada, Mo., Jan. 4, 1903.

Elder S. Hassell—

DEAR BROTHER IN HOPE, TRIALS AND AFFLICTIONS:—
The tried and faithful GOSPEL MESSENGER for January, 1903, has been read, and your course and propositions are, as ever, agreeable to my mind and feelings. It is a great pity that many saints are unstable in their ways. I know editors have great trials. I have reread many volumes of our periodicals in the last year. It is a pleasant, stimulant employ to us to reread the unwavering productions of Elders Respass and Mitchell, and many other faithful and tried ones that we feel are now in peace where trials and troubles are unknown. I am pleased with the Ramah Church Council decisions. It is strange that tradition has become such a power among Primitive Baptists. I tried to get our Association to drop its organization over twenty-two years ago, and just hold yearly meetings, but I was not heard. So I acquiesced with them twelve years longer, until our church agreed to withdraw from the Association. How careful we should be lest we should offend a brother! For a brother offended is harder to be won than a strong city (Prov. xviii. 19). If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, etc. (Gal. vi. 1-4). What a beautiful lesson is taught there! If we thus labor in the spirit of Christ, it will not offend a child of grace; and it teaches they all are fallible and

liable to err. Oh! that we would be more swift to hear, slow to speak, wise concerning that which is good, and simple concerning evil. The disciples, before they were inspired, did not know what manner of spirit they were of. Luke ix. 55. After they were inspired, they could teach the saints in self-denial how they should serve Christ acceptably with reverence and godly fear, and say, "We know we have a building of God eternal in the heavens," etc. While I have often felt for a moment to know as much, I have many doubts and fears, and live in hope. This is my fiftieth year as a Primitive Baptist; and while I grow stronger in the belief they are the church of Christ, there is also a growing knowledge of my corrupt, depraved, deceitful, sinful nature; so I can only have hope through Christ.

The Questions and Answers are very interesting to me. I regret that many subscribe for such a lovely GOSPEL MESSENGER and neglect to pay for it. I do hope there will be enough of honorable subscribers to pay its editors well for their labors of love for the truth. I send \$1, and wish I was able to help you and Bro. Henderson much. I don't get out where I might get subscribers for the GOSPEL MESSENGER.

As ever, your brother, I hope, through Christ,
JACOB CLOUD.

EXPERIENCE.

Welsh, Ala., Jan. 15, 1903.

Elder J. T. Satterwhite, Five Points, Ala.—

DEAR BROTHER IN THE LORD:—Your kind letter just received, in which you request me to write my Christian experience and send to you for publication in the GOSPEL MESSENGER. I will comply with your request, the Lord being my helper.

From my earliest recollection, I had many serious thoughts of God, sin, and death, but these thoughts or impressions were not so fully understood until I was about twelve (12) years old, when I believe I was made to see my true condition. I tried to pray to the

Lord to forgive my sins, but it seemed to me that the more I tried to refrain from sin the more sinful I felt, until my burden was so great it appeared more than I could bear, although I felt that if I was lost it was what I deserved, therefore it was just and right.

My continual prayer was, "Lord have mercy on a poor, lost, ruined but justly condemned sinner!" I continued in this way for about two years. Sometimes my burden seemed not so great as at other times, but I was never fully relieved until the second Sunday in October, 1898, when I hope that the Lord, for Christ's sake, forgave my sins, and I could rejoice in Christ as my Saviour. I felt that His grace was sufficient for me. I was perfectly happy, and although I mourn daily on account of the sin which dwells in the flesh, the sins for which I then begged forgiveness have never troubled me since. After this I often had a desire to join the church, but felt to be too unworthy. I looked upon them as being too holy to fellowship one as vile as I beheld myself to be. I felt that I would rather lose the enjoyment of being with the people I so dearly loved than to throw myself a burden upon them. With this conclusion I contented myself until the following spring, when, in April, I attended a Union Meeting at Macedonia church, and while you were preaching from the text, "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord," you showed that after a person had been born of the Spirit that it was their duty to unite with the church, and that to refuse to do so was living in disobedience. This was more than I could bear—to think that I disobeyed the commands of my Saviour after He had been so merciful to me in blotting out my transgressions. I therefore made a vow that I would not let another opportunity pass without offering myself to the church for membership, which I did, and was received by the church at Macedonia on Saturday before the second Sunday in May, 1899. I was baptized the following day by yourself. That day I shall never forget. I felt to say, "Yea, Lord, Thy yoke is easy, and Thy burden light." The above is an account of some of my feelings in the past,

and you can do as you think best with it. I have for some time had a desire to talk to you and tell you some of my feelings of late, but have not had an opportunity to do so. For more than twelve months I have been distrustful of myself. My attention is so easily attracted by things other than the church, so that I am uneasy and fear that I occupy unsafe grounds. I get into such gloom and darkness sometimes that I just conclude that I must be deceived in the whole matter. But when I think of what great blessings and grand privileges I enjoy, I think surely I am an ungrateful creature, or I would not murmur or complain. O! if I could only do something to encourage the dear laborers in the Master's vineyard, I feel that I would be satisfied. Bro. Satterwhite, I often think of you. I know you have many trials to bear; but if you could only know the benefit you are to this country at large, and especially to the church, I am sure you would feel amply rewarded. I will close. At first I could not bear to think of undertaking this sketch, but when I thought of the pleasure it has been to me to read the experiences of others, I became willing to try.

Your unworthy sister,

ODESSA PRATHER.

Trough, S. C., Jan. 13, 1903.

Elder Hassell—

DEAR BROTHER:—I was born August the 13th, 1879. At the age of eleven years I was shown my sinful and lost condition. I felt then of all the sinners that ever trod on God's green earth, that I was the worst. For the space of about five or six years, darkness overshadowed me; it was so dark to me, and my sins rose up before me like great mountains. I wanted to try to pray, but my prayers did not seem to go higher than my head. I was in trouble all the day long, and got so I could not sleep at night but very little. I would have dreams that would wake me and make me tremble over my condition, and I got so I was afraid to go to sleep at night for fear I would wake up in hell. In the evening I would notice the sun as it was going down, and think

that I may be in hell before the sun rises in the morning. It seemed to me that hell was my doom. I stayed in this condition till the year I was sixteen. In the month of May, about the 10th day, I gave up to die, and for the Lord's will to be done. I thought He would be just in sending me to hell. I fell at His feet, for it was then all I could do. I had worked myself entirely out of work, and when I gave up to the Lord, the burden that was on my heart so long was gone, and I could praise the Lord for His divine grace and grace alone.

DANIEL SEAY.

Patterson, Ga., Jan. 20, 1903.

Elder Sylvester Hassell—

DEAR AND HIGHLY ESTEEMED BROTHER IN CHRIST:—
If I am not a deceived sinner, my time has been out some time, and that I should have sent in my subscription for the GOSPEL MESSENGER. I am old and very feeble and it is a great cross for me to try to write. I did not think when I sent my subscription last year that I should be spared to live another year, but the great and merciful God has spared my life until the present for some purpose known unto Him only. My health is, and has been for years, very feeble, and I grow feebler as I grow in years. If God spares my life until the 9th day of next March, I will be 78 years of age. I have passed through many troubles, temptations, sorrows, and afflictions; but I yet have a hope that I shall soon leave them all behind, and my soul be wafted to the glory world, where sin, and death, will be felt, and feared, no more. Though I feel this morning to be a sinner, yet I hope I am a saved sinner, saved through the efficacious blood of Jesus, the great sacrifice that God prepared in the person of His dear Son. I hope that I believe in the doctrine of salvation by grace that you and the other editors, and the correspondents, of the GOSPEL MESSENGER so earnestly contend for. I have been reading the MESSENGER ever since it has been edited; and, oh! how often I have been made to rejoice in reading the blessed truths of the glorious gospel of the Son of God. I

have been comforted, strengthened, and built up in the inner man, and, as I hope, been consoled and confirmed in the truths that God's dear people are so ably contending for. I have been encouraged by reading the contents of the GOSPEL MESSENGER more than any other religious periodical I have ever read, and I pray God that you may yet be spared to hold forth Jesus as the Way and the Truth and the Life. I read dear Father Mitchell's writings, and am made to rejoice in God, my Saviour. Though he be dead, yet he speaketh. Excuse me for my delay in sending remittance. My age, and inability, and affliction have been the main cause of my delay. I wish that all that take the MESSENGER would be prompt in paying their dues for it; for I believe it is what its name implies—a messenger of gospel truth for the comforting and edification of God's humble poor. Dear Brother Hassell, I yet desire an interest in your prayers in my behalf. The longer I live, the more need I feel of prayer, and the sustaining grace of God, and feel, and say so too, "Keep me, keep me, King of kings, beneath Thine own almighty wings." I feel that this is the last scribbling you will ever receive from me, as I must go the way of all the earth. May God continue His mercies to His dear people, that they may be brought to see eye to eye, and all speak the same things, that strife, contentions, and all the differences of opinion among God's people may be stopped.

Your old and afflicted brother, yet in hope of eternal life,

JOHN DONALDSON.

Wayside, Ga., Jan. 27, 1903.

DEAR BROTHER HASSELL:—Again I am still spared to send you another dollar for the dear old MESSENGER. I think every time it will be the last one, but none of us know when the time will come that we shall pay loved ones and earthly things farewell until we meet in the better land. I am very feeble now, and have been suffering with a severe attack of bronchitis and a terrible cough. I have just returned home from a five months' visit to my three grandsons in Carrollton, and they

were all very kind and good to me, did all they could for my pleasure and comfort while there. I had the great pleasure of seeing one of my grandsons baptized. He joined the dear old Primitives; he is about thirty years old, but I told them there was no place like home. No one ever wanted to get home as I did. My home is still with my granddaughter and her husband; but I feel it will not be long on this earth, but want your dear paper while here. I read them over and over, and get very anxious for my other before time for it to come. I will close, asking the prayers of all dear Christian people.

Your old and feeble sister in Christ, I hope,
ELIZABETH M. CONNER.

Cade's Cove, Tenn., Feb. 2, 1903.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN THE LORD:—As I have many friends scattered far and near, and as some have written from South Carolina and Missouri desiring to know about our old Tennessee Association, and as my health has been so bad for some time, and is yet, so that I can't write them personally, I thought this would be a satisfaction to them, and also to many others of the Lord's people.

At a meeting time with Beech Grove church in November last, it pleased the good Lord to visit us and pour out of His Spirit in a reviving way, adding to that church seven members by experience and baptism. And in the last of the same month it pleased Him to visit the old Cade's Cove church again, and to add thirteen members, twelve by baptism. And on the 1st of December, the same year, 1902, He visited the old Bird's Creek church, and added eleven members, all by baptism. And the last of same month, He visited the old Laws Chapel church, and added eleven members. So, my dear brethren and friends everywhere, let me say that the Lord's good time came to visit these four churches in the old Tennessee Association, and raise up

an army for His second coming, which may not be long, and we are listening to hear from other churches soon. May the Lord evermore bless His Zion everywhere.

Wishing you all well, and hoping to be remembered at a throne of grace, I am,

W. H. OLIVER.

EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. } EDITORS.
E. J. 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 who prefer to do so, can hand or send remittances to Elder Henderson.

"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.

FOLLOWING MEN INSTEAD OF FOLLOWING CHRIST.

When the people of God in the Old Testament followed Him in His doctrine and commandments, they were united and blessed with peace and prosperity; but when, instead of following God, they followed men, they were divided and were chastised with war and adversity. And when the proud, worldly-wise, and carnal Corinthian church, instead of following Christ in His Spirit, His Word, and in His Apostles, pretended to follow Paul alone, or Peter alone, or Apollos alone, or Christ after the flesh (independently of the truths taught by His Apostles), they were divided into factions, contending and warring with one another. The Apostle Paul, in the first and third chapters of First Corinthians, in his humble, and faithful, and zealous devotion to the loved and sacred cause of Christ, rebukes, first and most of all, the party that professed to follow him-

self, as though he was more than a mere man, and as though he had been crucified for them. He had not sacrificed every earthly interest for the vain purpose of founding a church to be called after his own poor, sinful, dying self; but, because of what the Lord Jesus Christ had done and suffered for him, and of because of his true love to God, and to His people, he abased himself and every other man, and exalted Christ alone as the only Saviour of sinners, as the only Prophet, Priest, and King of spiritual Israel, as the only Head of the church of God. Although he was the most gifted of the Apostles, he would not for a moment allow any one to regard him as a Pope, or Vicegerent of God on earth. In meekness, and love, and earnestness he besought his brethren, by the name of their common Lord, that they should speak the same thing, and that there should be no divisions among them, but that they should be perfectly joined together in the same mind and in the same judgment (1 Cor. i. 10); and he declared that envying, and strife, and divisions were proof of their unspirituality, and carnality, and worldly-mindedness (1 Cor. iii. 1-7). If all other true ministers of Christ had been, and were, as unselfish, and heavenly-minded, and faithful as the Apostle Paul, there would have been no division in the church of Christ. All the members of the church, instead of following imperfect servants, would have followed the perfect Master, and would have been manifestly one, as Christ and His Father are one.

In the preface of my Church History, I have said: "I lay no claim to inspiration or infallibility. I believe the Old and New Testament Scriptures to be absolutely the only inspired and infallible book in human literature; such is the fundamental doctrine of the Baptist Church, and of the Protestant Reformation. By this divine standard I desire the present volume, and every other creatural work, to be finally tested—to be accepted if and when in accordance, and rejected if and when not in accordance, with the standard. The best interpretations of the Bible are but interpretations of fallible men. The right and duty of private judgment in the interpretation of the Scriptures is also a fundamental

Baptist and Protestant doctrine; such right I not only claim for myself, but I willingly allow to every other human being—only let each one remember and admit that no person, and no set of persons, now on the earth are infallible. Papacy is equally offensive to reason and to faith. He who claims infallibility for himself, or for any other man since the Apostolic Age, ceases to that extent to be a Baptist, or a Protestant, or a follower of Christ, and renounces those precious principles of religious liberty in defence of which have flowed rivers of the best blood on earth. A proper knowledge of genuine church history delivers us from the tyranny of both ancient and modern popes of every name, and directs us to the Bible as the only authoritative standard of faith and practice. Old School, Primitive, or Bible Baptists, should be the last people in the world to have a pope or popes among them. No book, no pamphlet, no periodical, no document of any kind, must be taken as a substitute for the Bible; and no author, no editor, no preacher, no teacher, no writer, and no body of men must be substituted for Christ, who is the only Prophet, Priest, and King of His people.”

The Greek and Roman Catholic apostasies, and the Protestant denominations that sprang from them, and all the divisions among Primitive Baptists, have arisen from following men instead of following Christ.

S. H.

PEACE PROPOSITIONS.

The terms of peace among the Baptists as set forth by Elders Hanks and Fisher in *THE GOSPEL MESSENGER*, Vol. 25, No. 3, seem so reasonable and just and right that I find myself in constant expectation of a general action on the part of the local churches where the trouble and strife have existed. Surely the proposition is a good one, yet it will avail nothing unless it be applied or acted upon by the churches. I would therefore suggest that each and every local church everywhere that has been in any way involved or affected by the questions involved, take the matter in hand, each church,

separately and severally, and officially accept or reject the proposition as expressed by those elders, and already indorsed by a number of our able, devoted, and peace-loving brethren. It is the proper work and privilege of each local church to set themselves in order before the Lord, and when this is done they will be in peace one with another, and all will be lovely.

Individual efforts for reconciliation have been and are still being put forth, and should be continued faithfully and prayerfully, with hope and trust in the Lord that such labor may be sanctified to the general good of His people through the official executive authority of Christ by the churches. We ought to take heed to those good things which we have heard and read, and which our hearts are made to feel and approve, and not to let them slip. We hope that it is the Lord thus speaking to us for our good, and by His servants giving us good counsel which, if heeded, will lead us to a state of peace and fellowship.

It occurs to me that there need be no general meeting or council assembled for the purpose of correcting these errors, and quelling these local storms. True, the knowledge of these sad disturbances is widespread, and it is a day of mourning and weeping throughout the land of Israel, yet every family and church community must in some sense mourn apart from the rest of the nation (Zech. xii. 11-14), and every family must bring the matter home and within the compass of its local habitation. Each local church should, as a family, assemble all her members, as far as practicable, and take the whole affair under consideration in the light of the Holy Scriptures, and adjust herself to that infallible rule from which there is no appeal; and do this, each for herself, just as though there was no other family, or church organization on the earth.

These great distresses generally grow out of small beginnings; like consuming flames, originate from little sparks; a little neglect of duty here and there on the part of a church, to execute the discipline, and enforce the rule which Christ has given, often results in much trouble and confusion. "A little leaven leaveneth the

whole lump," and "Behold what a great matter a little fire kindleth."

Good counsel and wholesome instruction abound; there is no lack of theory; but what we need is action; and where and by whom shall the work be begun? Who will lead a movement in the right and well defined and acknowledged course that will lead to a joyful settlement of our troubles? As to my precious little church home, I am glad, if not thankful, to say that the little family are in peace, and love, and sweet accord so far as I am able to discern; yet we mourn apart for the disturbances among the people of the commonwealth.

We are but one little family of a great nation, and trust that we are not indifferent to the welfare of our nation, nor to that of our neighbors; but we desire to recognize and manifest our allegiance to Christ, and to serve in obedience and honor to Him as our King and Lawgiver. And we anticipate that when the King comes to reckon with us as a church, He will deal with us separate and apart from all other churches, as, in Revelations, 2d and 3d chapters, He imparted to each of the seven churches a separate and distinct message, without any reference to the state and conduct of the other six churches. And although five of them were in what would now be termed gross disorder, yet the two orderly churches were not instructed to interfere with the five nor any of them.

But we see how it is now, churches denouncing other churches and declaring nonfellowship. All such declarations are wrong, as the churches are wrong in provoking them by departing from the faith or practice of the gospel of Christ. One church has no right to exercise authority over another, for they are equals. Christ is the "Head over all things to the church, which is His body."

J. E. W. H.

KIND, PLAIN, AND SHORT ARTICLES DESIRED.

Kindness, plainness, and shortness are the qualities which are most desirable in articles written for religious periodicals. The most important quality is kindness.

Unless an article is written in love, it would be better if it were not written, or, if written, not published at all. Hatred embitters and repels, instead of persuading, and attracting those who differ from us. Instead of lessening, it widens the breach.

The next most desirable quality in a published article is plainness. If our ideas of a subject are confused, our expressions will be confusing, and instead of edifying, will mystify our readers. I have seen many elaborate articles in which the thoughts of the writer soar into the clouds, and leave the reader utterly uncertain as to his meaning. Such articles are not worth the paper upon which they are written, nor the time which it takes to read them. It would have been far better for the writer not to have used his pen at all.

A third, and very important quality in a published article is shortness. Long articles are more unlikely to be published, and if published, more unlikely to be read. In this busy age, few people have or will take the time to read long articles. They want all unnecessary thoughts and words left out, and desire the matter to be boiled down. A drop of coffee in a hogshead of water is a dismal dose to take. The following stanza was written a good many years ago:

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

Quality, and not quantity, is what sensible readers desire. The GOSPEL MESSENGER contains quite a limited space, and I wish to fill it, not with skimmed milk, but with "*la creme de la creme*"—the cream of the cream, the sincere milk of God's Word entirely unmixed with the speculations, inventions, and traditions of men; that word as illuminated by the Spirit of God, and illustrated in the experiences of His people. S. H.

LOCAL TROUBLES EXCLUDED.

I hope that no brother will send me an account of local church troubles to publish in THE GOSPEL MESSEN-

GER. Such publication, instead of healing the dissensions, tends to disseminate and perpetuate them. The scriptural method of settling local church troubles is, when a church has taken the steps laid down in Matthew xviii. 15 to 18, to call in help from neighboring sister churches (1 Cor. xii. 28), and to deal in humility and love and faithfulness (Gal. vi. 1; 1 Cor. xiii. ; 2 Thess. iii. 6) with the members who are engaged in the difficulty.

S. H.

QUESTIONS AND ANSWERS.

1. Q.—Do the seven women spoken of in Isaiah iv. 1, represent anything in the gospel dispensation? A. The literal meaning of the prophet, as shown in the previous chapter, is that, in the righteous judgment of God, the wicked Jews were to be so punished in the siege of Jerusalem by the Romans, and so many of their men were to be slain by the Romans, that many women, forgetful of their natural modesty, and of the usual custom for husbands to support their wives, would seek marriage with one man in order to take away the reproach (which was great among the Jews) of an unmarried and childless state. As applied to the gospel dispensation, the language may mean that in a spiritual desolation many people may profess to be Christians, but “spend their money for that which is not bread, and live upon their own duties and services, and not on Christ, and wear their own rags of righteousness, and not His robe, only desiring to be called by His name, to take away the reproach of being reckoned pagans or infidels.”

2. Q.—What is it “to break one of the least commandments” (Matt. v. 19)? A. All the commandments of God are of divine authority, and the transgression of any one of them, is sin (1 John iii. 4); but Christ Himself speaks of a “greater sin,” and a “greater damnation” (John xix. 11; Matt. xxiii. 14; see also Matt. xi. 20-24); and He speaks of “the weightier matters of the law, judgment, mercy, faith, and the love of God” (Matt. xxiii. 23; Luke xi. 42). The moral law of ten command-

ments alone was written by the finger of God upon two tables of stone, and was called the covenant of God with national Israel (Exod. xxxiv. 28); and its observance was repeatedly declared by the prophets to be of far more importance than the observance of the ceremonial law. And the commandments of the first table of the moral law, showing our duty to God, are more important than the commandments of the second table, showing our duty to our fellow men. And in each table the greatest and most important commandments are put first, just as, after we are quickened from the death of sin, the light of the Holy Spirit shows us first our greatest and then our lesser sins—the heavenly light of the early morning shining more and more unto the perfect day.

3. Q.—What did Jesus mean by saying that not one sparrow should fall on the ground without your Father (Matt. x. 29)? A. In this charge to His twelve Apostles, Jesus, though telling them that they would meet with the greatest opposition and persecution from the world, and from worldly religionists, encourages them with the assurance that their omniscient and omnipotent Father would be always with them; that not even the smallest and most worthless bird, that was sold in the market for less than half a cent, could be shot and killed without the knowledge, permission, power, and will of God, whose providence extends over every creature, and every event, and who loved and cared for them more than they even loved and cared for themselves, numbering even every hair upon their heads—a thing which they had never done. In Luke xii. 6, Jesus, speaking of the sparrows, says that “not one of them is forgotten before God”; and it is certain that much less will He forget one, even the least and poorest one, of His loved, chosen, and redeemed people, whose names the Great High Priest of Israel carries on His heart, and has engraved on the palms of His hands (Exod. xxviii. 29; Isa. xlix. 16).

4. Q.—What does Paul mean by the language, “Forgive me this wrong” (2 Cor. xii. 13)? A. The Apostle Paul, in noble dignity and feeling, here gently reproves

the Corinthian church for not ministering to his temporal support, saying, in this verse, that he had not been burdensome to them in the past, and, in the next verse, that he would not be burdensome to them in the future. As this statement might seem to imply that he regarded them as spiritually inferior to other churches, and as less worthy of his confidence and love, he speaks of his course in this matter as what might appear to be a wrong.

5 Q.—Ought worship to be kept up in our families, as among God's people in olden times? A. The decline of family religion is one of the saddest marks of these last, evil, and perilous times. True religion is for the individual, the family, and the community, as well as for the church. It is not simply for public use on one or two days of the week. It is the spiritual life of its possessor, and should be manifested continually in our dealings with God, and with our families, and with our fellow men. The children of the resurrection should live evermore as in the holy and loving presence of their Heavenly Father, for the benefit of their families, and others, and for eternity. Family worship is of far more importance than Sunday Schools, theological seminaries, and protracted meetings. Its neglect among the people of God is a sure sign of their growing worldliness, covetousness, and carnality.

6 Q.—Do not some of our people act as though the Scriptures read, "Do unto others as they do unto you"; "Our weapons are not spiritual, but carnal, mighty through the flesh," etc.; "Work out your brother's salvation with boldness and assurance, knowing that it is the flesh that works in you to will and to do of your own good pleasure"; "Our sufficiency is of the flesh, that has made us able ministers of the New Testament"? A. It is very much to the reproach and injury of the Primitive Baptist cause that some of our members, in some sections, act as though the Scriptures read thus; whereas, the teachings of the Holy Scriptures are exactly the reverse of the above human, diabolical sentiments. The Holy Spirit teaches us that we should do unto others as we would have them do unto us; that our weapons are

not carnal, but spiritual; that we should work out our own salvation with fear, and trembling, for it is God who worketh in us both to will and to do of His own good pleasure; and that our sufficiency is of God, who has made us able ministers of the New Testament.

7 Q.—Ought our members to make, sell, or use alcoholic liquors? A. I do not myself, and I would be glad to know that none of our members did any of these things. Alcohol is a poison not found in nature, but manufactured by man; and if it were taken for a medicine, the very small doses of a few drops in which other poisonous medicines, as prescribed by physicians, are taken, it would not do so much harm, and produce so much poverty, crime, and disease as it does now. About twenty-five other rank poisons, with water, are mixed with alcoholic liquors, to expand and adulterate them, and this, of course, greatly increases the danger of their use.

8 Q.—What are works of supererogation? A. In the Roman Catholic theology these are the good works which it is falsely pretended that Christians can do over and above the strict requirement of the divine law, and which furnish a store of merit to atone for past sins, or to obtain an increase of grace, and to relieve the souls of the dead from the fiery torments of purgatory. The Devil never invented a bigger lie; for the Holy Spirit teaches us that we are born in sin and remain sinners until death, and that, if we are saved, it is alone of God's free and unmerited grace, and of the atoning death and justifying resurrection of the Lord Jesus Christ, and of the regenerating and sanctifying power of the Divine Spirit. The law of God requires us to love the Lord with all our heart, and mind, and soul, and strength, and to love our neighbor as we love ourselves. No human being in the flesh, except our perfect and incarnate Saviour, the God-man, Jesus of Nazareth, ever came up to this requirement, much less going beyond it. If a man could save himself, he would not have needed Christ to die for him, nor the Holy Spirit to renew him, and the whole system of Christianity would be a falsehood. 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.

PROTECTED BY ANGELS.

“An excellent minister was once sent to a wild and dangerous part of Australia on some errand of duty and mercy. He travelled up to the place too poor to be in any great danger from bush-rangers or robbers, but as he came back he had to bring in his saddle-bags a large sum of money, not of his own, but belonging to the dying man he had been sent for to comfort. He knew that a dangerous robber was aware that he was riding along this lonely track through the bush with all his money about him, and when he got to one part of the road he felt so frightened that he thought he was not trusting God as a Christian should. He wanted a little quiet, so he got off his horse, and stood by it, with his eyes shaded against it, praying for faith and courage not to be afraid of bush-rangers or robbers, and to be guarded against them. He prayed till he felt calm enough to ride on, and then he mounted his horse and reached the town in safety with the money which he had in charge.

“Some time later he was once more called to visit a man on a sick bed, and he recognized him as the robber of whom he had been so afraid in his ride. This man told him that he felt he could not die without confessing that on that day he had followed him, intending to rob and murder him, but could get no opportunity. ‘Why did you not do it when I got off my horse?’ asked the minister in surprise. ‘I could not then,’ said the bush-ranger; ‘there were too many of you.’ ‘What do you mean?’ asked the minister. ‘I was quite alone in the bush, standing with my head resting against my horse’s side for a long time. You could have killed me then.’ ‘You were not alone,’ said the bush-ranger; ‘I saw you standing as you describe, but there was a man on each side of you.’ Certainly there had been no other men

with the minister in that hour of terror when he cried to God, but it is just possible that God really opened the robber's eyes, and showed him his angels guarding his servant as he went on his dangerous duty, as Elisha's servant's eyes were opened to see celestial guardians around his master. Whatever may be the explanation, God *did* send His angels to frighten away the robber, and by so doing he saved him from a great crime as well as the minister from death. 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?'

Mr. C. H. Spurgeon, of London, published in his book called "The Clew of the Maze," a similar incident. He said that a Welsh minister named Jones testified to his dying day, that once when travelling on horse-back through an unsettled portion of country to a distant appointment, he reached, about 2 p. m., the brow of a long, sloping hill, and had started slowly to go down the hill, at the foot of which was a gate across the road. He saw on one side of the road a vicious-looking man, who had on his shoulder a scythe whose blade was covered with grass. The man asked him what time it was. He took out a large silver watch from his vest-pocket and looked at it, and told him it was 2 o'clock. The man looked eagerly at the watch and the minister went on slowly down the hill. But he soon noticed an object moving rapidly on the other side of the hedge some distance from the road, down towards the foot of the hill. Looking more carefully, he saw that it was the man whom he had met and that he was crouching behind the hedge, and taking the grass off the blade of his scythe. He at once supposed that the man intended to meet him at the gate, which was across the road at the foot of the hill, and to murder and rob him in that uninhabited section. He reflected whether it would be best for him to return or go on. He felt that he was on his Master's business, and he earnestly prayed to the Lord to protect him in that trying hour, and he slowly continued his ride down the hill. He heard footsteps behind him and looking back he saw a man in white clothing on a black horse following him and soon overtaking and riding along

aside of him. He was greatly rejoiced, and he told the man how glad he was to see him, and he asked him whether he had noticed the other man with the scythe running down to the foot of the hill. The strange man on horseback did not look at him nor say a word, but kept looking intently at the gate. Then the minister also looked at the gate, and saw that the man with the scythe was rapidly going back behind the hedge in the direction from which he had come. The two horsemen soon reached the gate and the minister, feeling greatly relieved, got off his horse and opened the gate and let his horse through while the strange man in white clothing rode through. The minister remounting his horse, looked at the stranger and said, "Surely the Lord has sent his angel to deliver me!" Then for the first time the stranger spoke, saying, "Amen!" and he at once vanished from sight. "The angel of the Lord encampeth round about them that fear Him and delivereth them." (Psalm XXXIV. 7; Acts XII. 1-19.) S. H.

SAREPTA AND ELBETHEL CHURCHES, MISS.

Brother E. M. Meece, of Stewart, Montgomery County, Miss., says that Sarepta and Elbethel churches, both of Webster County, Miss., and belonging to the Little Black Association, thinking that that Association at its annual session in October, 1898, departed from scriptural authority, withdrew from that body, and that in the minutes of that Association in 1899 it was published that the Association had withdrawn from those two churches, and that this act of the Association has created the impression that these two churches are in disorder, while the two churches think that the Association is in disorder, for its unscriptural ruling in October, 1898. On this account few preachers visit these churches and the churches earnestly desire sound and orderly ministers to visit them and investigate their condition, and preach for them. They especially request Elder J. E. W. Henderson, as well as any other Primitive Baptist ministers who are so led of the Lord, to visit them, and they assure them of

a hearty welcome. Those having a mind to do so can write to Brother E. M. Meece on the subject. The two churches ask for the prayers of the Lord's people.

Through the choice of my brethern, I am the unworthy moderator of the Kehukee, the oldest and largest Primitive Baptist Association in the world, and I am in favor of Associations as simple meetings of the people of God for Divine worship and mutual edification, but it is certain that as consolidations of different churches for exercising discipline over the churches, they have no scriptural existence or authority. No Association can, by anything it says or does, unchurch or destroy a church of the Lord Jesus Christ.

I do not know anything of the trouble in which the Sarepta and Elbethel churches are involved; and I publish this article simply to induce some of our sound and orderly ministers and members to visit these churches and to investigate their condition and standing.

S. H.

EXTRACTS.

Concord, Ga., January 10, 1903.

Elder S. Hassell—

PRECIOUS OLD SERVANT OF GOD:—The good Lord has spared me to write again and praise the labors of His servants, the editors of THE GOSPEL MESSENGER, and God, more especially for their gift, for you certainly keep THE MESSENGER coming laden with the precious truths of Jesus and the duties of "those who have tasted the good Word of God," and I pray that if it is God's will He will spare editors and contributors and enable you by His grace to continue THE MESSENGER for a long time yet to the edification of His little children, and His glory; and, in order for this, that the dear brethren who are in arrears will wake up to a sense of their duty and pay up and relieve you of that burden, which, if they would just think for a moment, they certainly would do. God knows that I want THE MESSENGER continued in the spirit that it is now written, even down to my great-grandchildren, and as much longer as it may please Him to have it published.

Your brother in hope,

J. B. C. MADDEN.

Largo, Fla., January 8, 1903.

Elder S. Hassell—

DEAR BROTHER:—Please find enclosed money order to pay my subscription to THE GOSPEL MESSENGER for the year 1903. With my best wishes to you in the glorious work of publishing THE MESSENGER, for it brings good news every time it comes,

Your unworthy brother,

J. D. McMULLEN.

Rock Mills, Ala., January 1, 1903.

Elder S. Hassell—

DEAR BROTHER IN THE LORD:—The old year having passed away and a new one having set in, we are reminded of many obligations we should renew to our blessed Lord and to each other, therefore, I enclose money order for \$2.00 to renew my obligation to you for a continuance of THE GOSPEL MESSENGER for myself and Bro. E. M. Yates (both at Rock Mills), as an evidence of our desire for its perpetuation.

On account of the inclemency of the weather during Christmas I have been kept indoors most of the time, and spent most of the time reading my Bible and old MESSENGERS, and have been edified with the writings of the dear old soldiers who have passed over into that bright world above and are receiving their reward, to-wit: Elders Respass, Mitchell, and many others. I esteem my file of MESSENGERS quite a legacy to leave my children, and can't understand why so many of our brethren are so indifferent in regard to our religious periodicals, and spend so much time and money in trashy literature. Such things ought not so to be. May the Lord bless and sustain you and your co-laborers in all that He requires at your hands.

Yours unworthily,

J. J. HEARN.

Mystic, Ga., January 2, 1903.

Elder S. Hassell—

DEAR BROTHER IN CHRIST:—Enclosed find one dollar to pay for the precious MESSENGER another year. I do so much love to read its editorials and precious letters that are written by many dear ones whom I never expect to see in this world, but some time hope to see them in the glory-land where parting will be no more.

Your unworthy sister in hope,

MRS. JACK FLETCHER.

Mulberry, Tenn., January 7, 1903.

Elder Hassell—

DEAR BROTHER:—Having finished reading the pages of the last issue of THE GOSPEL MESSENGER for the old year 1902, I can't refrain from expressing how much I've been edified and instructed by its contents, especially by the article written by Bro. S. B. Luckett upon "The Great Commission"—"Go ye into all the world and preach the gospel to every creature." This passage of Scripture, which has been commented upon by so many, has not been thoroughly understood by myself, I must confess, and I have had a desire to know more about it. The version the writer gives of it is quite different from the way the religious world generally construes it. I am well pleased with THE MESSENGER. Do you ever visit churches in different States? If so, could you make it convenient to visit our section of the State? Many of the churches in this vicinity are very prosperous; there has been quite an ingathering during the past year.

Your sister,

MRS. J. D. TOLLEY.

Perfect simplicity of spirit is a great mark of true piety, and, like pure water, pure air, and pure light, needs no attraction but itself.—*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 him." Rev. xiv. 13.

ADKIN W. UPSHAW.

Mr. Adkin W. Upshaw, son of Deacon John Upshaw, deceased, and wife, Eliza Upshaw, was born May 23, 1853, and departed this life January 9, 1903, making his stay on earth 49 years, 7 months, and 16 days. He was married to Miss Queenie A. Thompson December 25, 1874. To this union were born five children, three girls and two boys. The children, wife, and an aged mother are left to mourn their loss. Brother Adkin joined the Primitive Baptist church at Antioch on August 26, 1899, and was baptized on October 28th of the same year by the writer. He was a good citizen, a successful farmer, a kind husband, an affectionate father, a dutiful son, and a consistent Baptist. In order to educate his children he rented out his farm in Coosa County and moved to Bessemer, Jefferson County, Ala., about fifteen months before he died. He was elected on the police force several months before he died. I will here give an extract from the *Bessemer Workman*, a paper published at Bessemer:

"Policeman Adkin W. Upshaw, who accidentally shot himself through the leg on December 26th, while on his beat, died Friday morning at 8:15 o'clock. The accident occurred early in the morning on the day after Christmas. He stepped into a store and went behind the counter to get a package he had left under the counter. As he straightened up his pistol, which was in the outside pocket of his overcoat, struck the edge of the counter and discharged, the ball striking the leg just below the knee and passing through the leg fractured both bones. At first the wound was not considered a dangerous one, but complications set up, and he gradually grew worse, until his death. * * * Mr. Upshaw was an efficient officer, and very popular as a man and a citizen." From this quotation we have the particulars of his death. I have been acquainted with Brother Upshaw for several years. He was a firm believer in the doctrine of salvation from sin by the grace of God as advocated by Primitive Baptists. While we miss him at old Antioch, and also miss the enjoyment we have had visiting him at his pleasant home on his farm, yet we feel glad for the evidence he has left us that he is now within the pearly gates of bliss. May God give the aged mother, his dear wife, and sweet children grace to sustain them in this their great bereavement, and may they all be found ready and prepared by grace to go in peace when the hour of death comes.

S. S. CRUMTON.

Sterrett, Ala.

 MRS. LAURA M. JACKSON.

Mrs. Laura M. Jackson, wife of Bro. J. R. Jackson, of Shoal Creek church, Clayton County, Georgia, died May 24, 1902. She was a daughter of Elder N. B. Hardy, and was born June 24, 1865, and was married October 18, 1885. From this union seven children, three girls and four boys, were born, and all are now living except the eldest.

The death of Sister Jackson was peculiarly sad, as she was enjoying at the time the best of health and was in company with her husband and children on her way to church, when the horse they were driving became frightened, and she, attempting to jump from the buggy, was killed almost instantly by the fall.

Truly she had in her life-time proven herself a mother, a wife, and a Christian, and although her husband and children and friends will feel keenly their loss, yet their bereavement will be sweetened by the riches of God's grace, and the evidences she left behind that she was a subject of God's grace and mercy.

D. M. MATTHEWS.

Atlanta, Ga.

MRS. ELIZABETH REAGAN.

Mrs. Elizabeth Reagan was born in Bartow County, Ga., May 20, 1842, and departed this life September 22, 1902.

For eleven weeks prior to her death she was confined to her bed, and most of this time her life hung as by a brittle thread, and when the end came she expressed herself as ready and willing to die, and, surrounded by many of her loved ones, who had faithfully and tenderly administered to her during her illness, she calmly fell asleep in Jesus.

For fifteen years Mrs. Reagan had been a member of the Primitive Baptist church, and had lived true to the faith she professed, and by her life demonstrated her love for her Saviour who had died for her.

Mrs. Reagan had twice entered the marital state, her first husband, G. W. Mostiller, having lost his life in the late war in 1862. She was a devoted wife, a loving mother, a kind neighbor, and was loved and esteemed by all who knew her. She leaves three children, one son, J. H. Mostiller, now residing in Winterville, Ga., and two daughters, Mrs. Alice Stokes and Mrs. Missouri Bradley, besides two sisters, Mrs. Pollie Ann Paul and Mrs. Melissa Perkins, and one brother, Mr. M. T. Hayes, in Bartow County, and one sister, Mrs. Sarah Tuck, in Elberton, Ga., and many other relatives and friends to mourn her death.

The remains of Mrs. Reagan were laid to rest in the old home cemetery near Adairsville, Ga., and a large concourse of sorrowing relatives and friends met to pay the last sad tribute of respect to the one they had long since learned to love.

Her sister,

MRS. SARAH TUCK.

MRS. E. B. STANTON.

Fell asleep sweetly and composedly in Jesus, Mrs. Elizabeth B. Stanton, January 27, 1903, aged ninety-one years, lacking 5 days. She was a daughter of Geo. C. and Jane Davis; was born in Jasper County, Ga., February 2, 1812. When young her father moved to Newton County, Ga., and in that neighborhood lived all the balance of her life. When young she united in marriage with Martin Cheney. To them were born two sons, Rufus and Milton, and one daughter. They all had collegiate education; were school teachers—one of them President of a college. All had families, and all now dead. She then united in marriage with Batt S. Stanton, to whom were born four sons; three of them survive her, James N., a prominent and successful physician; Wiley H., a successful merchant, and Marion D. Stanton, a successful farmer. All of her children have a

hope and have united with some branch of the church of Christ. She was a devoted and loving wife and mother, making home happy. She lived 67 years, and died in the same comfortable dwelling. She was a widow 57 years. She was baptized into the fellowship of the Primitive Baptist church at Shoal Creek, Newton County, Ga., in 1860, by Elder James H. Montgomery, and was a useful member there all the balance of her life. She was strength and help to other churches also, adorning her profession by an orderly walk and a pious and godly conversation, being blessed with health and strength to visit and attend on preaching as long as she lived. She died of paralysis after 11 days, but was rational and reconciled to God's dealings, and suffered but little.

She was interred in the cemetery at Sewell's Meeting-House, where her mother and father, two sisters, and two brothers are waiting the resurrection morn. Mother put there in November; father in December, 1875. Mother 85, father 87 years old.

Funeral services conducted by Elder J. F. Almand, of Conyers, to a large concourse of sorrowing and weeping friends. But we sorrow not as those that have no hope, believing as we do that she has entered into that rest that remaineth to the people of God. May God reconcile us all to His will and dealings toward us *is our prayer*, for Jesus' sake.

JOHN N. HURST.

By request, *Signs of the Times* will please copy.

MRS. HENRIETTA STEVENS.

The subject of this notice, Sister Henrietta Stevens, consort of the late Deacon Wilkin Stevens, was born in Stanfordville, Ga., April 10, 1825, and married to Wilkin Stevens November, 1840. In 1841, or 1842, they moved to Chambers County, Ala. Very soon Bro. Wilkin Stevens joined the church at Ephesus, Chambers County, Ala., and in 1859 Brother Stevens moved his family to Rock Mill, Ala., and united with the church at Wehadkee, Randolph County, Ala., by letter, and served faithfully as Deacon until the end of his eventful life, which occurred April 5, 1873.

Sister Stevens joined the church at Wehadkee, Randolph County, Ala., in 1860; was baptized by the late Elder V. D. Whatley, and lived a devoted, humble, Christian life until it pleased the Father to call her home, which sad event occurred at the home of her son-in-law, Bro. W. R. Sharman, in the State of Florida, October 7, 1901. She was brought home and after a short funeral discourse by the writer she was laid neatly away in the family burying ground. Thus passed away another pioneer Baptist of Wehadkee church. This old soldier of the cross has fought the good fight, kept the faith—the victory won through our Lord Jesus Christ. Sister Stevens was faithful to all the duties incumbent upon a devoted member of the church of Christ. She was faithful to attend her church meetings until age and infirmity deprived her of this privilege she so much enjoyed. It was a source of encouragement to me, while trying to speak in her presence, of the riches of God's grace, to see her seeming to enjoy the peaceful presence of the Spirit of God.

She has gone to her final home, and her children and the church are left to mourn, but not without hope. The devoted life she lived in the services of her Master is the best evidence we have that the grace of God reigned within. A strict observance of the command-

ments of God are the best and only true evidence afforded that we believe the great fundamental doctrine taught in the Book of God. At the request of Sister Belle Sharman, I write this obituary notice of the death of her venerable mother. May God prepare us all by grace divine for a peaceable admittance at the right hand of the Majesty on high.

W. R. AVERY.

Paran, Ala., February 3, 1903.

HENRY MILLER, JR.

Bro. Henry Miller, son of Henry Miller and Nancy J. Miller, was born April 23, 1862, and in 1888 was married to Mariah Dye, and in 1890 he joined the Primitive Baptist church, and lived a faithful member until death. There are two boys and an invalid wife left to mourn his loss. He died August 4, 1899. He always loved to hear hymns and good songs sung, and to go to church and hear good preaching. He would go eight miles to his church meetings all the time, as long as he was able; but the dreadful disease consumption, set in and it soon claimed its victim.

His brother,

J. D. MILLER.

MARY CATHIE MADDOX.

Little Mary Cathie, daughter of Mr. John and Mattie Maddox, was born March 13, 1898, and departed this life December 28, 1902. God saw fit to call her home to glory. Oh, how we miss our darling babe! But we can not wish her back again. We laid dear little Mary Cathie to rest in the cemetery at Nelson church to await the resurrection, when her little body will be raised a spiritual body. She leaves father and mother and a dear little sister to mourn her loss, but our loss is her gain.

Little Mary Cathie is gone to rest,
To reign with God forever blest;
Her little tongue will always praise
A Saviour's love, redeeming grace.

Dear parents, weep not for your darling,
Think not that your babe is dead;
'Tis clad in the robes of an angel,
By angels it is guarded and led.

Dear parents, grieve not for your darling,
Submissive pass under the rod;
Contented to know it is resting
At home in the bosom of God.

Her grandmother,

MRS. C. B. MADDOX.

INFANT OF J. J. AND L. BLOW.

Died on September 27, 1902, infant babe of J. J. and Sister Lula Blow, in Newton County, Ga., age one month and ten days. She is the mother of three children, all dead; the oldest lived only about six months. All were interred in the Hurst family cemetery, there to wait the resurrection morn.

Asleep in Jesus, sweet sleep,
From which none wake to weep.

While it is sad to give our children up, we would not call them back to this world of trouble.

"The Lord giveth and the Lord taketh away, blessed be His Holy name." *Christ said*, "Suffer little children to come unto Me, for of such is the Kingdom of heaven."

May the Lord give the dear bereaved parents grace and fortitude and resignation to His dealings with them, and make them useful in life, and finally take them home to glory to unite with the dear ones gone before in giving praise, glory, and adoration to a Triune God, through Jesus Christ, is our prayer.

JOHN N. HURST.

SELECTION.

AS IT WAS IN THE DAYS OF NOAH.

Many dream that the world will grow better as time advances. But Paul saith: "Evil men and sorcerers (Greek) shall wax worse and worse, deceiving and being deceived." If the notion were true, that the gospel is foretold as about to convert the world in our present dispensation, it might justly be stigmatized as a failure. But its foretold purpose is to take out of the Gentiles "a people for His name;" and from the Jews "a remnant according to the election of grace." This is now being accomplished by the ministry of the Word. It is a sure sign of the nearness of the Lord's coming, that His gospel has been preached in all the world for a witness unto (almost) all nations." The Bible, now in two hundred tongues, is preparing "the multitude which no man can number of all tongues." There is scarcely now a land in which the gospel has not been preached for a witness. Like the seventy sent before Jesus, missionaries now go forth, not to convert the world, but to prepare the way for His coming to convert it. When the full number of the elect shall have been gathered out, the times of the Gentiles shall be fulfilled, the King will come to take His own to Himself. Then the fulness of the Gentiles having come in, He will return with them to reign. All Israel shall then be saved; and the millennial age of blessedness to Jerusalem, and through Jerusalem to the whole earth shall begin. "Jerusalem shall be the throne of Jehovah, and all nations shall be gathered unto it."

But before the light dawns, darkness shall cover the earth, of which the penumbra is beginning to shroud us. The days before the flood are the picture of those before Christ's return. The characteristic of our times is its intense worldliness; this is the very point singled out by our Lord, "They did eat, they drank, they married wives, they were given in marriage until the day Noah entered the ark, and the flood came, and destroyed them all." The absence of the connecting "and" marks this absorption in worldly aims. So now, men know no pause; one ceaseless round of business and pleasure-hunting; the nerves overwrought, entailing frequently sudden deaths. Then, as now, there was also open disavowal of God. "Hast thou marked the old way which wicked men have trodden, which were cut down out of time, whose foundation was overflowed with a flood, which said unto God, depart from us: and what can the Almighty do for them? Yet He filled their houses with good things." So "unthankfulness" is made in 2 Tim. 3:2, a mark of the last days, as it is of heathenism, into which our age is gradually relapsing.

The night will deepen ere the day dawn; our age is gradually passing into the shadow of the eclipse of faith. Nothing is done by leaps. The ages overlap one another, and one merges into the other by developing evolution, not, however, without premonitory symptoms.

Violent disregard of the rights and lives of others was another feature of the Antediluvians. "There were men of violence (as the Hebrew for "giants" means) "in those days;" and "the earth was filled with violence through men." So now the personal Creator is ousted by our scientific men from His own creation. The supernatural inspiration of Holy Scripture, its history, and even its morality, are impugned. God's gifts are received without any thankfulness to the giver. All religions are put on a level by the philosophy of comparative religion.

Nay, even in the church, where least we should expect it, lawlessness breaks out, and the authority of superiors is defied.

In the Antediluvian age, the Cainite race was distinguished for inventions, arts and accomplishments. There were the weapons of Tubalcain, the music of Jubal, and the vaunting poetry of Lamech; but side by side there were sensual polygamy and God-defying arrogance. So now material culture progresses; morals, purity, honesty, regard for God and man, decline. As Providence combined the old limited world in the one universal polity of Rome to prepare for the first advent, so the whole earth is being prepared now for the second. Railways, electric telegraphs, isthmus canals, and steam navigation, are levelling all separating hedges, that the whole world may become one grand arena for manifesting the glory of its returning King. But first the moral deterioration is preparing for the last Antichrist, and the judgment to be inflicted on him by the Lord at His return, previous to the millennial reign.

Enoch, before the flood, foretold, "Behold, the Lord cometh to execute judgment, and to convict all the ungodly of all their hard speeches, which they have spoken against Him." So in our last days the people imagine a vain thing, saying of God the Father and the Son, "Let us break their bands asunder:" especially the second coming of Jesus is cavilled at with "stout" and "great words." But whilst denying revelation, they are, in spite of themselves, fulfilling it. For they are saying exactly what St. Peter foretold they would. "There shall come in the last days scoffers, saying, where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." 2 Peter 3:3, 4.

Another resemblance of the Antediluvian age to ours is, the corruption of the church prepared the way for the lawlessness of the world:

"When nations are to perish in their sins,
'Tis in the church the leprosy begins.

The Sethite sons of God intermarried with the daughters of the world. The salt of the church lost its savor. At this point universal corruption set in, the prelude of universal judgment. "My Spirit shall not always rule in Man." *i. e.*, I will take away my restraining Spirit, and let evil develop itself. So now, "He who letteth" and "what withholdeth" are being withdrawn. Christ will soon come for His elect; then "when the Son of man cometh, shall He find faith on the earth?" Nay, His question implies He will not.

His return with His saints, "the armies in fine linen, white and clean," is for the very purpose of smiting the confederate hosts of Antichrist, which have renounced faith, "and make war with the Lamb." Rev. 17:14; 19:8, 14.

But as Enoch, the preacher of the Lord's coming, and Noah, the preacher of righteousness, witnessed before the flood came, so the Lord has now, and will have, witnesses for Him. But just before the end, the witnessing saints will be caught up like Enoch. God hid Noah in the ark; so God will hide the nucleus of redeemed Israel amidst the great last unparalleled tribulation: He will say, "Come, My people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast; for behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Matt. 24:21, 22; Zech. 13:9; Jer. 30:7; Daniel 12:1; Isaiah 26:20, 21.

A. R. FAUSSET.

THE RAMAH COUNCIL.

A pamphlet of forty pages, containing a statement of the rise and progress of the troubles among the Baptists in Southeast Alabama which led to the call and assembling of the Council, prepared by Elder J. E. W. Henderson.

Price, 10 cents; six copies, 50 cents; 12 copies, \$1.00. Send orders to J. E. W. HENDERSON, Troy, Ala.

APPOINTMENTS OF ELDER J. E. W. HENDERSON.

Culloden, Ga., March 4th, 1903.

DEAR BROTHER HASSELL:—Please publish, in the MESSENGER, that the preaching tour of Elder J. E. W. Henderson, of Troy, Ala., in the Echeconnee Association of Georgia will be as follows:

On Tuesday after the first Sunday in May at Bethlehem (Upson); Wednesday, 6th, at Emmaus; Thursday, 7th, at Sharon; Friday, 8th, at Ramah; second Saturday and Sunday at Forsyth church (regular meeting); Monday after, 11th, Mt. Calvary; Tuesday, 12th, Mt. Paran; Wednesday, 13th, Salem; Thursday, 14th, at Providence; Friday—rest; third Saturday and Sunday, at Mt. Carmel (regular meeting); Monday after at Friendship, Upson County; thence to LaGrange.

Brother Henderson is now about 65 years of age and a long time a minister of deep humility and great ability. This, perhaps, is the last opportunity we will have to meet him, and I do hope the brethren and sisters will take a lively interest in his coming. He comes by invitation, and not by independent appointment. I regret that I could not send him to all the churches, as it was my desire that he should visit every one. But his short stay prevents my wish.

Elder Henderson will come to Culloden, if via Macon, on M. and B. evening train Monday, 4th May; and if by Fort Valley on A. and F. morning train Tuesday 5th. I write this for his understanding.

Brotherly,

WILDE C. CLEVELAND.

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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.

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Dear Brother Hassell—

Will you say in THE MESSENGER that I have yet on hand a few copies of "Reminiscences and Letters of Mary Parker," price reduced since her death to 50 cents; and a few copies of "Meditations on Portions of the Word," price \$1. Your brother in hope,
Southampton, Pa., November 18, 1901. SILAS H. DURAND.

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Rural Mail Delivery, No. 3, Macon, Ga.

CHANGE OF RESIDENCE.

Elder S. S. Crumpton has removed from Sterrett, Ala., to Wilsonville, Shelby County, Ala.

Vol. 25.

No. 5.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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MAY, 1903.

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The Gospel Messenger.

MAY, 1903.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 25.

WILLIAMSTON, N. C., MAY, 1903.

No. 5.

FAITH.

O God, whose thunder shakes the sky,
Whose eye this atom globe surveys,
To Thee, my only rock, I fly,
Thy mercy in Thy justice praise.

The mystic mazes of Thy will,
The shadows of celestial light,
Are past the power of human skill;
But what the Eternal acts is right.

Oh, teach me in the trying hour,
When anguish swells the dewy tear,
To still my sorrows, own Thy power,
Thy goodness love, Thy justice fear.

If in this bosom aught but Thee
Encroaching sought a boundless sway,
Omniscience could the danger see,
And Mercy look the cause away.

Then why, my soul, dost thou complain,
Why drooping seek the dark recess?
Shake off the melancholy chain;
For God created all to bless.

But ah! my breast is human still!
The rising sigh, the falling tear,
My languid vitals' feeble rill,
The sickness of my soul declare.

But yet, with fortitude resigned,
 I'll thank the Inflictor of the blow;
 Forbid the sigh, compose my mind,
 Nor let the gush of misery flow.

The gloomy mantle of the night,
 Which on my sinking spirit steals,
 Will vanish at the morning light,
 Which God, my East, my Sun, reveals.

—Thomas Chatterton.

THE DECREES OF GOD.

(An article written by Elder W. M. Mitchell on February 8, 1853, for the *Southern Baptist Messenger*, and published in Vol. 3, No. 5, on March 1, 1853, and, by the request of his son, Virgil D. Mitchell, republished in THE GOSPEL MESSENGER.) It is not my intention to enter into a full discussion of what some of our learned theologians consider to be one of the most perplexing questions that has ever occurred among mankind. Time and space and my very poor health will not admit of but a few thoughts.

A very worthy citizen and neighbor, and a professed minister of the gospel, who has been preaching perhaps nearly twenty years, incidentally observed to me a few days ago that he did not believe that "God had any decrees." God knows my heart I have no desire to abuse any man for what he candidly believes; but, to say the least of this assertion, it is nothing short of a flat contradiction of the words of Him who "cannot lie." The word of God is either true or false, and if it is true He has settled, immutable, and unalterable *Decrees*, whether we believe it or not. We read that God made a decree for the rain (Job xxviii. 26); and in reference to setting His Son upon His holy hill, He has not only made a decree, but also says, "He will declare the decree" (Psa. ii. 7). Read also Daniel iv. 17 and 24, and Zeph. ii. 2, where the decree is mentioned as "bringing forth" which is the final result of all God's decrees. God's Almighty power and grace have never yet effected any work but what His decrees develop or bring forth.

Known unto God are all His works from the beginning, and to Him there is no new thing under the sun; and so firmly are His works decreed that He speaks of things which are not really in existence as though they were, because he is perfect, and nothing can be added to His knowledge or power, and He well knows that His Almighty power will bring forth in due time what His infinite wisdom and goodness have seen fit to decree for His glory. There is scarcely a chapter in the Old and New Testaments but what brings to view the decrees of God, according to my understanding of the term. Whatsoever God positively says He will do, or shall be done, I understand it to be His decree.

Now I wish to be very plain, and, if possible, instructive to those who have hitherto thought this doctrine to be very dangerous. I can assure you it is not dangerous, as I hope you will see if you will follow me in a few reflections and scriptural references.

We will commence in Genesis. "God said, let us make man." Surely God decreed to make man, and the "decree brought forth," for God made man in His own image, and gave him all the power and dominion He had predetermined to do. When God said to man, "In the day thou eatest thereof thou shalt surely die," this was a settled decree and has never yet been altered. Is it dangerous to believe that God decreed to destroy man by the flood and to save Noah and his family in the ark? If so, it is surely dangerous to believe the truth.

When God made promise of a son to Abraham and that in him all nations of the earth should be blessed, it surely was a decree though it looked very unreasonable that it should ever be accomplished; so much so that even faithful Abraham and good old Sarah became impatient and thought they would hasten it, but their efforts resulted not in causing God's promise to bring forth one moment sooner than the "set time," but in bringing forth a bond son, born after the flesh, and God decreed and declared the decree that the "son of the bond woman should not be heir with the son of the free woman," and all the efforts of men to bring in the bond woman and her children as equal heirs with the promised seed will forever fail, because God has unalterably

determined otherwise. It was decreed that the seed of promise should go into bondage in Egypt, serve that nation 400 years, then be brought out unto the land of Canaan, and many particulars concerning the final fulfillment of this promise were told to Abraham even before Isaac, the first son of promise, was born, and we see that not one jot or tittle of this decree or promise ever failed, though there are several seemingly small particulars connected with it which if it had been possible to have defeated any one of them the result would have been a defeat of the entire promise. Joseph *must* dream, and I am quite certain he could not help it, for his dreams were connected with the great promise of God and had to work their part in causing the decree to bring forth; he tells his dreams, his brethren hate him, sell him to a company of Ishmaelites (the children of the bond woman), he goes into Egypt, becomes a slave in the house of Potiphar, is cast into prison, but during the whole time "God is with him," and finally king Pharaoh could not avoid having a very singular dream which all the wise men and magicians of the land, with all their wisdom and magic art, could not interpret, but behold it was remembered as if by mere accident, that there was a poor prisoner by the name of Joseph who could interpret dreams. Joseph tells Pharaoh the interpretation—that seven years' plenty should be succeeded by seven years' famine; he was appointed governor over all the land, and lays up in store during the seven plenteous years for the famine which followed, and behold, when the famine came, the sons of Jacob and brethren of Joseph hear that there is corn in Egypt, and they go down and bow down before Joseph, thus fulfilling his dream which he had when quite a youth. Time would fail me to trace this affecting circumstance farther. Joseph did not ascribe his going into Egypt to the malice and hatred of his brethren, but tells them that it was "not *you* that sent me here, but God sent me to preserve you a posterity in the earth and save your lives with a great deliverance." So in the plan of Redemption through our Lord Jesus Christ, grace was given in Him even before man fell, for all the promised seed—for the very purpose and to the very end that the

“promise might be sure to all the seed,” not only to a part, but all the seed of Christ. God says, “My counsel shall stand, and I will do all My pleasure.” Nothing more than this can be said of God’s decrees. They shall stand. God’s counsel then is His decree. In the 89th Psalm we read that God has “sworn by His holiness that He will not lie unto David, nor alter the thing that is gone out of His mouth.” This David personifies the Lord Jesus Christ in whom all the promises of God centre and are yea and amen—that is positive, certain, sure, and steadfast to the glory of God the Father. Again God says, “My word shall not return unto Me void, but shall prosper in the thing whereunto I send it.” Here, then, is another decree, and O how comforting it is to the humble child of God to know of a truth that the redeemed of the Lord shall obtain joy and gladness though they now have sorrow and sighing, God’s word cannot return void, their sorrow and sighing shall flee away; and though they now have tribulation, persecutions, afflictions, sickness, disease; and death, God has determined that they shall triumph and finally come off more than conquerors through Him that loves them.

He has promised and determined that His people shall be saved in the Lord from all their ten thousand sins, and in Him they shall and do glory, and in Him they trust, for His name alone is excellent. He himself will descend from above with a shout of triumph when the trump shall sound, and all the dead in Christ shall rise first and be caught up to meet the Lord in the air and so shall ever be with the Lord. Is this a dangerous doctrine to believe? No, it is safe, it is comforting to the Christian, because Paul says, “Wherefore comfort one another with these words.” If we comfort one another with these words, we certainly take comfort from the decrees of God, for there is nothing more certainly decreed than that He will raise the dead, that He will receive His own unto Himself, and wipe all tears from their eyes.

REMARKS.

In the above article our venerable, departed brother sets forth the Bible and Baptist doctrine concerning

the decrees of God—a doctrine, which, when properly understood, does not excuse any human being for his sins, but which shows that God perfectly foreknows, controls, and overrules sin for His own glory, and for the blessed and everlasting salvation of His people from sin and all its dark and terrible consequences—a truth most precious and comforting to all humble believers in Christ.

S. H.

CONCILIATION.

Providence, Ky., March 13, 1903.

Elder Sylvester Hassell—

DEAR BROTHER:—I thought I would write a few lines for THE GOSPEL MESSENGER. I esteem it one of the best papers among the Primitive Baptists. My only objection is it comes too seldom. I wish, dear brother, you could publish it semi-monthly; it comes laden with such good news, and is a great source of information. I admire the spirit of the editor and contributors so much; it seems like its motto is peace and love so much. So I want to say to all of its readers that I endorse and love the spirit, and I verily believe it to be the spirit of the gospel of our blessed Saviour. I was so delighted with dear Brother Fisher's piece in the March number of your paper on the trouble among the Primitive Baptists. I also noticed an article from him in the *Apostolic-Primitive Baptist*, both of which were delightful to me. Dear Brother Fisher, I think your position is right. I believe that there are good, God-loving, and God-fearing brethren on both sides of this question, and I believe brethren on both sides of this trouble have gone to extremes, not so much in advocating their positions as in opposing each other. Brethren on each side have misrepresented each other's position, which, dear brethren, is very wrong and genders strife and prejudice. Some of our brethren have accused the absolute brethren of preaching that God makes men do all the meanness that they do, and that God is the author of sin, while they have denied it all the time; and on the other hand the absolute brethren have accused the brethren that be-

lieved in conditional time salvation or conditional enjoyment, of preaching that the child of God could obey the commandments of God without the Spirit or divine grace, which they have denied all the time, and each one has been fighting the position that they set up for the other brethren. It is wrong to accuse anyone of believing a thing they say they don't believe. But the objector may say their position involves that. Well, let us say that; but they will say it does not involve that; that they don't mean that. The world has said for a long time that old Baptists preached infants in hell not a span long, but old Baptists have denied it. Those people, when pressed to prove their assertions, will say that their doctrine involves that; but we don't think it does, and we don't aim to teach that idea. I believe brethren have, under excitement, gone to extremes, both on predestination and on obedience, and have used extreme terms sometimes, but I think the biggest mistake has been made on the negative sides—that is, in opposing each other. Brethren, let's stop that, and strive as hard for peace and love as we have to prove each other to be wrong. Jesus, our blessed Saviour, says, "Blessed is the peace-maker." Brethren, hadn't you rather be this than to be the champion on either side? I could fellowship brethren that hold to the absolute predestination of all things if they say that they don't believe that God is the author of sin and makes men do all they do. I could not fellowship that; but you will find very few that will say that, and I don't think any of our representative brethren will say that. And, on the other hand, I can fellowship brethren that use the term conditional time salvation that don't make the salvation depend on the condition independent of grace, and I never heard one say that; I don't believe anyone would take that position. But as neither phrase, "the absolute predestination of all things," or "conditional time salvation," is used in the Bible, and as each term is offensive to some brethren, I think we could well afford to leave it off, as dear Brother Cash said in *THE MESSENGER OF PEACE*, "both parties being obliged to explain what they meant by the term." I will confess that I have used the term "conditional time salvation," but, as it is not a

Bible term, and some dear brethren get the wrong idea from me, I quit it. As Brother Fisher and Brother Hanks say, "let us not make a brother an offender for a word." Dear brethren, as I have said, I believe we can go to extremes on either side. On one side I believe we can go into fatalism and do-nothingism; and, on the other side, into Phariseeism and self-righteousism, and either is wrong. I believe that God is a sovereign, and knows all things, past, present, and future, and has all power in heaven, earth, and hell, and nothing can defeat or beat God Almighty. As Elder Fisher says, "He will have His way in all things." Everything may not go His way now, but in the end it will, and He will gain the victory over the Devil, sin, and every enemy, and will be victorious over all things. If everything was going His way now exactly, there would be no victory for Him in the end; but I believe for some unknown reason and purpose to us, known alone to Himself, He suffers things to go contrary to His way and to His expressed will and pleasure. For we read, in the Old Scriptures, that God was sorely displeased with the children of Israel; and Paul, in the tenth chapter of 1 Corinthians, says, "With many of them God was not well pleased." He suffered their wickedness forty years in the wilderness. But He will not suffer wickedness always. His people may and do go contrary to His pleasure here, but they will not always go that way, for He will so mightily work in them by His Spirit that He will cause them to walk by rivers of water in a straight way wherein they shall not stumble—so says Jeremiah in the 31st chapter, 9th verse. And the wickedness of the wicked He doubtless will overturn and overrule to the praise of His wrath and glorious justice. While I believe He is this kind of a God, I believe that His word teaches a perfect line of obedience. Our Saviour says, "Go, teach all nations, baptizing them, teaching them to observe all things whatever I have commanded of you." We are to teach them to do all things He has commanded us. He did not say "teach them that they could do them all, or that we could not do them all." He just said, "teach them to observe all things which I have commanded you." Dear brethren, let us just say what the Bible says, and,

as Elder Cash says, "where it stops, let's you and I say, 'We don't know,'" and that will end the controversy among us now. Let me quote one more text from the lips of our blessed Saviour. He says, "Strive to enter in at the straight gate." Dear brethren, let me say to all, that to love God and one another is the chief cornerstone of the Christian religion. It makes no difference what all we might do in debating or defending our doctrine, if we don't have that, it is all nothing. Brethren, let me beg you to stop and love one another. Brother Fisher, you said you were going to write more for the papers. Write on, my brother; as long as you write like you have been, you will do. I want to say to my dear precious brother, I have greatly esteemed you since I read your reasons for leaving the Missionary Baptists. I love that faith and honest conviction of conscience that will cause God's humble servants to sacrifice the world for His cause. May God bless you and all the dear brethren everywhere. Dear Brother Hassell, I admire the spirit in which you write and run your paper. I think, my brother, you are one of the most spiritual-minded brethren I ever knew. How I do love that spirit of heavenly-mindedness! I believe there are afflictions and trials that await all of God's people in this world. Some of our trials, I believe, are chastisements for our disobedience, and some are trials of our faith and to show us our weakness and our dependence on God, our heavenly Father. I think to say all of them was for either one would be wrong. I think here is where some have made a mistake on both sides.

J. N. WALLACE.

Remark.—Elder J. N. Wallace was one of the ablest and gentlest ministers whom I met on my Western tours.

S. H.

FASTING AND PRAYER.

To fast is to abstain from—to sacrifice. Fasting and prayer are spoken of and taught in the Bible in connection. Fasting means not only to abstain from bread and natural food for the body, but also to abstain from that which the natural, the carnal mind, which is enmity to God, calls for. To be able to do this requires the grace of

God, and to obtain this grace we have need to approach God in prayer, that He may enable us to abstain from natural food and also from all worldly sources of comfort and carnal pleasures. Natural food and carnal pleasures are of this world, of the Adam man, and end with us when we die. But there is also a spiritual man and a partaker of the divine nature, and Christ is his life and dwells in him, and gives to him spiritual food—bread from heaven and spiritual drink whereof if a man eat and drink he will never die. Then, it is evident if the children of God enjoy a spiritual life, even while in this world, they must fast—abstain from worldly pleasures, that they may obtain spiritual food, and must pray for grace and strength thus to do, and are told to come to a throne of grace that they may obtain grace to help in time of need; and when God gives the prayer to offer as a sacrifice, He accepts it as His own. When thus enabled by grace, we feast together, not with the leavened bread of malice, but with the unleavened bread of sincerity and truth. We have to fast or abstain from worldly pleasures if we feast on heavenly blessings. When Christ was baptized in water He was immediately led of the Spirit into the wilderness to be tempted of the Devil, the evil Spirit, and after forty days He hungered. The Devil tried in every way to lead Christ into temptation to follow him, as he does the children of God to-day, offering worldly honors and worldly glory; and when he could not succeed, he left Him for a season. Then as Christ has gone out before us in being tempted, He knows how to succor them that are tempted. At times it seems that the children of God are sorely tempted and tried even beyond their strength, as was Job, when Satan was turned loose on him, and also the Apostle Peter, but they learned the grace of God was sufficient, and it proved to be for their good and God's glory. David also said it was good to be afflicted; before that, he says he went astray, but after that he learned the law, the government of the Lord, and learned that these trials worked for *his good and God's glory*. Then, as Christ is gone out before us in temptation and victory, let us fast from earthly pleasures, and pray for grace to enable us to feast on heavenly food and drink, on love, joy, peace, brotherly kindness and charity, etc., the fruits of the Spirit. May God give us grace and the guidance of His Spirit, that we may walk as children of light, and be reconciled to His will and dealings with us, is our prayer, for Jesus' sake.

JOHN N. HURST.

Social Circle, Ga.

EXPERIENCE OF DEACON R. B. MOORE.

DEAR BROTHER HASSELL:—I very much desire to have you publish in THE GOSPEL MESSENGER the experience of my husband, R. B. Moore, as nearly as I can remember it, after he has related it to me more than once. In the year 1873 he was made to see his awful condition as a sinner in the sight of God. It was in the spring of the year when he first began to notice his condition. He said that as he saw the little daisies that looked so sweet, so beautiful, so pure, fresh, and innocent, his thought was that he could tear them up, or spoil them, but he was unable to destroy them. He said he could burn them, but they would only be disfigured. He saw that he was not able to do anything—a poor, helpless sinner, condemned to die. He said he did not have the power to do anything. He went on in

this condition nine years, trying to pray, but it all seemed to do no good. In the year 1882 he was taken down with slow fever, and amid all his sufferings he was made to realize and feel that his sins were all forgiven, so he was perfectly calm. I was sitting by his bedside, and he turned his face toward the wall to keep me from noticing that there was anything the matter with him. He afterwards told me that he was made to shed tears, and felt full of joy and gladness, felt sweet rest in his soul. In June, 1883, second Sunday, he joined the Primitive Baptist church, at Mt. Moriah. He said when he joined the church that there was a space of time he did not know anything about; the first he knew, he had joined, or had offered himself to the church, and what had he to tell to the church? It was so little. He always seemed to feel his unworthiness as long as he lived. He always filled his seat in the church as best he could. A good deal of the time he was not able to go to church. He was ordained as a Deacon in year 1887, by Elders E. F. Gilliland, R. V. Hood, and John Phillips. He filled the office quite well, to the satisfaction of the church. He was a member of the church over eighteen years; and the seat that has been made vacant by his death is hard to fill in many ways. But the dear Lord knows best, and doeth all things well. God saw fit in His wisdom to call him home, where he is now, I believe, singing the sweet songs of heaven, with the holy angels, and all the ransomed of God that are gone on before, for he was a dear lover of singing, and a sweet singer himself. He sang almost as long as he lived.

Written by his bereaved wife,
Clarence, Ala.

LIZZIE MOORE.

See obituary in this number.

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. Those who prefer to do so, can hand or send remittances to Elder Henderson.

"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.

DAWN OF A BETTER AND BRIGHTER DAY.

During the troubles of different kinds that have confused and divided Primitive Baptists in some sections for from one to fifty years, I have never ceased to believe the truth of the Lord's declaration that He would,

in His own best time and way, bless His people with peace (Psalm xxix. 11), and of the fulfillment of the dying prayer of our Great High Priest that His people should be one as He and the Father are one (John xvii. 20, 21). And I am exceedingly rejoiced to see evidences of divine light shining upon and within those of our brethren who have, for a longer or shorter time, been contending upon various subjects, and who have gone so far as even to raise bars of fellowship against others who have differed from them in forms and phrases. The light of truth and love shining from the Sun of Righteousness is melting down the icy bars of fellowship raised by men between the people of God, and is bringing into beautiful and delightful manifestation the heavenly graces of the Divine Spirit—"love, joy, and peace, long-suffering, gentleness, and goodness, faith, meekness, and temperance" (Gal. v. 22, 23); just as the natural sun, when he approaches our hemisphere in the spring, melts away the snow and ice, makes the days longer and brighter and warmer, and causes vegetation to manifest a renewal of life in verdure and bud and blossom and flower and fruit, and the little birds to sing again their songs of love and joy (Canticles ii. 8-17). This is the work of the Lord, and it is marvellous, blessed, and glorious in our eyes, and it is sweet, refreshing, and edifying to our spirits.

Brother J. S. Newman, of Texas, writes me as follows:

"Glen Rose, Texas, March 4, 1903.

"Elder S. Hassell—

"DEAR AND BELOVED BROTHER:—I note with interest and approval the efforts of Bro. Lee Hanks and others for peace. I want to say that there is not a church or an Association in Texas that has or would be willing to non-fellowship a church or a member of the church for simply believing in the absolute predestination of all things. We have in our home church one member that I am told believes the doctrine. He is a good man and a good brother, and I would not be willing to help exclude the dear brother for merely believing the doctrine.

"I am confident that some extreme views have been indulged in likely on both sides of this controversy. I know that I am not innocent along this line. I am more thoroughly convinced each day that I live that I stand in need of grace to enable me to live and do right. It is as true now as it ever was, that without Jesus we can do nothing that will meet with His approbation. I believe I love the Primitive Baptists, and would be rejoiced to see them walking together in peace and love. I would be willing to lend a helping hand in bringing about a better state of affairs. If those who have used extreme expressions relative to God's purposes and to the Christians' enjoyments during this life could only see their mistake, it would help greatly in this matter. I think that I am safe in saying that the churches and Association that I have the honor and pleasure of being identified with are willing to a scriptural and brotherly adjustment of our differences. We are willing to accept and abide by Paul's statements on predestination without an affix or suffix. Now, brethren, what say you? We are willing to accept Paul's statements about good works without an affix or suffix. What say you, brethren? I am willing and anxious for the peace of our beloved people, and to assist in so laudable an undertaking is a pleasant duty. I am, I hope,

"Your brother,

J. S. NEWMAN."

Elder Newman is one of the editors of the *Baptist Trumpet*, of Bonham, Texas, and I regard him as the ablest, best informed, and most earnest opponent in Texas of the doctrine of the absolute predestination of all things; and yet he says that he knows of no member or church in Texas that would make the belief of that doctrine a test of fellowship; that some extreme expressions have been made by brethren on both sides of the controversy, and that he himself is not innocent in this respect, and that it would help if others would make the same confession; that he is thoroughly convinced of his constant need of the grace of Christ to enable him to live and do right; that he and those with him are willing to accept and abide by Paul's statements in regard to predestination and good works, without adding anything

to those statements; and that they are willing to assist in a scriptural and brotherly adjustment of the differences existing among some of our brethren in Texas, and would rejoice to see all walking together in peace and love. I believe that such sentiments are the breathings of the Divine Spirit, and that, when our other contending brethren in Texas are animated by the same, extremes and animosities will disappear, and peace and love will once more prevail among them.

Elder J. E. W. Henderson, my tried, faithful, and beloved associate in the editorship of THE GOSPEL MESSENGER, writes me as follows:

“Troy, Ala., March 9, 1903.

“*Dear Brother Hassell—*

“Zion church, Luverne, Ala., where the Conecuh River Association was held last October, has endorsed the findings of the Ramah Council *in full*, and I preached there last Saturday and Sunday. The Baptists are forsaking the counsel of those men who have led them astray, and the Lord is opening doors that have been barred against me, and restoring to us the joy of His salvation, thanks to His holy name. I am receiving orders every day for the pamphlet, ‘Ramah Council.’ I think it will do some good.

“Yours in the best of bonds,

“J. E. W. HENDERSON.”

As in Northern Texas, so in Southeast Alabama, the Lord is manifestly at work in bringing His divided people together. And when the Lord begins a good work He carries it on to perfection. He works in His dear people both to will and to do of His good pleasure, and they delight in giving Him all the glory.

And on the 5th of March, 1903, Elder T. E. Sikes, of Helena, Ga., who, as did his excellent, lovely, and departed father, Elder M. M. Sikes, feels a deep and abiding interest on the subject, wrote and sent me a comprehensive, considerate, and, I think, scriptural basis upon which to bring together the many little factions into which some of our brethren in Georgia have been divided

for a longer or shorter time, and upon which I earnestly hope that they will agree to re-unite and live together in fellowship and peace. We should remember that we are all imperfect and fallible creatures, and that the Lord Jesus Christ is all our Wisdom and all our Righteousness, and that He and His Apostles enjoin upon all the members of His mystical body, during their short sojourn upon earth, to live together in peace and love. If the least member of our body suffers, all the other members suffer with it, and endeavor to relieve it; but, of course, the members of *other* bodies do not thus suffer with or labor for the suffering member of *our* body. THE GOSPEL MESSENGER, in endeavoring to follow its inspired motto—"Speaking the Truth in Love" (Eph. iv. 15)—is no more responsible for divisions among our people than truth is responsible for error, or love for hatred, or light for darkness; but its editors and contributors, feeling to hope that they are, by divine grace, members of the body of Christ, sympathize with any of those members who are in a suffering condition, and desire to labor lovingly and tenderly for their relief. The cause of the worst of the troubles among Primitive Baptists is from about fifty to about two hundred years older than THE GOSPEL MESSENGER; and not only these, but all the more recent troubles among Primitive Baptists would long since have been settled if the scriptural advice of THE GOSPEL MESSENGER had been followed.

S. H.

SCRAPS OF INFORMATION.

The Primitive Baptists, as a family scattered abroad over the face of the earth, desire to learn of each other's welfare, and of such happenings among themselves here and there as pertain to the state and condition of the churches in different parts of the country; and I feel inclined to give some statements, which, it is hoped, will serve as answers to many inquiries.

First. The findings of the Ramah Council have gone to record as a source of instruction and great satisfaction to many. The pamphlet containing the printed

proceedings of that meeting of Baptists at Ramah meeting-house, in Pike County, Ala., on the 9th and 10th of December, 1902, is circulating from Georgia to Oklahoma, and from Florida to Indiana, and I am daily receiving orders for the same from every direction. It has been the means of deciding some important questions upon which many of our people here in Alabama stood in doubt. The effect is now being clearly seen and joyfully felt by many, and the Lord, we hope, is blessing and will bless it to the accomplishment of much good to His people; and we have reason to apprehend that peace will be restored among all who sincerely desire peace.

The church known here by the name of Zion, at Luvene, Ala., where the Conecuh River Association was held in October, 1902, has fully endorsed the findings of said Council, and I was welcomed among the dear brethren and sisters, and invited to preach to them on the second Sunday and Saturday before in March, 1903. I was a constituent member of this church, and the first pastor of it, and it was like a family reunion for us to come together again after several years' separation, during part of which time I was painfully deprived of the privilege of communion with my good old fathers and mothers, and brethren and sisters and children at that place, and only allowed to look at them through the lattice of non-fellowship nonsense.

Thus the rays of the ever-glorious and unchanging Sun of Righteousness shone upon us through the opening of the rending clouds which had so long hung with saddening gloom above our heads. It was a time of love with us all, and the precious little flock at Zion will not soon forget that day when the Lord girded them with strength and courage to throw off the shackles of men and take the easy yoke of Jesus upon them.

The church now known as the church at New Providence, proper, being in the minority when that church divided, and since the division recognized, officially, as the church proper and in order, are actively engaged in building a new house of worship near the old place. They, like the Jews in Nehemiah's day, have "a mind to work," and the Lord in His providence is giving them

favor with the people and with the brethren, and so they are greatly encouraged. They are of one mind and one heart, and the good Lord is with them in the work of repairing the walls of Jerusalem.

The minority detachment of the divided church at Union, Bullock County, Ala., is now organized under the name of Concord, and hold their regular monthly meetings at China Grove, Pike County, about three miles south from the former place of meeting. They have officially requested Elder C. W. Hardin to serve them as pastor, and under his efficient ministry and watchful care and the blessing of the Lord they will do well, no doubt. They are a noble band of brethren and sisters, and it is to be hoped that the ministers and brethren of other churches will visit and encourage them all they can.

The minority detachment of the church at Beulah, Troy, Ala., are also organized, and hold monthly meetings. Their official capacity as the church proper is recognized by the Ramah Council, and endorsed by the churches recognized in order by the Council. They have greater obstacles to meet than the other minorities, owing to the locality in which they live. They have taken no decisive step as yet to locate a permanent place of meeting for worship; yet they seem firm and unshaken in their convictions with regard to their course, in withdrawing from the majority, or the disorders practiced by the majority, as they conceive. I hope the Lord may be pleased to direct them in the right way and lead them early to the fountain of joy and peace in the Holy Ghost. I am glad to believe and feel that the entire situation is under the divine control, and that we are now suffering under the merciful chastenings of the Lord, and I have hope that when we shall have suffered sufficiently to humble our hearts, a brighter and better day will dawn upon Zion.

My little home church, Baptist Rest, is in peace, and we ask to be remembered by the Lord's children at the throne of grace.

J. E. W. H.

REJECTION.

“He come unto His own, and His own received Him not.” John i. 11.

Thus the inspired writer records one of the most striking and impressive truths in all the history of the Jews. They rejected the only Saviour of sinners, and even despised Him. They knew Him not, nor had they any desire to know Him; they denied Him in the very blaze of the outward manifestations of His glory and power. They were forced to acknowledge that He spake as never man spake, and did that which no other man had or could do, and yet they were not convinced. Even in seeing they were blind and perceived not that Jesus is the Christ, and in hearing they were void of understanding. Poor, benighted, sin-defiled creatures! They were His own by creation, and His own nation, according to the flesh—“the seed of David.” He was God incarnate, was in the world which was made by Him, and the world knew Him not. What a mystery! And how can mortals ever attain to this knowledge? “No man knoweth the Son, but the Father, and no man knoweth the Father save the Son, and he to whom the Son will reveal Him.”

“But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (12th and 13th verses).

Now, this accounts for the rejection of Christ by the Jews. Some of them were born of God and, therefore, believed on Him: others were born of the flesh only, and, therefore, did not believe. “Whosoever believeth that Jesus is the Christ is born of God.” (1 John v. 1.) These believe, not in order to, but because of, the spiritual birth. How helpless fallen nature is! We must conclude that those that receive and believe in Jesus are His own elect, covenant, people; and are, therefore, regenerated, quickened from a state of death and made to believe according to the working of the mighty power of God. (Eph. i. 19.) Until this great work is wrought,

the poor, guilty sinner, whether Jew or Gentile, will arise and trim his legal lamp in vain and essay to enter the Kingdom of Jesus Christ with his empty, graceless vessel. (Matt. xxv. 3.)

Those who rejected Christ were foolish, nor had they any power to become the sons of God. Those that received Him became the sons of God by a given power, essentially, and could, therefore, by the given power, become the sons of God practically and manifestly. Thus the impotency of man appears most conclusively.

Jesus meant just what He said to Nicodemus: "Ye must be born again." "Except a man be born again, he can not see the Kingdom of God." (John iii. 3.)

Why can a man not see the Kingdom of God except he be born again? Because he is earthly, and belongs to the earthly kingdom, and has no capacity for a spiritual kingdom. And are sinners condemned because they lack capacity to see and enter into the Kingdom of God? No; they are condemned for sin, and for sin only. Suppose that man had not sinned at all, but had obeyed the commandment of God, would he then have been able to enter into and enjoy the spiritual Kingdom of God? No; he was, in his innocent state, of the earth, earthly, and hence only adapted to the blessings of the earthly kingdom. He must be born again, leaving sin out of the question, in order to enjoy the Kingdom of God. If man was, in his primeval state, a subject of the Kingdom of God, he must have been a partaker of the divine nature; and if so, he has fallen from a divine state, and so God's children, who, since the fall, are partakers of the divine nature, may also fall from it again, which would establish the doctrine of divine apostacy.

In Adam we are all apostates from an innocent to a guilty state, and in order to our recovery from sin and its consequence we must be redeemed by the blood of Christ, and in order to the enjoyment of the Kingdom of God, we must be born from above, or receive the gift of divine life through Jesus Christ, which (life) is the gift of God. (Rom. vi. 23.)

This life and divine Kingdom is not accessible to man at his will, no more than the earthly Eden was accessible to Adam when his body was inanimate dust of the earth.

His human body, life, breath, and all he possessed as a creature of earth were given him by the great Creator, and all that any of his race can ever enjoy must likewise be given them of God. "For what hast thou that thou didst not receive?"

Paul tells us plainly that the Jews could not enter in, because of unbelief. (Heb. iii. 19.) But if, as some seem to think and teach, the sinner can believe at will, then the Jews *could* have believed and removed the hindering cause, and have entered in. If this idea be correct, the Apostle should have said, "They *would* not enter in." But he said they *could* not enter in, and we should believe his testimony rather than that of modern teachers.

Now, let us remember, that those who received Christ when He came down from heaven were born of God, and those that rejected Him were not born of God, and the same rule has operated all along down the line, and will to the end. All that believe in Jesus are born of God.

J. E. W. H.

MODERN SECRET SOCIETIES.

The above is the title of a little book of 320 pages, just written by Charles A. Blanchard, President of Wheaton College, Wheaton, Ill., and President of the National Christian Association (opposed to secret societies), and published and sold for seventy-five cents, post-paid, by the National Christian Association, 221 West Madison Street, Chicago, Illinois. In thirty short chapters the author, a Congregationalist minister, after thirty years of study of the subject, shows (from the public ceremonies and the published literature of Modern Secret Societies, from the testimony of honorable and reliable men who have been compelled by Divine grace to withdraw from them, and also from the teachings of the Scriptures), the heathenish origin, nature, motives, ceremonies, oaths, tendencies, accompaniments, and results of these institutions and instruments of Satan. Nine-tenths of the human race are shut out from them, and nine-tenths of their own members do not understand their real character and design. Tens of thousands of their members have left them in disgust, and they themselves say that forty per cent leave them every year. They are not only Pharisaic, but they are pagan religious, contemptuously ignoring the two greatest facts in human history, sin and redemption from sin by the atoning death of the Son of God. They, like all other works of Satan, seek darkness rather than light (John iii. 19-21). Like all false religions, they have altars, and creeds, and baptisms, and prayers, and hymns, and professions of reverence and morality and charity, and burials, and resurrections;

and some of them have brutal initiations, indecent and frightful ceremonies, bloody oaths, and mock and even real murders. They cause perjured testimony and the perversion and defeat of justice in the courts. They roster confidence in men, instead of confidence in God. They have fine buildings and regalia, blasphemous titles, and imposing rituals, and pay large salaries to their high officials, and they give back, to their afflicted members or their families but a small proportion of what is paid to them. They will not receive into membership the most needy, who can not pay their dues; and, if their members become too poor and needy to pay their dues, they help those members or their families no more. They are substitutes for Christianity, and as opposite as they can be to the spirit of true Christianity. The best men, *as a class*, will have nothing to do with them; or, if they are, in their youth, inveigled into them, they leave them in after years. In the large cities, the worst of men abound in them, and their midnight meetings become schools of vice in every form. In different countries they pretend to agree with the religions of those countries—Christianity, Judaism, Mohamedanism, Buddhism, Brahminism—anything to capture members. The ancient heathen world was filled with them, and so is the modern heathen world. They belie the fundamental truths of the Bible, that men are sinners, and indispensably need regeneration by the Spirit of God, and redemption by the Son of God, repentance towards God and faith in the Lord Jesus Christ, love of God above all other beings and love of all our fellowmen as we love ourselves. The most of the members of Secret Societies either do not belong to any professedly Christian church, or care but little for it, thinking that the lodge is a good enough church for them. Satan, the arch-enemy of God and man, the great deceiver of the human race, thus transforms himself into an angel of light, and deludes millions to their eternal ruin. The pretension of Modern Secret Societies to great antiquity is, to all informed people, perfectly ridiculous. The Society of Jesuits, the oldest, worst, and most powerful of all Modern Secret Societies, "a naked sword whose hilt is at Rome and whose point is everywhere," and whose General is called "the Black Pope," and which was the mightiest agent used by the Roman Catholic Pope in keeping the Protestant Reformation out of Southern Europe, was founded in Italy by Ignatius Loyola in 1537; and, for its corrupt intrigues in politics, the Society has been banished from the most of civilized countries, but it is allowed to exist in the United States. The next oldest Modern Secret Society is Masonry, founded in the Apple Tree Tavern in London in 1717, which first had only one degree, but wishing to get more money out of its dupes, and buy more liquor, and have more fun, increased the number of degrees to over a thousand. The Odd Fellows, the next oldest, was founded in London in 1745. Mr. Blanchard tells not only about these, but also about other Modern Secret Societies—Temperance, Insurance, Industrial, Patriotic, and College Secret Societies; and he presents, in the smallest space, the most important and reliable information in regard to them. "Secret Societies are not needed for any good purpose, and they may be used for any bad purpose whatsoever." Mr. C. G. Finney, President of Oberlin College, Ohio, from 1852 to 1866, and a most eminent Congregationalist minister, said: "It is a sin to take a lodge oath. This sin can not be forgiven until it is repented. It is not truly repented until it is confessed. As soon as I was converted, I loathed and left the lodge of which I had been a member."

The ablest statesmen and ministers have denounced secret, oath-bound societies. There are said to be three hundred of these societies and six millions of members in the United States—far more than in all other civilized countries.

With every real believer in the Divine inspiration of the Old and New Testament Scriptures, the final test of all truth and righteousness is the Written Word of God. In John iii. 20, 21, Christ says:—"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." In John xviii. 20, Jesus says: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." And in Mark xvi. 15, He says to His disciples: "Go ye into all the world, and preach the gospel to every creature." In Matthew v. 34, 37, He says: "Swear not at all; but let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." And in 2 Corinthians vi. 14-18, the Apostle Paul says:—"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness. Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In accordance with these declarations and commandments of the Living God, the Creator, Preserver, Benefactor, Saviour, and Judge of men, the Primitive Baptists and twenty other Protestant denominations do not allow their members to become or to remain members of Secret Oath-Bound Societies.

S. H.

DR. H. O. HYATT.

I take pleasure in recommending Dr. H. O. Hyatt, of Kinston, N. C., as an experienced and skilful physician and oculist. He visits Williamston and other towns in Eastern North Carolina once or twice a year, and I believe him to be capable and honest and reasonable in his charges, and that our people who suffer with any affection of the eye would do well to avail themselves of his services. He thoroughly examines the eye with the ophthalmoscope, ascertains the nature of the trouble, and prescribes the remedy and also the proper glasses if they are needed. The sooner a disease is treated, the more probability there is of curing it.

S. H.

WHO ARE THE PRIMITIVE BAPTISTS?

The above is the title of a book of 115 pages by Elder J. S. Newman, Glen Rose, Texas, and published by Elder J. G. Webb, Bonham, Texas. The last chapter was written by Brother W. T. Flowers, Cedar Mills, Texas. The book has been prepared with ability and learning and is devoted mostly to the subject of predestination, one chapter being on two-seedism, and it shows the *modernness* of the introduction, among the Baptists, of the two-seed theory and of the doctrine of the absolute predestination of all things. A single copy of the book may be had, postpaid, of Eld. Newman or Eld. Webb, for Forty Cents; three copies for One Dollar; and twelve copies for Three Dollars.

S. H.

QUESTIONS AND ANSWERS.

1 Q. Did Aaron speak derisively or approvingly when he said of the golden calf, "These be thy gods, O Israel, which brought thee up out of the land of Egypt" (Exod. xxxii. 4)? A. The word rendered "gods" is in the Hebrew language also rendered "god," and the molten calf of gold which Aaron made from the ear-rings of the wives and children of the Israelites was, no doubt (as proved by the fifth verse of this chapter), meant by Aaron to be a visible symbol of the invisible Jehovah. In the fifth verse Aaron makes the proclamation, "Tomorrow is a feast to the Lord" (that is, to Jehovah, the God of Israel). Both in Egypt and Babylon oxen were worshipped as representatives of unseen gods. Aaron, though three years older than Moses, was much weaker in character, and, instead of heroically opposing, as Moses did, the inclination of the Israelites to idolatry, he cowardly yielded to their solicitations to make them a visible god, or a visible emblem of God, which God had less than forty days previously forbidden them to do, amid the thunderings and lightnings, smoke and fire, earthquake and trumpeting of Mount Sinai. The most fearful natural demonstrations do not change the heart. "The Lord was very angry with Aaron to have destroyed him," with the other three thousand ring-leaders of the idolatry that day (Deut. ix. 20; Exod. xxxii. 21-35); but at the intercession and atonement made by Moses, and on Aaron's humility and repentance, the Lord spared him and the other Israelites.

2 Q. What does Paul mean by the language that "they are not all Israel, which are of Israel" (Rom. ix. 6)? A. That all national or natural Israelites are not spiritual Israelites, just as in the same Epistle, ii. 28, 29, he says: "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise (or approval) is not of men, but of God."

3 Q. Did the Primitive churches observe fastings? A. Both in the Old and the New Testament Scriptures fasts

are allowed, but never commanded. The Jewish and the Christian churches have occasionally observed them, as expressive of humiliation and supplication before God; but they should be observed as unto God and not unto men (Matt. vi. 16-18); and God says that the true fast acceptable unto Him is not outward marks of sorrow, but "loosing the bonds of wickedness, undoing heavy burdens, freeing the oppressed, feeding the hungry, clothing the naked, and housing the poor" (Isa. lviii.).

4 Q. Did the Saviour go up into the mountain to *leave* the multitudes (Matt. xiv. 23; Mark vi. 46; Luke vi. 12)? A. No doubt He did so, in order to offer earnest and undisturbed prayer unto God, sometimes all night long, for wisdom and strength from above to combat triumphantly with sin and Satan, death and hell; to save all His dear people forever from all their sins. And certainly if the Divine Human Head of the church needed such solitary and solemn seasons of communion with His Father, all the members of His mystical body need such seasons too. A prayerless soul is a Christless soul—is dead in trespasses and sins.

5 Q. Does the word "elder" always refer, in the New Testament, to Christian ministers? A. No; it sometimes denotes one older in natural life, and it several times means the elders or ruling magistrates of the Jews.

6 Q. What are your views of the Pool of Bethesda (John v. 1-16)? A. That it was a pool of natural water having natural virtues, at certain seasons, for the curing of natural diseases, and may have represented the law with its natural or outward or moral righteousness; but all those who are impotent or powerless, by reason of sin, to obey the commandments of the law, and who long for a divine healing, will be perfectly and eternally healed by the Lord Jesus.

7 Q. What is the meaning of Paul's language, "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. xiv. 22)? A. That man is happy or blessed who keeps a clear conscience, void of offence toward God and men, who does not inwardly condemn himself in what he allows in himself or in others.

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.

LEAVING THE LATCH-STRING OUT.

"During the French and Indian war, many towns and settlements in Pennsylvania and New Jersey, as in other sections of the country, suffered severely from Indian raids.

A family of Friends, who lived in a lonely house not far from the Delaware River, and seemed to feel no fear, took no precautions against the savages. Their simple dwelling had never known a lock or bolt, and the only concessions they had ever made to the custom of "the world's people" was to pull in, at night, the string that lifted the wooden latch of their door. Even this precaution seemed to them needless, and was as often forgotten as remembered.

Prowling parties of Indians had begun frightful ravages in the vicinity of the settlement, and evidences of their cruel work could be seen every day nearer and nearer. Warnings came to the Quaker and his wife, and one night the effect of the fears of others more than their own kept them awake.

The argument of the old Friend with himself as he lay thinking was after this fashion: He had always trusted in God; yet to-night he had pulled in the latch-string. A measure to prevent intrusion meant suspicion. Suspicion, under the circumstances, meant fear.

He talked the matter over with his wife. It would be safer now to test their faith than to throw it away, he said. She agreed with him, and he got up and hung out the latchstring again.

Less than half an hour afterward the Indians came. The defenseless inmates of the house were wholly at their mercy. They heard the savage band creep by their bed-room window and pause as if surprised to find the latch-string out. Then they heard them open the door. A muttered talk in the native tongue kept the listeners

in suspense for a minute or two; then the door was shut softly and the raiders went away.

The next day the smoke of ruined dwellings in sight of their cabin, and the lamentation of neighbors over their killed or captured kindred, told the innocent Friends what they had escaped.

It was not until years afterward, during a conference between the colonists and the Indians that the story was told of what passed that fatal night at the Quaker's door. A chief who had himself been the leader of the gang in the attack on the white settlement, declared that when he saw the latch-string out, the sign of fearless confidence made him change his mind. He held a short parley with his followers, and the substance of it was:

'These people are no enemies. See, they are not afraid of us. They are protected by the Great Spirit.'

The incident illustrates the safeguards which surround the peaceable and inoffensive. They think no harm and expect none. They suffer no violence because they challenge none. Those persons the latch-string of whose heart is always out are also those who meet with trust and confidence and love on the part of others."

S. H.

EXTRACTS.

RIVER VIEW, ALA., February 16, 1903.

Elder Sylvester Hassell—

DEAR BROTHER:—It is again time for me to renew for the dear old MESSENGER, as I don't like to read it on a credit. Inclosed please find one dollar to be placed to my credit. I wish I could express to you and Brother Henderson my appreciation of your labors of love in editing THE MESSENGER. I feel like you are the right men in the right place, and I hope the Lord will continue to bless his people with your labors of love, for I feel sure it is the love you both have of the Lord and His people that causes you to contend so patiently and faithfully for the union of the church. May we all be guided by the unerring Spirit of our God, is the prayer of one that loves you.

M. M. TOMME.

BELL, ALA., February 28, 1903.

Elder S. Hassell—

DEAR BROTHER:—I am greatly pleased with your management of THE MESSENGER, especially by dropping such questions as predestination, on which it seems impossible for the brethren to agree, and more especially in regard to its extent.

These wrangles are not comforting to the child of grace, but rather distracting. We poor weak ones are looking to our able ministering brethren to lead us in the way of righteousness and peace, but instead, we are too often led into confusion. I would, if it were God's will, that our brethren would stop and think of the examples they are laying, and that they would quit biting and devouring one another, and follow after the things which make for peace, and discuss those things which would build up and strengthen the poor and afflicted, of the household of faith.

Very respectfully, your brother, I hope, J. C. CHANDLER.

TUSKEGEE, ALA., March 5, 1903.

Dear Brother Hassell—

By your permission, I wish to say a few words to the readers of THE GOSPEL MESSENGER about the findings of the Ramah Council. I have read the pamphlet with interest and profit, and have bought and distributed quite a number of copies, and I feel like every Baptist ought to read it and profit by the wholesome sentiments contained in it. I can freely give it my hearty indorsement, and do rejoice in the thorough vindication accorded by the council and the churches to Elder J. E. W. Henderson, for I am sure he deserves the support and commendation of the Baptists, especially in this section of country, when his life for many years has been faithfully devoted to the cause.

This pamphlet is a source of information concerning the unscriptural and dangerous workings of Baptist Associations, and presents several examples that have actually occurred. I have membership with one of the churches of the former Olive Association, which dissolved in 1898, and am the first person who gave public expression of opposition to organized Associations in this community. But, since the Olive Association dissolved, our church (Bethlehem) has held one such association as approved by the Ramah Council, and we hope to have another, embracing the fifth Sunday in August next, a union meeting for the worship of God and the mutual edifying of the brotherhood. Now, I wish to offer to the readers of THE GOSPEL MESSENGER the following suggestion, to-wit: Let each one who is able to spare fifty cents or one dollar (and there are hundreds who can), send Elder Henderson such amounts and obtain half or a dozen copies of the Ramah Council pamphlets, and if they can not sell them, give them away to their Baptist neighbors and friends, so as to circulate and spread abroad the much desired instruction and information contained therein.

Your brother in hope, J. H. BAXLEY.

BREMEN, GA., March 6, 1903.

Elder S. Hassell—

DEAR BROTHER:—My subscription is up April 1st, and as I desire to continue to read the precious MESSENGER, you will find enclosed post-office money order for \$1.00, which please credit to my account. I heartily endorse the conservative manner in which the magazine is conducted, and love the doctrine for the truth's sake, I hope. May the grace of our God ever sustain and keep you, that you may continue to publish the same, in the spirit of meekness and godly love for years yet to come, is the prayer of your little brother,

H. W. REID, SR.

WACO, TEXAS, January 27, 1903.

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 and peace earnestly contending for the faith once delivered to the saints. May the dear Lord bless you and Brother Henderson in all your labors of love.

Your sister in Christ, (MISS) A. A. HELM.
1905 Webster Street.

WEST HARPEATH, TENN., January 8, 1903.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed you will find express order for one dollar, for which please give me credit for THE GOSPEL MESSENGER for the year 1903. I would be so glad that the brethren throughout the United States would quit cavilling over words (it seems to me) to no profit, quit striving for the mastery. We are all poor, sinful mortals, and need the help of the Lord Jesus Christ every hour of our lives, or at least I feel to need Him, and a great deal of my time have serious doubts that I know anything about the matter. My desire is to walk humbly before Him. Pray for us.

Yours unworthily, R. L. EZELL.

YOAKUM, TEXAS, February 25, 1903.

Dear Brother Hassell—

My subscription expires next month, March, 1903, so please find enclosed money order for one dollar for renewal. I enjoy reading THE MESSENGER. I don't see how I could get along without it. I couldn't enjoy reading it were it not paid for. It is a great comfort to me in my sad and lonely moments since the destruction of our church. It will be forty-nine years next June since it was constituted. I don't think there are but two of the old members left; one of them is my dear old father, F. G. Culpepper. He was ninety-nine years old the thirty-first of last January, 1903. I visited him on his birthday. Poor old man, he was just sitting there as though waiting for the good Lord to call him to his eternal home. He asked us all to pray for him. He told me that he was ready to go. What a blessed thought, to be prepared when called to go! Hoping that you may long be spared to continue THE GOSPEL MESSENGER for the truth's sake, I am,

Your sister, I hope, in Jesus, M. A. E. GUTHRIE.

SPARKMAN, ARK., March 6, 1903.

Dear Brother Hassell—

I am highly pleased with the course of THE MESSENGER, and would gladly send you a lot of new subscribers, and will do so as fast as I find brethren that wish to take it.

Yours in hope, T. PETERSON.

ROCK CREEK, ARK., March 9, 1903.

Dear Brother Hassell—

I feel in my very soul to endorse the sentiments set forth in THE GOSPEL MESSENGER, and feel that it is a special blessing to the household of faith. The editors and correspondents seem to write in love.

D. M. THRASH.

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 him." Rev. xiv. 13.

DEACON R. B. MOORE.

It is with a trembling hand and an aching heart that I attempt to write the obituary of my dear husband, R. B. Moore. He was born October 16, 1850, and in the year 1872 he was married to the writer, and to us were born three children—one son and two daughters. The son and oldest daughter are married. The other daughter lives with me. In 1891 he had a very severe attack of slow fever (this was the second spell he had had). This seemed to just entirely ruin his health, especially his stomach, and the fever settled in his feet, setting up rheumatism, and he kept his bed for seven months. His suffering was awful, it seemed, but he bore it with the greatest patience. Although his suffering was so great, and he got so low, thank the good Lord, that He saw fit to raise him again so he could work some; but in the spring of 1899 he was taken again with different troubles. His stomach got in an awful condition. This time he was down seven weeks, and got up again, but never was able to do any more work. In 1900 he took a cough, so that, together with his other troubles, it seemed that there was no cure for this time. Oh, dear reader, no one can tell how bad it is to see their dearest one on earth suffer with hunger as he did! His appetite was good till about three weeks before his death. The last day of his life he drank some milk, and said it was good. He never said much about dying. He said the week before he died that it seemed from the condition everything was in, I had so much to do, that if he could pass away easy it would be the best. I told him not to trouble about that, for I was just as willing to wait on him as I was the first day I ever did. And I thank the good Lord I was able to stand by and see the last moment, which was the third day of September, 1901. He passed away perfectly easy, without a struggle. We lived together nearly 29 years, and he was always as kind to me as he could be. He lacked from the third of September to the 16th of October being 51 years old. How can I bear up under such a heavy stroke? Oh, Lord, help me to bear it! I long to soar away to the house of Thine abode. Going to church is the greatest source of enjoyment to me now of anything else. It seems to me that since the death of my dear companion, I have been drawn nearer to heaven. I feel that the world is more dull and vain and more sinful than before. If it was not for the company of the saints this world indeed would be a sad and lonely place to me. If I knew that I was prepared to die, I would be perfectly willing to go and to be with the loved ones who have gone before. I would say, "Come, welcome death, I'll gladly go with thee." I feel like death claimed and took the brightest angel out of my family. I want you to pray for my children, that they be made to see their true condition, and be guided by the Holy Spirit, to realize and feel the love of God shed abroad in their hearts; that they may follow the example their father set before them. One of his last words was, "Do right." He wanted everybody to do right. It seems like

the thought of leaving his family was the worst dread on his mind. He said if he could get well and stay well, he would be glad, but that life was no enjoyment to him when he had to suffer such pain as he did. How sad and lonely is the heart when death comes and we have a part!

I had two impressive and comforting dreams in reference, I believe, to my husband, the first five months before and the last three months after his death. In the first, I thought that I had started somewhere, I did not know where, and the road was very dark, gloomy, and lonely to me, and I saw a dim light ahead of me, and kept going on, hoping to reach it, but I never could, and I thought I would surely be lost, so I turned back, but found that I was still travelling in that lonely road day and night. I awoke in great trouble, and I believe that the dark and lonely road represented my life, and that the dim light represented my dear husband in his great feebleness. He was always before me; I kept him always on my mind, but I could follow him only to the grave, and then I had to turn back. Since that time I have been travelling still in the same lonely road, but the light has become a bright and shining one to me now, and I can exclaim, "Glory to God! Bless His holy name, who has made such a bright light out of such a dim one!" I desire to be reconciled to His holy will. He gave me a most kind and loving companion, and now has taken him to Himself, and I hope to meet him soon again in a better and a brighter world.

Three months after my husband was buried, I had another dream which gave me great joy and sweet comfort. I thought that I was coming along the road in front of my house, and it seemed very dark and lonely, and all at once a bright light shone all around me, and a voice said to me that it was my departed loved one making that light for me to see how to walk. It was a bright and glorious light, and I was delighted with the thought that my dear husband's life was such as to set a bright and beautiful example for us to follow. I would pray the Lord and ask all my dear brethren and sisters to pray also for me and my dear children; that He would lead us by His heavenly light through all our trials and difficulties, and enable us so to live that when death comes, as it is sure to come, we may meet our loved one and all the redeemed ones that have crossed over the river, and bask forever in the sunshine of God's love, where there will be no more sickness, pain, sorrow, persecutions, trials, disappointments, bereavements, and afflictions, no more death, no more crying.

"One by one our friends are called from earth life,
And they journey by our side no more;
One by one they cross the solemn river,
Going over on the other shore.

One by one familiar tones grow silent,
One by one dear forms are hid from sight;
But afar beyond the chilling shadows,
Those we cherish dwell in heaven's light.

One by one sweet voices swell the anthem,
Ringing through the city built on high;
One by one glad souls gain life eternal,
In that home where none shall ever die."

I have written these dreams by request. They have been of comfort to me, especially the second one.

Farewell, brethren and sisters!
As on the brink I stand,
Oh, may we meet on Canaan's land.

MRS. LIZZIE MOORE.

MISS IVY LOU UPCHURCH.

Sister Upchurch was born September 14, 1877, and departed this life September 25, 1903, of fever. She joined Lebanon church, Troup County, Ga., in July, 1894, of which she lived a devoted and faithful member until it pleased the good Lord to release her from the warfare of this life and give her the victory over all things wrought by Christ. The death of this young sister has made a sad vacancy in the home of the parents, and has taken away a lovely link out of the chain of love among the brothers and sisters, of whom there are two brothers and two sisters to mourn this broken link. The absence of her gentle face and her musical voice will also be greatly missed in her dear church. But while she sleeps in Jesus, and her body undisturbed rests sweetly in the grave from all its toils, sorrows, and afflictions of this life, her many Christian virtues and her many graces of a pious and modest life will long live as a sunbeam of light and living example in the home of the dear parents, and among those with whom she associated, for she was much loved of all who knew her, both in society and in her dear church. I would say to the mourning relatives: Mourn not for your loved one, for she is not dead, but she is resting, sweetly sleeping in Jesus, and while you miss her company in your home, she now has the company and companionship of her dear Jesus. The funeral discourse was preached by the writer of this notice to a large concourse of relatives and friends. Peace be unto her dust.

REES PRATHER.

BRO. N. E. MILLER.

The subject of this sketch was born April 30, 1838, and died on December 31, 1902. Brother Miller was married to Miss Tryphenia Dean in 1858, and joined the church at Mt. Moriah in 1869, and was baptized by Elder Nathan Bussey. Brother Miller was a good Baptist, sound in the faith, and for a number of years was the efficient clerk of Mt. Moriah church. He was a man of more than ordinary intellectual ability, and was ever ready to defend his religious conviction. He leaves his faithful companion, one son and two daughters, besides a host of friends, brethren and sisters, to mourn his loss. But they mourn not as those who have no hope of his eternal salvation, for many things during his life gave strong evidences of his acceptance with God, and that his soul is now basking in the sunshine of the presence of his blessed Redeemer. May the God of all grace comfort the beloved ones he has left behind, is the prayer of the undersigned committee.

J. M. LOKEY,
S. C. RODGERS,
J. T. WHATLEY.

MRS. SABRINA KEY.

Mrs. Sabrina Key was born April 24, 1837, and died at the residence of her daughter, Mrs. J. H. Thigpen, at Uchee, Russell County, Ala., February 1, 1903. She was received into the fellowship of the church at Fort Bainbridge, Russell County, Ala., July 30, 1870. This church gradually dwindled and became extinct, and Sister Key was received on confession of faith into the church at Mount Olive, Lee County, Ala., September 22, 1880, from which church she obtained a letter of dismission April 25, 1896, and joined the church by letter at Beulah, Troy County, Ala. When this church divided, as already published, she came out with the minority, and died in fellowship with them, and, we have much reason to believe, in the faith of Jesus Christ, and fellowship of the Spirit. She was, indeed, an exemplary Christian lady, devotedly loved by her children and other relations, and highly esteemed by her acquaintances. Though physically frail, she possessed a clear mind, and bright conception of the Scriptures; strong in faith and firm in hope to the end of her pilgrimage, which leaves no shadow of doubt as to her future and everlasting peace and happiness. The surviving son, Bro. John G. Key, of Troy, Ala., and daughter, Mrs. J. H. Thigpen, of Uchee, Ala., have the sympathy of their many friends in the loss of their precious Christian mother. May they ever enjoy the blessedness of such faith and hope as blessed the life and sealed the bright example of the sainted mother.

J. E. W. H.

WILLIAM NOBLES.

In sorrow I write of the death of our dearly beloved brother, William Nobles, who died in the 76th year of his age. He has been a member of the Primitive Baptist church 56 years; has been married 53 years, and is the father of 11 children. Five died in infancy, 6 live; the oldest a gospel minister. By the request of the church and his own request, I helped to set his son apart to the full functions of the ministry last year. Though he is young, Brother Nobles is able in the work. Our aged brother was a member of the church I am trying to serve. I tried to conduct the funeral services in my weak way to a large congregation. I heard it said many times that day that he surely was the only man that ever died in peace with God and all mankind. There are none but what are ready to give him the praise for being a peaceable man, loved by all. He died suddenly in his dear companion's arms. His mind was failing him; but when talking of God's mercies, his mind was clear to the last. He was ever ready to confess his faults, yet there was never a charge brought against him in the 56 years he lived in the church. He believed in God's election, free grace and love. He believed also in good works, in time salvation as well as eternal salvation. He did not believe in the absolute predestination of all things, as some call it. With this blessed evidence let wife, children, relatives, brethren, and sisters rejoice that he is gone from the evil to come; that he is better off than we can make him here in this unfriendly world. Blessed thought that the hour is coming when all that are in their graves shall hear Christ's voice and shall come forth—they that have done good to the resurrection of life. Yes, we shall rise again in that morning, and we shall all give the glory of our salvation unto God.

J. W. HOWELL.

Cooper, Ala.

J. J. DAVIS

Was born the 31st day of May, 1861, and died on the 18th day of February, 1903, aged 41 years, 8 months, and 17 days. He was married to Miss Lilla Mims in 1895. To them were born three sons, the oldest being the only one of the once happy family left behind. John never made any public profession of religion prior to his illness, truthfulness and honesty being foremost in his character. He was confined to his bed 44 days with that dreaded enemy to human life, consumption. He was as helpless as a babe and suffered a great deal, but was never heard to murmur as to God's providential dealings with him. The writer, his brother after the flesh, and, I hope, in spirit, was with him during his entire illness. John never seemed to be the least excited, but had many cool, deliberate talks with me concerning his salvation, which, to him, apparently was as bright as the noonday sun. Brother was what we term in good shape financially, with the writer as tutor for his little son, but he had little to say of business compared with his *happy home*, as he expressed it. His last talk to us, after being in a dying condition for quite awhile, was of several minutes' duration, and was composed of the best advice to relatives and friends and supplication to God in their behalf. He said he would like to tell us more, but had waited too long. When this was said he asked for medicine that he might pass out with all possible ease, expressing himself that, if he did not awake, everything was all right with him. Oh, God, may John's last words be indelibly impressed on our minds and hearts, that we may be brought in closer communion with God and sweeter fellowship with each other! The business consigned to me, may God enable me to so conduct as will prove an honor to brother's name and of interest to his little son, is my prayer.

His brother,

E. W. DAVIS.

JOHN B. KELLEY.

Brother John Benjamin Kelley was born in Elmore County, Ala., June 17, 1864. He and his wife, who was a daughter of Deacon W. Williams, deceased, joined the Primitive Baptist church at Chana Creek (of which their fathers and mothers were members before them), and were baptized by Elder R. B. Smith on the first Sunday in June, 1887. Brother Kelley was a devoted Baptist; he loved the brotherhood, and was much devoted to his pastor, and was much beloved for his excellent character, as a citizen, as a neighbor, as a brother, as a husband, and a faithful, humble, and sincere Christian. After an illness of four weeks of typhoid fever, he died, at his home in the village of Eclectic, Elmore County, Ala., February 21, 1903, and was buried in the Chana Creek Cemetery on Sunday, the 22d, after an appropriate discourse by Elder R. B. Smith, pastor of the church, and in the presence of five or six hundred people, among whom he had lived and grown up from his birth to a noble manhood. Every heart, no doubt, was touched with a sense of sorrow for the loss of this godly man; but who can measure the depth of her sorrow who had to surrender the dearest object of her human affection into the arms of mortal death? To her, the desolate, grief-stricken widow, our hearts are drawn in deepest sympathy. May the rich mercy and grace of Him who has seen fit to remove from our

midst and from the family so much blessed by his presence while living our beloved brother, soothe and heal the wounds inflicted by this painfully mysterious, yet just and merciful providence, and enable us to submit with becoming reverence to the same, for Jesus' sake. Amen.

J. E. W. HENDERSON.

Written by request of Elder R. B. Smith.

DEACON W. R. FOSHEE.

Surely a prince in Israel has fallen. Deacon W. R. Foshee was born in Monroe County, Ga., January 6, 1821; was married to Susanah Sorrels January 31, 1841, and died March 6, 1901, at his home near Kirby, Ark. We could not speak too highly of his character as a man, citizen, father, and devoted member of the Primitive Baptist church. He joined Pleasant Grove church in Alabama and was baptized by Elder J. Cleveland. In a short time the church set him apart to the office of a Deacon, where he served until 1883, when he moved to Pike County, Ark. In 1892 he united with Pleasant Grove church, Kirby, Ark., where he served as Deacon until death. He lived humbly, walking in the fear of the Lord, and admonishing his brethren to a faithful discharge of their duty. He leaves a wife and several children, with a host of brethren and sisters in the church, to mourn their loss, but it is his eternal gain. After services by D. M. Thrash, he was laid to rest in the Kirby Cemetery. Done by order of the church in conference, February 7, 1903.

D. M. THRASH, *Mod.*

B. M. POUNDS, *Ch. Clerk.*

DEACON W. W. WILLIAMS

Was born in Merriwether County, Ga., September 25, 1835, and departed this life June 17, 1902. He united with the Primitive Baptist church at Fish Pond, Tallapoosa County, Ala., in 1877, and then moved to Clay County, and joined at Pleasant Grove, and shortly afterwards was ordained Deacon of the church. He moved to Pike County, Ark., and joined Pleasant Grove church in 1893. He filled the Deacon's office in that church until the day of his death, unless providentially hindered, performing his duty faithfully in the different relations of life. While we, the church at Pleasant Grove, of which he was a member, offer our heartfelt sympathy and prayer to God in behalf of the bereaved family, we are also sad at the thought of having his counsel no more; but we desire to bow in humble submission to God's will and dealings with us. He was first married to Miss Fannie Ward, to whom were born 6 children. His second marriage was to Sister Mary Tollerson, who still survives him. He was laid to rest in the cemetery at Pleasant Grove church, where his membership was, amidst many sorrowing relatives and friends, there to await the resurrection morning to arise and be with Jesus and the redeemed, as we do believe. Funeral services were conducted by his pastor, D. M. Thrash, to the comfort of his many relatives and friends. Done by order of the church in conference, February 7, 1903.

D. M. THRASH, *Mod.*

B. M. POUNDS, *Ch. Clerk.*

MRS. FANNIE WILLIAMS.

Sister Fannie Williams was born January 27, 1839, and departed this life February 23, 1897, after many days of affliction, though she bore it with Christian fortitude. She was a noble lady, beloved by all that knew her. She was married to Deacon W. W. Williams September 4, 1856, and united with the church at Fish Pond, Tallapoosa County, Ala., about 1872, and lived a faithful Christian life until her death. She left a husband and 6 children to mourn their loss, and many brethren and sisters and friends; but we do not mourn for her as those who have no hope, believing she is at rest. After services by Elder J. M. Williams, she was laid to rest in Kirby Cemetery, there to await the morning of the resurrection. Done by order of the church in conference, February 7, 1903.

D. M. THRASH, *Mod.*

B. M. POUNDS, *Ch. Clerk.*

MRS. AMANDA LIGON.

Sister Amanda Ligon died at her son's, W. S. Ligon, Kirby, Ark., on July 23, 1902. She was born in Merriwether County, Ga., October 29, 1822, and united with the Primitive Baptist church at Enon, Merriwether County, Ga., about 1845, and was baptized by Elder Thomas Trice. She lived a faithful member up till death, always speaking words of comfort to those that were in trouble. She was a faithful and obedient wife, and a loving mother. She was a firm believer in salvation by grace, having no confidence in human works, ever found working for peace among her brethren and sisters, and was loved by all who knew her. Surely the church has lost a faithful counsellor, and her neighbors, a good neighbor. She leaves one son and four daughters to mourn their loss, though we can not mourn for her as those that have no hope, for we believe she is at rest. After services by Elders J. D. Oneal, of Georgia, and D. M. Thrash, her pastor, she was laid away in the family graveyard. Done by order of the church in conference February 7, 1903.

D. M. THRASH, *Mod.*

B. M. POUNDS, *Ch. Clerk.*

J. M. DINGLER.

Brother J. M. Dingler was born April 7, 1831, and departed this life August 1, 1902. He united with the Primitive Baptist church at Canaan, in Alabama, and was baptized by Elder Henry McCoy in 1865. He lived a consistent member of the church until he moved to Arkansas in the year 1883. And in 1892 he was in the constitution of Pleasant Grove church, where he lived an orderly and consistent member until his death. He was a devoted husband, a loving father, and a good neighbor. Every one thought well of him. He leaves no enemies, but a host of friends. He was always faithful to attend his meetings. His seat was never vacant without providentially hindered. He died in full triumph of a living faith. We greatly miss him, but can not grieve for him, believing he is at rest. He leaves a wife and four children, and a host of brethren and sisters and friends to mourn their loss. After services by brother D. M. Thrash, he was laid away in the Kirby cemetery. Done by order of the church in conference February 7, 1903.

D. M. THRASH, *Mod.*

B. M. POUNDS, *Ch. Clerk.*

THE RAMAH COUNCIL.

A pamphlet of forty pages, containing a statement of the rise and progress of the troubles among the Baptists in Southeast Alabama which led to the call and assembling of the Council, prepared by Elder J. E. W. Henderson.

Price, 10 cents; six copies, 50 cents; 12 copies, \$1.00. Send orders to J. E. W. HENDERSON, Troy, Ala.

APPOINTMENTS OF ELDER J. E. W. HENDERSON.

Culloden, Ga., March 4th, 1903.

DEAR BROTHER HASSELL:—Please publish, in the MESSENGER, that the preaching tour of Elder J. E. W. Henderson, of Troy, Ala., in the Echeconnee Association of Georgia will be as follows:

On Tuesday after the first Sunday in May at Bethlehem (Upson); Wednesday, 6th, at Emmaus; Thursday, 7th, at Sharon; Friday, 8th, at Ramah; second Saturday and Sunday at Forsyth church (regular meeting); Monday after, 11th, Mt. Calvary; Tuesday, 12th, Mt. Paran; Wednesday, 13th, Salem; Thursday, 14th, at Providence; Friday—rest; third Saturday and Sunday, at Mt. Carmel (regular meeting); Monday after at Friendship, Upson County; thence to LaGrange.

Brother Henderson is now about 65 years of age and a long time a minister of deep humility and great ability. This, perhaps, is the last opportunity we will have to meet him, and I do hope the brethren and sisters will take a lively interest in his coming. He comes by invitation, and not by independent appointment. I regret that I could not send him to all the churches, as it was my desire that he should visit every one. But his short stay prevents my wish.

Elder Henderson will come to Culloden, if via Macon, on M. and B. evening train Monday, 4th May; and if by Fort Valley on A. and F. morning train Tuesday 5th. I write this for his understanding.

Brotherly,

WILDE C. CLEVELAND.

Vol. 25.

No. 6.

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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JUNE, 1903.



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The Gospel Messenger.

JUNE, 1903.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 25.

WILLIAMSTON, N. C., JUNE, 1903.

No. 6.

HE LEADS US ON.

He leads us on,
By paths we did not know ;
Upwards 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, and 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.

There are two ways of looking at affliction—one is to see the sorrow ; the other is to see through the sorrow as through a lens and behold the blessing that radiates from it on the other side.—*Selected.*

REPENTANCE, LAW, AND GOSPEL.

MADISONVILLE, TEXAS, March 22, 1903.

DEAR BROTHER HASSELL:—I wish to submit some questions and some remarks concerning repentance, law, and gospel, which subjects have from some cause come up generally of late. Perhaps this is the most appropriate time for THE GOSPEL MESSENGER to put on record its fullest and clearest views on the subject now up for discussion.

1. Was John's and Christ's address (Matt. iii. 2; Mark i. 15) to regenerated Jews only?

2. Did Elders Respass and Mitchell, and the ablest ministers of past generations, hold that Luke xiii. 3 has reference to temporal "perishing" only? And also John viii. 24? This last, in Twentieth Century New Testament, reads: "* * * You (Jews, D.) are of this present world, I am not; and so I told you that you would die in your sins, for unless you believe that I am what I say (the Christ, D), you will die in your sins."

3. Does Acts iii. 19 refer only to a present "putting away" or "blotting out" of sins? The Geneva Version reads: "Amend your lives therefore, and turn, that your sins may be put away, when the time of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you." The Twentieth Century New Testament, from verses 14-23, reads: "You, I say, disowned the Holy and Righteous One, and asked for yourselves the release of a murderer! The very Guide to Life you put to death; but God raised him from the dead—and of that fact we are ourselves witnesses. And it is by faith in the name of Jesus that this man, whom you all see and know, has—by His name—been made strong. Yes, it is the faith inspired by Jesus that has made this complete cure of the man, before the eyes of you all. And yet, my brothers, I know that you acted as you did from ignorance, and your rulers also. But it was in this way that God fulfilled all that He had long ago foretold, as to the sufferings of His Christ, by the lips of all the Proph-

ets. You must, therefore, repent and turn, for your sins to be wiped away; and then better and brighter days will come direct from the Lord Himself, and He will send you, in Jesus, your long-appointed Christ. But Heaven must be His home, until those times of universal restoration, of which God has spoken by the lips of His holy prophets, even the very first. It was Moses himself who said—*“The Lord your God will raise up from among your brothers a Prophet, as He did me. To Him you will listen in everything that He says to you. And it shall be that any one among the people, who will not listen to that Prophet, will be utterly destroyed.”*

4. Does Acts xvii. 30 mean that a legal repentance only is called for or required of all men everywhere? The Geneva Version reads: “And the time of this ignorance God regarded not; but now He admonisheth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness, by that man whom He hath appointed, *whereof* He hath given an assurance to all men, in that He hath raised Him from the dead.” Permit me to quote from the Twentieth Century New Testament also, verses 26 to 31: “He made every race of men from one stock, and caused them to settle on *all* parts of *the earth’s* surface—first fixing a duration for their day, and the limits of their settlement, so that they might search for God, if after all they might feel their way to Him and find Him. And yet He is never really far from any one of us; for it is in Him that we live and move and are.” To use the words of some of your own poets—

“His offspring, too, we are.”

As the offspring, then, of God, we ought not to think that the divine nature has any resemblance to anything made of gold, or silver, or stone—a work of human art and imagination. True, God looked with indulgence on the days of men’s ignorance, but now He is announcing to every one everywhere the need for repentance, because He has fixed a day on which He intends to *judge the world righteously*, by a man whom He has appointed—and of this He has given every one a pledge by raising this man from the dead.

5. If "all men everywhere" means *all* universally, then does not the "command" or "announcement" apply to all universally—infants and idiots excepted? And,

6. Since, as the London Confession declares, "God gave to Adam a law of universal obedience, written in his heart," and "by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience," and Adam, *in his heart*, violated that law, as have all his posterity also, are not all under obligation, from every standpoint of sound reasoning and the general tenor of Revelation (God's word) under obligation, not only to love God and obey His law, but also to repent *in their hearts* of or for sin? Or does the fact that the law does not command repentance at all, but simply obedience and satisfaction for its breach, *disprove* the fact of the sinner's *obligation* of "repentance toward God"? There could be no such thing as a command to *repent* where no law had been violated. And since law is given not on purpose of its breach, but of its observance, it contemplates no necessity of repentance, and hence never commands it. But is it not a reasonable and scriptural doctrine that the transgressor of law should repent, though his repentance be in itself no atonement for his sin? Would it seem scriptural, or like apostolic preaching, for Primitive Baptist ministers to preach that "men should not repent"—that repentance *from the heart* is *not* required of dead sinners? If dead sinners are not *required* to love God from the heart because they are "dead in sin," then let us tell them so, for the truth is what we should tell them. And so with regard to repentance. It has seemed to me that the doctrine that "Adam was not able to keep the law"—the law written in his heart and the particular *precept* given him—is a *false* doctrine; and also that the dead sinner (fallen Adam) is *able* to do *all* that God requires of him, is also false doctrine. The law required nothing of unfallen Adam, to whom a just and righteous God had not made him fully equal. And as neither the law nor the Law-giver have changed (though man has) the same is required of man that was before he fell. To preach a full gospel we must first preach a full law. Through Jesus Christ only can we ever be brought up to the ability that

makes us equal to God's requirements of us. *Him* the gospel (not the law) reveals. In Him, who has fulfilled the law of love and atoned for its breach, we receive and joyfully exercise that love—do "love God with all the mind, soul, and strength." And in Him, the exalted Prince and Saviour, we receive and exercise that "repentance toward God" that is due Him—due Him from us who have sinned against Him.

"The law commands, and makes us know
What duties to our God we owe;
But 'tis the gospel must reveal
Where lies our strength to do His will.

The law discovers guilt and sin,
And shows how vile our hearts have been;
Only the gospel can express
Forgiving love and cleansing grace.

What curses doth the law denounce
Against the man who fails but once!
But in the gospel Christ appears,
Pardoning the guilt ofnum'rous years.

My soul no more attempt to draw
Thy life and comfort from the law;
Fly to the hope the gospel gives;
The man that trusts the promise, lives."

It is *light*—not controversy—that is desired and sought for by me in this article.

In gospel bonds,

J. C. DENTON.

REMARKS.

I shall not have lived altogether in vain if the Lord will enable me, by His Spirit, to impress upon any human being that the Old and New Testament Scriptures are the *only* inspired and infallible standard of faith and practice—the exact substance of what all true ministers of Christ ought to preach in regard to God and man, repentance, faith, law, and gospel, creation, predestination, election, providence, redemption, regeneration, baptism, the Lord's Supper, resurrection, judgment, heaven and hell, and everything else that concerns our present and eternal welfare. "Let God be true, and every man a liar." Christ and His prophets

and apostles were more filled with the Divine Spirit than any other men, and were the models of all true ministers—Christ, of course, being the only perfect model. The prophets and apostles were, of course, sinners, but as they taught and as they followed Christ, we are to follow them. Christ and His prophets and apostles frequently called upon sinners to repent; and there is no scriptural evidence to prove that all the sinners whom they addressed were regenerated, nor that they called upon them to repent only naturally or legally or outwardly. Repentance was the first thing that Christ preached (Mark i. 15), and the last thing He told His apostles to preach among all nations, beginning at Jerusalem—"truth-hating, mercy-spurning, prophet-killing Jerusalem" (Luke xxiv. 47), and so they did. The language of the Apostle Paul to the Athenian idolaters—"God now commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead" (Acts xvii. 30, 31), self-evidently demonstrates that all who are to be judged at the last day are now commanded by God to repent. The ceremonial law, given along with the moral law, clearly shows the indispensable obligation of repentance, confession, and atonement unto God for all sin. And not only is this *half truth* shown in the Scriptures, but also *the other half truth* is shown in them—that man can not of his own will and power truly repent of his sins, but that genuine, evangelical repentance is the effect of the Spirit of God, the Spirit of life and light and love, in the heart of the sinner; and so is every other act of obedience unto God the effect of His Spirit working in our hearts. Half-truths divide, while whole-truths unite the people of God. If *our own* ability is the limit of our obligation to God, we are under no obligation to serve Him at all, for without Him we can do nothing. There are natural imitations of all the spiritual graces spoken of in the Scriptures; but God is a Spirit, and His *law* or *commandment* and *service* are *spiritual*; and though all men by nature are ten thousand talents in debt to God, and have nothing with which to

pay Him, they owe Him just the same for His innumerable mercies to them, and it will be with *justice* that He will at the last day consign the impenitent and unbelieving and ungodly and disobedient to the everlasting fire prepared for the Devil and his angels. These solemn and awful truths were plainly and emphatically proclaimed by all the prophets from Enoch to Malachi, and by John the Baptist, and Christ and all His apostles from Matthew to John, and by the most gifted, powerful and successful predestinarian ministers of modern times—John Bunyan, Jonathan Edwards, George Whitefield, John Gill, John Leland, Thomas Chalmers, Edward Irving, and Charles H. Spurgeon. And all poor sinners who really feel these momentous truths in their hearts will, by God's grace, repent of their sins, and cry unto God for mercy, and will realize the forgiveness of their sins through the blood and righteousness of the Lord Jesus Christ, and will be saved in Him with a holy, complete, and everlasting salvation.

I never heard Elders Respass or Mitchell preach but two or three times, and I never conversed with Elder Mitchell on the present subject; but Elder Respass told me that he himself used to preach on this line, and I never discovered any difference between him and myself in our views of any Scripture.

No minister clearly and fully knows whether he himself is regenerated; much less does he know which members of his congregation are or are not regenerated. The Lord only knows as to this matter, and He only can make the proper application to the hearer.

Let every true minister always look to God and to His Spirit and His word for the message to deliver to his audience, and he will receive the right guidance and support in his proclamation of the gospel of Christ.

S. H.

REPENTANCE—LAW AND GOSPEL.

MADISONVILLE, TEX., May 5, 1903.

DEAR BROTHER HASSELL:—Since writing you on the Law and Repentance I have found (in old manuscript) some expressions of Elders Potter and Respass, which

are as follows: "We believe that man has sinned, and become guilty; for the Bible says that 'All have sinned and come short of the glory of God.' * * * He (God) required nothing of man (unfallen Adam, D.) but what was just and reasonable, and man had the ability to comply with its (the law's, D.) requirements; but it (now, D.) requires him to obey, just as though he could do so. His (man's, D.) inability is his own fault, for he had the ability before he sinned; and for his sins, not only the first offense, but for his offenses since the fall, the law holds him accountable, and requires him to repent of his sins, and atone for them, and keep the law; and if he does not do it, another must do it for him, or he must suffer the just penalty of the law for his sins, which will damn him forever. The sinner is not able to do what is required of him, and he can not be saved unless it is done."—Potter. Bro. Potter's idea is that the same principle that justifies the giving and enforcing a law requires repentance for its breach, though that repentance would not be atonement for the breach. He further says: "Salvation by grace is founded upon the doctrine of human responsibility."

Now for Elder Respass's expressions: "But notwithstanding God has unconditionally promised salvation to His people, yet not one of them will be saved unless born again. Christ taught, saying: 'Suppose you that these Galileans were sinners above all men because they suffered such things? or those eighteen upon whom the tower of Siloam fell and slew them, think you that they were sinners above all men that dwelt at Jerusalem? I tell you nay; but except ye repent you shall likewise perish'—perish in their sins." Luke xiii.

"This doctrine Christ taught, and his ministers have proclaimed it through all ages."—Respass.

I will also add an expression from Elder F. A. Chick: "I have often thought I should be better satisfied with some preaching that I hear if those who preached, preached the law as it is. But they preached neither the law nor the gospel; they preached just enough law to nullify the gospel, and just enough gospel to make the law totally void. But having not known the law, they could not know the gospel. It has long been my firm

conviction that a man who can not preach the law can not preach the gospel. The gospel reveals just this: a righteousness for us in Jesus Christ, just commensurate with the righteousness demanded of us in the law."—Chick.

Please give this a place in the MESSENGER with my other article.

J. C. DENTON.

LOVE.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John iii. 16.

God's love is of His very nature, for God is love. Love is then as old as God, even from eternity to eternity, and throughout all eternity. God's nature has never changed, for He says, "I am God, I change not, therefore ye sons of Jacob are not consumed."

The sons of Jacob were wicked, sinful, and corrupt, but since God has set His love upon them, or as His love has ever been on them and He can never change, therefore they cannot be consumed. God's love began as far back as God began. One is not older than the other. The love of God is the foundation of His work in the plan of salvation. It is because God loved His people that He has never spared any cost whatever for their redemption and deliverance. The natural world around us has some figures of God's love, but they are only figures.

It is said of a certain noted king when his child had violated a certain law to which the penalty was that his eyes should be both put out, that after one eye had been taken out the king himself then came and took the son's place and had one of his own eyes taken out. This is a faint and only partial representation of God's work and suffering for His people, in Christ Jesus. Jesus not only gave one of His eyes for us, but He gave both eyes, hands, feet, ears—His entire body and life—and suffered the agonies of excruciating pain to redeem, save, and deliver us from sin. And another difference between us and the king's son is that we did not give one eye for our partial deliverance. For nothing that we have ever done before or since regeneration has atoned for the least sin or stain of sin is found in us. It is the pure and holy work of Jesus, who was holy, harmless and made higher than the heavens, to begin the work of our salvation; and His power and grace have ever been necessary from first to last in our salvation and preservation.

When Elisha raised the axe from the bottom of the water in which it had fallen the power of God over that which pulled it down and under was made clearly manifest. It took the same power to hold the axe to the top of the water till the woodchopper picked it up that it did to raise it up there. The axe did not help itself up, and did not help itself to stay up. So it is with a poor, lost, ruined, and dead sinner. Nothing short of the power of God can raise us from death, and nothing short of the same power can preserve us unto the heavenly kingdom of God. For the apostle says: "Who are kept by the power of God through faith unto sal-

vation ready to be revealed in the last time." I Peter, i. 5. So the law of God in Christ reaches all the length and width and height of the law of God, and even goes on further and provides a double benefit for all the church of God, and covers all their transgressions, sickness and disease, and provides them riches that will endure for all eternity. The words of the prophet are indeed powerful to comfort our longing hearts when applied to us. He says: "Comfort ye, comfort ye, My people, saith your God; speak ye comfortably unto Jerusalem; cry unto her that her warfare is accomplished, that her iniquity is pardoned and that she hath received of the Lord's hand double for all her sins." This is God's testimony to His people. The battle has been fought by our great Captain and the laurels of victory and triumph are in His and His Father's hands as an inheritance, incorruptible, undefiled, and that fadeth not away. The battle is not for us to fight; it is not by our works. Jesus has already gained the victory. Our warfare is accomplished. Also our iniquities are forgiven for His name's sake. All our sins are covered. "Iniquity is pardoned." Thus the deepest crimson, incurable disease, blackest guilt, sunken depravity, are all forgiven. Wondrous love of God to fallen and ruined, guilty sinners!

And Jerusalem hath received double for all her sins. Our sins were like the weight of the earth, but Jesus paid all the debt, and brought a double for all our sins. Enough to make up all we owed and as much more, for it pays the past, present, and future, and will last throughout all eternity for His redeemed and loved people. This is the world that God loved and has done so much for, and His work will not be in vain, but shall certainly be effectual, for it is said of Him that "He shall not fail nor be discouraged." God did not love those who are not, never have been, nor ever will be His people. God did not love every human being on earth, for He says plainly that while He loved Jacob He hated Esau. Now how can God love that which He hates? God loved those whom He chose in the Covenanted Head, and predestinated as heirs of eternal bliss and glory, and they never have been owned by the Devil, but have been the property of the Lord Jesus Christ ever since they were given to Him, and in His book all His members were written even when as yet there were none of them. Christ Jesus came to save His people, not the Devil's people, from all their sins, because He loved them as His Father loved Him, and the Father in the *great bowels* of His *perfect* and *infinite love* gave all these sheep to the Son, before the world began. The reason why they believe in Him in time is because they are His sheep, and the reason why others do not believe in Him is because they are not His sheep. Jesus said to the wicked persecuting Jews "Ye believe not because ye are not of My sheep, as I said unto you. My sheep know My voice and they follow Me, and I give unto them eternal life, and they shall never perish."

The glorious perfections of our God were treasured in Christ before time and are given to us in time to raise up dead sinners from ruin.

The salvation in Jesus not only saves our spirits in regeneration, but will most certainly effect the salvation of our bodies and raise them as certainly as the body of Jesus was raised up. If there is no resurrection then all our preaching is vain, our hopes are vain, we are yet in our sins. "Hath not the potter power over the clay of the *same lump* to make one vessel unto honor and another unto dishonor?" We say surely he has. And most certainly God has a right to make all the bodies of men, and we feel sure He has made

the bodies of His children, to be vessels of honor, and I think the Lord will never be fully satisfied with His work if the vessels of mercy were to fail of the honor that is promised in the resurrection.

So the love of God is seen in the fact that we are to be called the sons of God as well as the sons of Adam. "Behold what manner of LOVE the Father hath bestowed upon us that we should be called the sons of God." "And it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Hence we believe that our bodies will "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." The love of God will thus complete the work which it planned in eternity, and Jesus will come back to the earth to fulfill the blessed promises of the "restitution of all things which was spoken by the mouth of all the holy prophets since the world began."

The blessed Spirit of God then sheds abroad a Saviour's love in our hearts, for He says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It is this love of God shed abroad in our hearts that prompts us to obedience and renders our service acceptable to the Lord. It is not the service of an hireling working for reward, but a servant of God desiring to please Him whom he loves and adores. The dear children of God often wander in sorrow, in tears, in grief, in pain, in toils, in cares, in persecution, in dens and caves of the earth, being destitute, afflicted, tormented; whose souls are fired with a heavenly love by the Holy Spirit of God, which man can not give nor take away any easier than he can prevent the sun from rising or cause it to set sooner. All their acceptable service arises from God's blessed, pure and holy love in them. If I were to give my body to be burned or all my goods to feed the poor, or were to preach the gospel like an angel it would be nothing more than a tinkling cymbal and a sounding brass unless it was prompted and annointed by the love of God.

"Love suffereth long and is kind; love envieth not; love 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."

Here is one principle that God has given His people that shall never fail, and it directs them to bear all things, believe all things—not just half or one side of the truth, but all of it, in all its parts and proportions. Love does not do things by halves, but goes on all the way through.

God loved His people before the corruption of sin was about them. He loved them even when they were dead in sin, and loves them just the same after they are purified, made white, and tried. So the Lord's people when directed by love are longsuffering, kind, not envious, not puffed up, and seek not their own exaltation and honor, and think no evil, and endureth all things. But love also is faithful to righteousness and truth, and will not take unholy advantages of friend or foe to do them hurt. It takes the wickedness of Satan to do that. Love never persecutes or rails. The dove never attacks the hawk. The sheep never pursues the wolf; but the opposite is always the case.

The Devil rejoices to get his spirit right into the middle of the camp of Israel, and then to get the brethren to saying, as the Pharisees had come to do toward their wicked traditions, that it is good and faithful so to hold and do. But blessed love covereth a

multitude of sins, and most especially a speculative matter of various notions, rather than spread slander up and down the earth. Love is of God's spirit and grace, but strife and vain glory are of Satan and the flesh, and instead of coming down from the Father of lights, they are earthly, sensual, and devilish.

Love is not conditional, but extends to its object like the rays of sunshine in sweet tenderness through evil and good report, in darkness as in the light, in death as in life, over difficulties as well as in a day of ease and repose, and faces all opposition, even fire and fagot. The hireling never was known to make a martyr, but the subjects of Divine love have given up their property, earthly treasures, children, friends, honor, and even life itself, rather than turn away from the Lord of glory upon whom their love is stayed.

Our desire in obedience is to glorify God. The Lord accepts such obedience and blesses His obedient children in such work, and to be sure, in doing such, there is great reward. For even the sweet smiles of the Lord upon us, approving and acquitting our conscience, are indeed a great reward. But the blessings bestowed by love have never been paid for by us, nor have they been purchased or merited by our works in the least degree.

If we love another as we love ourselves we will not feel free to attack or abuse others, or to try to create prejudice and ill feeling against them, saying all manner of evil against them, but will try to labor with them for our mutual profit and show a faithful spirit of fairness and kindness to one and all. This is the way to prove that we have the pure love of God.

I know I can never tell all the wonders of God's love and how strangely different it is from human love, pride, prejudice, or hatred, but yet it is a sweet comfort to sit down sometimes in quietness and wonder and adore the strange sweetness of the unfathomable love of God.

"Love divine, how sweet the sound,"
 May the theme on earth abound,
 May the hearts of saints below
 With the sacred rapture glow.
 Love, amazing, large, and free,
 Love unknown, to think on me,
 Let that love upon me shine,
 Saviour, with its beams divine,
 Better than earth's gilded toys,
 Or an age of carnal joys;
 Better far than Ophir's gold,
 Love that can never be told,
 Better than this life of mine,
 Saviour, is Thy love divine,
 Drop the veil and let me see
 Rivers of this love in Thee.
 While in Mesech's tents I stay,
 Love divine shall tune my lay,
 When I soar to bliss above,
 Still I'll praise a Saviour's love.

J. H. FISHER.

BACON, GA., March 31, 1903.

Elder Hassell—

DEAR BROTHER IN THE LORD:—I want to tell my little experience, if I have one. I was born August 29, 1883,

and when about the age of thirteen I was made to realize my lost condition, and I had many serious thoughts of God, death, and hell; and I could not understand the thoughts until I was fourteen years of age, at which time I felt sure I was made to realize my low estate. I would often try to pray, but the more I tried, the more I felt my lost condition. My burden got so great till I thought if I was lost it was just what I deserved, and my only prayer was, "Lord, be merciful to me, a sinner." And at some times my burden would not appear as great as at others. During the month of July, 1898, while plowing in my father's field, after several days of darkness, I felt this great burden leave me, when I hope the Lord, for Christ's sake, forgave my sins, and I was made to rejoice in Jesus my Saviour. After this I had a desire to join the church, but I felt so unworthy, and I looked upon the members as being too good to fellowship so vile a sinner as I was. I continued to stay away until the following month, August, when I attended the general meeting of the Primitive Baptists at High Shoals church, beginning Friday before the first Sunday. Brother S. T. Bentley was pastor of the church, and brother Bentley preached on Friday and showed, after a sinner had been born again, that it was his duty to join the church and be baptized. But being born again I could not fully realize until they opened the doors of the church, and even then I drew back with every muscle. Several united with the church that day, and I thought if I could just tell such experiences as they told, I would not mind going forward. On the following evening, I had a talk with dear old brother Bentley, in which I received some comfort, and, while trying to pray that night in a grove, I vowed a vow that if the good Lord would just spare me until the next day, I would try to go home to my friends and tell them what great things the Lord had done for me, a poor sinner. In the morning, I prepared and went to church. Another invitation was given, and I was about to reject the vow which I had made, when I raised my drooped head, and viewed my dear old grandfather, in his seventy-fourth year, take hold of the hand of brother Bentley, and I tell you I was made happy, and before I knew my-

self, I was there also. How I got there I don't know, but I got there, and I am not sorry of it, but I am made to rejoice to know that I have a home among God's people; yet I feel to be the least of them all. If I could do a little something to encourage the dear children of God to press forward to the prize of the mark of the high calling which is in Christ Jesus, I would be glad. If I am not deceived, this is a great desire of my heart, and I am made to realize the truth of the writings of David the King, and I am especially comforted by the thirty-ninth Psalm.

Your brother in hope of Christ,

T. V. MANN.

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. Those who prefer to do so, can hand or send remittances to Elder Henderson.

"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.

COMING TO CHRIST.

I will first give a few Scriptures bearing upon this most interesting and important subject, and then say a few things in regard to the cause, nature, and result of the coming of a sinner to Christ.

"It shall come to pass in that day that the great trumpet shall be blown, and they shall come which are ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem" (Isa. xxvii. 13). "The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee

away" (Isa. xxxv. 10). "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" (Isa. lv. 1). "I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is My first-born" (Jer. xxxi. 8, 9). "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls" (Matt. xi. 28-30). "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." "And this is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son and believeth on Him, may have everlasting life, and I will raise him up at the last day." "No man can come to Me except the Father which hath sent Me draw him, and I will raise Him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father cometh unto Me" (John vi.). "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water (but this spoke He of the Spirit which they that believe on Him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified") John vii. 37-39. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely" (Rev. xxii. 17).

These Scriptures are so plain that any honest-hearted inquirer, though a fool in natural things, need not err

in regard to their spiritual meaning. As shown clearly by these and similar Scriptures, the cause of any poor sinner's coming to Christ for salvation is God's gracious and everlasting love and choice and gift of them to Christ in eternal covenant relationship, and His teaching them, by His Spirit, their lost and perishing condition, and His thus leading them with weeping and supplication to Christ as their Saviour. It is not a bodily or a ceremonial coming, but a spiritual coming unto Christ. Many come with their bodies and are ceremonially or professedly united to the church, while their hearts and spirits are far from God. Only those in whose spirits God's Spirit has taken up His abode, and whose minds are enlightened and hearts warmed by Him, really come in Spirit unto Christ. God, then, is the cause of a poor sinner's coming to Christ; and the coming is a spiritual one; and the certain result of such coming is refreshing and cleansing rest in the perfect and finished salvation of the Lord Jesus; a loving and delightful engagement in His blessed and holy service; a continuance in Him and in His service to the end of our earthly pilgrimage; a departure of our spirits from our bodies, at death, to be present with the Lord; the resurrection and change, at His second coming at the last day, of our natural, mortal, and corruptible bodies into spiritual, immortal, and incorruptible bodies in the image of our glorified Redeemer; and the being caught up with Him, in our glorified spirits and bodies, to be forever with the Lord and His holy angels and all His chosen, redeemed, and regenerated people in the heaven of immortal glory, when and where we will assuredly ascribe unto the Divine Father, Son, and Spirit all the praise for our salvation. Not man, but God in Christ and by His Spirit will save all His chosen people forever from their sins. S. H.

THE SERVANT OF GOD.

The patriarchs, prophets, and apostles were called the servants of God; and Christ, in His humanity, was the chief and the perfect servant of God. By the expression, "servant of God," or "of Christ," in the Scriptures, is meant a person who realizes that he belongs, not at all to

himself or to any other creature, but entirely, in both soul and body, unto God—to do, not his own will or that of other creatures, but to do the will of God; to please, not himself or other creatures, but to please God. And this service of love rendered by a child of God to his Heavenly Father, is not bondage, but perfect and blessed freedom. By His Holy Spirit dwelling within us, it is our meat and our drink, our sweetest and highest privilege, to revere our Father in heaven, to pray unto and to praise Him for His mercies to ourselves and to others, to engage in His private and public worship, to walk in the way of His holy commandments, to mortify the evil affections of our carnal natures, to live soberly, righteously, and godly in this present evil world, to be truthful and honest and virtuous and kind and gentle and forbearing and forgiving, and to bear in patience all the trials which our Father calls us to undergo, being assured that He brings them upon us in wisdom and mercy and love, for our good and His glory, and that, though we can not now understand the reason for them, we shall see it clearly hereafter in that sinless and sorrowless land to which the saints are hastening. O! that we all might be true and devoted servants of God, like our adorable Redeemer in His earthly ministry of perfect humility, purity, love, tenderness, heavenly-mindedness, spirituality, unselfishness, submissiveness, and self-sacrifice! Then our lives would be a blessing to others, and would show forth the glory of God. S. H.

CHARACTER.

The highest and most valuable possession on earth, incomparably above all the material riches and honors and pleasures of this dying world, is an unblemished character—a character of truth and righteousness—a character that loves and does the right because it is right and not for the applause or reward of men—a character that dares to do right no matter what the world may say or do. Such a character was gloriously exhibited in our Perfect Exemplar, the Lord Jesus Christ, and should be exhibited by all who profess to be His people and His followers. By His grace, and by that alone, can we

have and manifest such a character. A high moral character is worth far more to a young man or woman than money, education, or health, and far more than all the degrees and diplomas awarded to them at this season by all the schools, colleges, and universities in the world. High character, the work of the Divine Spirit, is intrinsic and abiding—the sunshine of the heart and of the life; while these other possessions are extrinsic and transient—flickering and dying candles, leaving their possessor in darkness during the last and most solemn moments of his life. It is the evil tendency of this rapidly degenerating age to put intellect and money and office above character. Such a tendency is, not from God, but from Satan, the god of this world, the prince of darkness; and, unless it is divinely checked, it will soon plunge the human race into irretrievable ruin—into the avenging fires of the final, eternal, and righteous judgment of God. It is not the wise man, but the fool, who says that there is no God, and who lives a godless life, and dies a godless death, and is tormented forever in the everlasting fire prepared for the Devil and his angels.

S. H.

ALL BITTERNESS EXCLUDED.

The motto of THE GOSPEL MESSENGER is "Speaking the Truth in Love" (Ephes. iv. 15). In the same chapter the Apostle Paul says: "Let all bitterness, and wrath, and anger and clamor, and evil speaking, be put away from you, with all malice; and be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you." And the Apostle Peter exhorts all the chosen, redeemed, and regenerated people of God to "lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" (1 Pet. ii. 1). In accordance with these Divine commandments, I have endeavored heretofore, and expect, by the grace of God, to endeavor hereafter, as long as I publish THE GOSPEL MESSENGER, to exclude from its pages every bitter sentiment expressed by one brother towards another. Carnal and vain-glorious strifes of persons and words are abominations to me and to the great majority of the children of God.

S. H.

A DAY OF GLOOM.

This is the 29th day of March, and the fifth Sunday. Rain has been falling incessantly for many hours, and the people have been thereby induced to stay indoors; so that we are disappointed by failure in our anticipated meeting for worship at the court house in the town of Troy, Ala. Our nature does not welcome this dispensation of Providence, although our reason admits that it is just and right. Our carnal desires are often in conflict with Divine Providence, and even with the light of reason our carnal wishes are at variance. How true it is that "The carnal mind is enmity against God." With such carnal mind, we are frequently driven to the bare admission that whatsoever is providential is right; but still we are not reconciled to all that the Lord doeth. We would change the order of God's government if we could, and soon destroy the harmony that exists among all things therein. It is necessary to our happiness that we have Divine grace to enable us to say: "Thy will be done in earth, as it is in heaven"; grace, I say, to *enable* us to say it from the *heart*, and not with the mouth only.

Human judgment is generally opposed to the will and word of God; yet it is susceptible of such degree of enlightenment as to acknowledge the supreme right of Jehovah to control all things in the universe; but still there is enmity of mind and opposition of will in all things which do not afford pleasure and satisfaction to the lust of the flesh and pride of life. In this depraved state of nature, God's ways and thoughts are not ours, neither like ours. His ways and thoughts are high; ours are low and base; His thoughts, saith the Scripture, are very deep, also, but ours are very shallow. "O, 'tis beyond the creature's mind to glance a thought half way to God," either upward to His exalted throne of glory and majesty, or downward to the depth of His infinite wisdom and knowledge. Well hath the Apostle said, "How unsearchable are His judgments, and His ways past finding out!" How nearly nothing are we when compared to the Lord; and it is wonderful to think how much He makes of us by the virtue and power of Jesus—"Heirs of God, and joint heirs with Christ."

J. E. W. H.

ON MY TOUR IN GEORGIA.

CULLODEN, GA., May 7, 1903.

DEAR BROTHER HASSELL:—I am now the favored guest of Elder W. C. Cleveland, and am stronger and feeling better and more cheerful than when I left home on the 7th ult. My dear wife is with me, and has been for the last two weeks. I have met all my appointments to date, and have been blessed with some sweet liberty in speaking at most of the meetings. I have appointments for nearly a month ahead, and hope to reach them all, and to return home on June 3.

We have been treated with the utmost kindness, and cordially received by all the churches thus far. I have had no favorable opportunity to prepare an article for THE MESSENGER. Pray for us that we may be kept humble and thankful.

Yours in a precious hope,

J. E. W. HENDERSON.

PERSECUTION OF PEACE-MAKERS.

(Matt. v. 9-12.)

Immediately after Christ had said, "Blessed are the peace-makers, for they shall be called the children of God," He said, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." There is a close connection between these two facts of peace-making and persecution. Christ was the greatest Peace-Maker between God and man and between man and man that ever lived on earth; and He was the most persecuted man that ever lived—hated, reproached, slandered, tortured, and slain. Next after Him His prophets and apostles, who had most of His Spirit, were the greatest of peace-makers, and the most persecuted of men. And next after them His most faithful ministers and people,

who pray and labor for the reconciliation of man to God, and of man to man, and especially of God's people to one another, are treated as enemies by extremists on both sides, are suspected and hated and slandered, and would be excluded from their churches if extremists had their way. As Dr. John W. Watson, of Nashville, Tenn., said, "Extremists are the worst enemies of the Primitive Baptist cause." But the Lord blesses His children forever, and man can not really curse or destroy them.

S H.

CURE OF SMALL-POX.

"I am willing to risk my reputation as a public man," writes Edward Hines to the *Liverpool Mercury*, "if the worst case of small-pox can not be cured in three days by the use of cream of tartar. One ounce of cream of tartar, dissolved in a pint of hot water, and drunk at intervals when cold, is a certain, never-failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering."—*Selected.*

QUESTIONS AND ANSWERS.

1. Q.—What or who are represented by Jacob and Esau? A. Jacob represents the elect, the chosen people of God, whom He loved and chose in Christ before the world began, and whom He loves with a sovereign, unconditional, and everlasting love, and will save with an everlasting salvation; while Esau represents the non-elect, the unredeemed, the unregenerate, the ungodly, whom God hates for their sins, and whom, on account of their voluntary sins, He will finally consign to everlasting punishment. Some think that Esau represents the flesh, the old man, our sinful natures, which God hates; and that Jacob represents the spirit, the new man, our renewed natures, which God loves. This may be true; but the first explanation seems to me more scriptural.

2. Q.—Does the word "shall," in such Scriptures as Dan. xii. 10 ("the wicked shall do wickedly"); John xiii.

21 ("Verily, verily, I say unto you, that one of you shall betray Me"); 2 Thess. ii. 11 ("for this cause God shall send them strong delusion, that they should believe a lie"); 1 Tim. iv. 1 ("Now the Spirit speaketh expressly that in the latter times some shall depart from the faith"); 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," etc.); and 2 Pet. ii. 1-3 ("But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies," etc.); does the word "*shall*" in such Scriptures have a causative meaning, or does it have the same meaning that we now give to the word "*will*"? A. As all Hebrew, Greek, and English scholars know, the words rendered "*shall*" in such Scriptures do not have a causative meaning, but have the meaning that, in the present use of the English language, we give to the word "*will*," being a simple prediction of the future. As stated in Webster's International Dictionary—"In the early English, and hence in our English Bible [the King James Version of 1611, also retained in the imperfectly Revised Version of 1885], *shall* is the auxiliary mainly used, in all the persons, to express simple futurity." The original meaning of "*shall*" is obligation or necessity; and of "*will*" is inclination or choice; and as the act to which we feel obliged or inclined is *after* the beginning of such feeling, these two auxiliary verbs, "*shall*" and "*will*," come to be used to denote *futurity*. As shown by all good English Grammars and Dictionaries, "*shall*" in the first person, and "*will*" in the second and third persons, are *now* used to denote simple futurity, and are called "*the predictive future*"; while "*will*" in the first person, and "*shall*" in the second and third persons, are *now* used to denote the promise, determination, command, wish, or threat of the speaker in reference to the subject of the verb, and are called "*the promissive future*." But there is generally nothing in the Hebrew language, in which the Old Testament was written or in the Greek Language, in which the New Testament was written, to show any such distinction between the words which are rendered "*shall*" or "*will*" in the English language. In proof of the fact that

“shall” should be “will,” according to the present usage of the English language, in such Scriptures as are cited at the beginning of this question, see the translation of these Scriptures in the Jewish-English Old Testament, by Isaac Leeser, published by The Block Publishing and Printing Company, Cincinnati and Chicago, in 1891; James Murdock’s Translation of the Syriac New Testament of the second century; the Baptist Revised Version of the New Testament, by Alvah Hovey, John A. Broadus, and Henry G. Watson, published by the American Baptist Publication Society, 1420 Chestnut St., Philadelphia, about 1890; The Interlinear Literal Translation of the Greek New Testament, by George R. Berry, published by Arthur Hinds and Company, 4 Cooper Institute, New York, about 1898; and The Twentieth Century New Testament in Modern English, by about twenty Greek-English scholars, published by the Fleming H. Revell Co., New York, from 1898 to 1901. There is nothing whatever in the Scriptures that teaches that the Most Holy God, who infinitely hates, forbids, threatens, and punishes sin, ever *causes* or *compels* or even *tempts* any of His creatures to sin.

3. Q. Can anything be certain and at the same time conditional, and if so, in what sense? A. Yes, if the Scriptures are true, and they are true, whether we understand them or not. Everything is certain to God, for “known unto Him are all His works from the beginning of the world” (Acts xv. 18), and He has something to do with everything, graciously causing and rewarding holiness, and righteously suffering and punishing sin; and everything that God promises in His word is certain to those who believe His word; while whenever God uses the term “if” or “except” or some similar word in the Scriptures, the expression in immediate connection with such a word is, by its very statement, conditional or uncertain to us, but the result of the fulfillment of the condition is known to us, because God has declared it to us.

4. Q. Is it scriptural to say that any one can die (through violation of the laws of nature) before he would have died if he had been obedient to them? A. The so-called “laws of nature” are the laws of nature’s

God, and He perfectly foreknows whether we will observe or violate those laws, and when we shall die. We can not die until He separates our spirit from our body; and we can not live a moment after He makes that separation. Solomon says that "there is a time to be born, and a time to die" (Eccles. iii. 2); and Job speaks of the "time appointed to man upon the earth" (Job vii. 1; xiv. 14); and Paul says that "God hath determined the times before appointed (for men) and the bounds of their habitation" (Acts xvii. 26). It does not seem to me to be in accordance with these Scriptures to say that men can lengthen or shorten their stay upon earth; but of course it seems plausible to our finite, feeble, and darkened minds to think that our continuance here depends upon our own wills or the wills of other men, instead of depending upon the will of God, forgetting that He perfectly foreknows and controls all things.

5. Q. How were people saved in Old Testament times? Was there any such thing as the new birth then? A. They were saved then just as they are saved now, and always will be saved—by the power of the electing love of the Father, the redeeming love of the Son, and the renewing love of the Spirit. God is always the same, and His salvation of His sinful people is always the same. The new birth or regeneration is called also in the Scriptures a new creation, and a resurrection from the death of trespasses and sins, and the taking away of the stony heart and the giving of a fleshly heart, the putting of God's Spirit or a new spirit in our hearts, the pouring out of God's Spirit upon us, and the putting of God's law in our minds and in our hearts (Isa. lxxv. 18; Jer. xxxi. 31-34; Ezek. xxxvi. 24-28; xxxvii. 1-14; Joel ii. 28-32; Zech. xii. 10-14; xiii.; John v. 25; 2 Cor. v. 17; Eph. ii. 1-10; Heb. viii. 8-12; x. 14-18).

6. Q. Were the signs that were to follow believers figurative (Mark xvi. 17, 18)? A. No doubt literal miracles were wrought by God through the believers in Christ in the apostolic age; but, since that time, I think that the signs following true believers in Christ have been mainly, if not entirely, spiritual—casting out demons, speaking with new tongues, handling serpents and taking poison without fatal effects, and healing the sick.

7. Q. Can a church give any scriptural license to preach except ordination without having two orders in the ministry? A. It would seem not. It is the custom of the most of our churches to have licentiates as well as elders; but I do not know of any direct scriptural command or example for it. The custom probably originated from the requirement that the bishop or elder should "not be a novice" (1 Tim. iii. 6), and the injunction that we should "lay bonds suddenly on no man" (1 Tim. v. 22). "Where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17); and when the members of a church see a ministerial gift in a brother, they should be glad to have him exercise it; and when they are *satisfied* that the brother has such a gift from the Lord, they should recognize it by ordaining him to the full work of the gospel ministry.

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.

A WOULD-BE MURDERER'S ARM PARALYZED.

A prominent minister in Canada relates the following remarkable instance of God's miraculous care over His people: "I am frequently impressed by the Spirit to perform actions at the time unaccountable to myself. These impressions are so vivid that I dare not disobey them. Sometime ago, on a stormy night, I was suddenly impressed to go to the distant house of an aged couple, and there to pray. So imperative was the call that I harnessed my horse and drove to the spot, fastened the horse under the shed, and entered the house unperceived, by a door which had been left open. There, kneeling down, I poured out my petitions to God, in an audible voice, for the divine protection over the inmates, after which I departed and returned home. Months after, I was visiting one of the principle prisons in Canada, and, as I moved among the prisoners, I was accosted by one of them, who claimed to know me. I had no recollection

tion of the convict, and I was fairly startled when the latter said: "Do you remember going to such a house one night, and offering prayer in the dark for the inmates?" I told him I did, and asked how he came to know anything about it. He said: "I had gone to that house to steal a sum of money known to be in the possession of the old man. When you drove into the yard, I thought you were he, and intended to kill you while you were hitching your horse. I saw, when you spoke to the horse, that you were a stranger. I followed you into the house and heard your prayer. You prayed God to protect the old people from violence of any kind, and especially from murder, and, if there was any hand uplifted to strike them, that it might be paralyzed." Then the prisoner pointed to his right arm, which hung lifeless by his side, and said: "Do you see that arm? It was paralyzed on the spot, and I have never moved it since. Of course I left the place without doing any harm, but am here now for other offenses." S. H.

EXTRACTS.

FAIRBURN, GA., R. F. D. No. 2, March 2, 1903.

Dear Brother Henderson—

I have been thinking for some time I would send you a little mite. Please find post office order for two dollars and ten cents—the ten cents to pay for one copy of the Ramah Council. I have been reading after your able pen in THE GOSPEL MESSENGER for some time. I sympathize with you in many ways. Your pieces in THE MESSENGER have always been very interesting and comforting to me. I sincerely hope that all erring brethren will see their errors and acknowledge them and strive to live in love and peace with each other what few days they have to spend here on earth.

I trust that God will continue to bless you and give you grace to meet every trial in a Christ-like spirit. It seems you have always manifested a Christian spirit in all your writings, according to my weak judgment, so far as I have read after you; and I have had great desire to hear you preach.

Please remember me at the throne of grace.

Your unworthy sister,

MRS. J. H. ELLINGTON.

ROME, GA., February 16, 1903.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—THE MESSENGER has been a welcome visitor to our humble home for about 20 years. I have often thought why it was that so many of us Primitive Baptists were so negligent about sending the little mite to pay for such precious

gospel truths that are written by yourself and many other precious brethren and sisters within its pages. It is my desire that we will be more prompt to sustain and you be blessed with the strength and ability to publish THE GOSPEL MESSENGER for many years to come.

Your brother in hope,

G. G. BURKHOLTER.

FORT VALLEY, GA., March 3, 1903.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed find money order for \$1.00 which will continue my subscription to THE MESSENGER for another year. I am glad that you have determined to stop publishing the controversy about predestination. It is strange to me that brethren will continue a controversy which none can explain. May God's goodness and mercy continue with you, and may your efforts for peace and love and charity be finally triumphant, and may those who would keep up the agitation see their folly and stop stirring up strife and division.

With my best wishes for your successful management of THE MESSENGER and all the household of faith, I am your brother, I hope, in tribulation,

H. E. MURRAY.

HIRAM, GA., February 20, 1903.

Elder Hassell—

DEAR BROTHER:—Enclosed you will find money order for two dollars for which you will please continue to send THE GOSPEL MESSENGER to W. A. Harris, Hiram, Ga., and to Henry Frasier, Dallas, Ga.

I feel to say that my tears have been mixt with those who have wept over the dissensions and desolation of the Zion of our God, and that my adoration and praise have been mingled with many in gratitude to God for the noble gifts that are set for the defence of the truth. It does seem that the able, gentle manner in which THE MESSENGER has dealt with those controverted points should modify the views of those who are striving about words to no profit.

Dear brother, I have often implored the choicest blessings upon you, believing that your labors are as bread cast upon the waters to be gathered up in days to come.

May the Lord direct through subsequent life, be our stay and comfort in death, and be our lot and heritage in eternity, is the desire of the least of all, if one at all.

W. A. HARRIS.

FRANKLIN, KY., February 9, 1903.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed please find money order for four dollars to pay for renewal for our beloved MESSENGER for the following names: R. M. Meguiar, Jas. G. Harris, J. E. Meguiar, and N. Meguiar, all at Franklin, Ky. It is always a welcome MESSENGER to us, and I pray that the Lord may bless you and dear brother Henderson in your labors, and may it be His will and purpose to grant you many days to comfort and instruct His dear children.

Your poor unworthy brother, if one at all,

N. MEGUIAR.

LIBERTY CENTER, IOWA, April 10, 1903.

Elder Hassell—

DEAR BROTHER:—I greatly appreciate THE MESSENGER. When one desires the straight, pure, yet profound truth of the gospel, uncompromised, I must cite them to its precious pages. It comes laden with refreshing messages from a far sunny clime, adding spiritual courage and strength to the poor tried child of God. I am much pleased with the manner in which you have conducted THE MESSENGER through the heat of the recent sore battle and the bold, yet humble manner in which you have labored to reclaim the erring and convince the gainsayer. May success crown your efforts, is our prayer.

Your brother,

M. E. YOUNG.

STAGE, MISS., February 9, 1903.

Dear Brother Sylvester Hassell—

You will find enclosed one dollar money order to pay my subscription for THE GOSPEL MESSENGER for 1902. I have been taking THE MESSENGER for nearly twenty years, and have nearly every copy of them yet, and it still finds a welcome place at my home. I feel I am often comforted by your writings and others.

Yours in hope of eternal life,

A. L. WADE.

SHIVE, TEXAS, December 29, 1902.

Elder Sylvester Hassell—

VERY DEAR AND MUCH LOVED BROTHER:—I received and read with great comfort the December number of THE GOSPEL MESSENGER, and I desire to say to you that your good editorial on "More Blessed to Give than to Receive" was very consoling to me. Indeed, I have been a constant subscriber and reader of THE MESSENGER for twenty-three years, or since 1879, and can truly say to you that I have always greatly appreciated and loved and endorsed its principles and its editors and correspondents, and I want you to know the Baptists of this country have loved and endorsed THE MESSENGER, and we still believe and endorse it, and greatly desire you to continue its publication on the same blessed line that you have been doing.

I am, I hope, your brother,

A. P. KOEN.

MUNDAY, TEXAS, January 18, 1903.

Well, brother Hassell, as my time has expired, I will renew my subscription. I love THE MESSENGER and the way it is conducted. I would be glad the Baptists would lay down so much cavilling, and follow the plain teaching of the Bible, that is so plain on duty and obedience, and thus we could enjoy the blessing that is promised us here in this life. I have always found plenty of God's Word that we can understand and enjoy what little time we have to be together. Love that passes knowledge will keep brethren together in peace and union. There is nothing that bothers me like hearing of dissension among brethren. Let us try to pay for THE MESSENGER, and extend its circulation with good messages that brethren and sisters love to hear. Let us talk about what we can do and not so much about what we can't do, and the blessing of God will be sure to be with us. Let us think of John the Baptist, Jesus Christ, and the Apostles in preaching repentance towards God and faith in the Lord Jesus Christ. There is no danger of too many repenting

nor of the wrong ones' repenting; and then the duty of joining the church to glorify their Master. If brethren would do this churches would be building up in place of dying out. We would see the little lambs want a place among us. Fathers and mothers, brothers and sisters would be found rejoicing over the manifold goodness of God among the dear saints that are often mourning over the condition of Zion. These are some of my views. God bless the dear editors and readers of THE MESSENGER, is my prayer.

J. S. COWAN.

ORDINATION.

Friday, April 17, 1903.

The Primitive Baptist Church of Christ at Bald Rock, Rockdale County, Ga., met at 9.30 o'clock at the water, and sister L. A. Rice was baptized. Then the church repaired to the meeting house, and after preaching by Eld. J. T. Jordan, went into the ordination of two deacons—brethren John W. Williams and John E. Whitaker. Deacon A. Whitaker was made mouth for the church. After the examination by Eld. J. F. Almand, brethren Williams and Whitaker were found qualified for the office of deacons. Prayer was offered by Eld. J. T. Jordan, and then took place the laying on of hands by the Presbytery, after which Elders J. H. Cook and W. D. Almand delivered the charge. The right hand of fellowship was then extended the brethren as deacons. Adjourned.

ELD. J. F. ALMAND, *Mod.*

P. C. UPSHAW, *Clerk pro tem.*

HELP NEEDED.

WACO, NEBR., May 4, 1903.

DEAR BRETHREN:—The old school or Primitive Baptist church, called Mt. Pleasant, is trying to build a house of worship in the city of York, having held our meetings in private houses and country school-houses ever since we organized, something like sixteen years ago. We are few in numbers, mostly poor; and a little outside help would be thoroughly appreciated. B. R. Simmons, Treasurer, 220 W. 19th St., York, Nebr.

J. M. AMSBERRY, Clerk,
Waco, Nebr.

C. M. COOPER, Pastor,
David City, Nebr.

FOOTSTEPS OF THE FLOCK.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

Address,

ELD. J. K. BOORON,

Luray, Va.

CHANGE OF RESIDENCE.

Eld. J. C. Williams has removed for his health, for some months, from Nicholls, Ga., to Cox, Dodge Co., Ga.

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 him." Rev. xiv. 13.

DEACON H. B. PIPPIN,

son of Isaac and Sarah Pippin, was born December 9, 1814, and died March 11, 1903, making him 88 years and 3 months of age. He was married to Miss Mary Annie Haygood, daughter of "Uncle" Benjie Haygood, February 28, 1846. They lived peacefully together 57 years. She still survives him and is 77 years old. He united with the church of Ramah, September 17, 1887. The church ordained him as deacon in a year or two after he joined, which office he filled well. He fully realized the duties that were upon him, and was never absent from his meetings unless providentially hindered. He surely will be missed there. It is useless to try to mention all the good traits of character of his life. All who knew him never knew anything dishonest of him. He was raised a poor orphan boy. He was born near Raleigh, N. C. His father was emigrating to Georgia, and, while passing through South Carolina, happened to the misfortune of getting one of his legs broken. After lingering three weeks, he took inflammation in it and died. He left a wife and four small children to battle their way on to Georgia. This dear man of whom we are writing was only seven years old. He was a self-made man. I've often heard him tell that he never carried a deck of cards nor a pistol on his person in his life. He was a peace-abiding citizen. He never had any kind of difficulty with his fellowman. A better husband never lived—he was always so kind and agreeable. He tried to raise his children right. He has seen three of his grown children buried; four still survive him, two in Georgia and two in Texas. After funeral services by Elders W. W. Childs and W. C. Cleveland, his body was laid to rest in Ramah cemetery to await the resurrection morn. We hope to meet thee again in a world where there's no sorrow.

VINNIE PIPPIN.

Stronds, Monroe Co., Ga.
Zion's Landmark please copy.

MRS. MITTIE STARR

died in the State of Texas, January 9, 1903. She united with the church at Shoal Creek, Newton County, Ga., November 21, 1885, was baptized by Elder John G. Eubanks, and was married to S. S. Starr August 18, 1891. Her maiden name was Elliott. The writer had known this dear sister a number of years, and can truly class her with the excellent of earth. She was a strong believer in the doctrine of salvation by free and sovereign grace. She was loved by all who knew her. She lived the life of a Christian, and died a Christian death, and doubtless her spirit has entered into the joys of her Lord. I can only say to her husband, children, relatives, and friends: Try to follow her precepts and example, and mourn not as those that have no hope, for our loss is her great gain.

Written by the request of Shoal Creek church, Newton County, Ga., in conference, March 20, 1903.

Mansfield, Ga.

JOHN D. CURTIS.

MRS. RACHEL GRIFFITH.

We shall sleep, but not forever;
 There will be a glorious dawn;
 We shall meet to part no never
 On the resurrection morn.

Mrs. Rachel Griffith, whose maiden name was Miller, was born in Russell County, Va., April 14, 1879, making her stay on earth 23 years, 10 months, and 10 days. She was married to John H. Griffith, July 25, 1894. She professed a hope in Christ and connected herself with the Primitive Baptist church at New Garden, and was baptized in 1895 by Elder A. J. Stinson. She lived a faithful member till her death. She departed this life March 4, 1903. She leaves a husband, a father, six brothers and six sisters and many friends to mourn her loss here on earth, but their loss is her gain. She was one of the best singers the writer nearly ever heard. She would sing half the night many times. She loved to go to meeting and help them sing, and hear the brethren preach when she was able. She was troubled a great deal with scrofula and bronchitis. She was taken down last fall with typhoid fever, and was down about two months; then she got up so that she could go about awhile; then she got down again with pneumonia and lingered on till March, and then had to go in spite of all the physicians and kind friends could do for her. The last words sister said to me were: "John, I have to go"; but I hope it won't be long till I and sister will meet where parting will be no more.

J. D. MILLER.

GREEN HUCKABY.

By the request of the bereaved family I chronicle the death of our beloved brother, Green Huckaby, son of John and Elizabeth Huckaby. Uncle Green, as we all called him, was born in Walton County, Ga., December 24, 1818. He received a hope in his 16th year. He was married to Delila Dension, February 1, 1838. Brother Huckaby joined the Old School or Primitive Baptist church in early life, was baptized by Elder Cader Parker. Soon after he moved to Bienville Parish, La. Was in the constitution of old Mt. Olive church of the same faith and order, about 1849 or 1850. He served this church for many years as deacon and clerk until he became so feeble that it was necessary to release him as clerk. He was always ready to serve his church in any way that he could. His seat was never vacant when it was possible for him to be there. He had great zeal for the cause he so much loved. It was his meat and drink to sing and talk of Jesus. Jesus was all his hope, all his trust for life and salvation. It was pleasant to be with him. The writer has spent many pleasant hours in singing and talking with him. He was blessed with a good understanding and recollection of the Scriptures. He was one of the best posted men in the Scriptures I ever conversed with. He was seldom at a loss for Scripture. His advice was always good and profitable when heeded. His house was always open for his brethren. He proved his faith by his works. He was always ready to administer to his pastor. He believed in holding up his hand in a gospel way. I visited him just before his death; his mind was clear and he talked all he could, being feeble, but he could not talk much. He spoke of the confused and divided condition of the churches here; it was deplorable to him.

I spoke to him in regard to the cause, and he said there was a cause of course, but says, "John, you are not the cause." He said, "I wish all the brethren were like you." Much could be said in regard to this dear old brother, but space forbids; suffice to say a good man is gone. He leaves a wife and eight children to mourn, four having preceded him to the grave. He died September 20, 1902. May God in mercy bless his dear wife, old sister Huckaby, in her bereavement. Dear sister, he can come to you no more, but it won't be long until you will go to him. Dear children, remember the good examples of your dear old father. Bind them to your heart; his body now is laid beneath the sod in the old family graveyard at Mt. Olive, there to await the resurrection of these bodies. May you all be prepared by grace to meet him around the throne of God.

Written by request.
Lawhon, La.

J. D. SPINKS.

CHURCH MEMORIAL.

WHEREAS, God in His providence has been pleased to remove from us our much beloved brethren and sisters, viz., D. F. P. Montgomery, Josiah Perry, and sisters Cynthia Cavender, Catherine Castleberry, Nancy Polson, Mittie Starr, and Elizabeth Stanton, we feel it due to their memory to say that we, the Primitive Baptist church of Shoal Creek, Newton Co., Ga., do sustain a great loss in the death of the above named brethren and sisters; and our desire is the Lord may give grace sufficient in this sad bereavement, and sanctify it for good. While we deeply deplore the loss of our dear brethren and sisters, it is a source of comfort to know they left evidence of future happiness. To such death comes not as a grim monster to torment, but as a welcome messenger of Christ. Therefore, be it

Resolved, That a copy of this memorial be spread on our church book, and a copy sent THE GOSPEL MESSENGER, with the request to publish.

Done by order of the church in conference, and adopted. April 25, 1903.

JOHN F. ALMAND, *Moderator*.
JOHN W. LOWE, *Church Clerk*.

THE "OLD" SACRED HARP.

I am prepared to furnish the above book to our brethren and friends, who love its good, spiritual songs, just as it came from its authors, B. F. White and E. J. King. It has a much better binding, and is printed on better paper than ever before, yet I can supply it at the low price of \$9.00 per dozen, by express, or 85 cents per copy by mail, postpaid. Will give a nice photo-engraving of Prof. B. F. White with each book ordered, or I will mail the engraving to any address on receipt of 5 2c. stamps.

Address all orders and inquiries to

MORGAN BROWN,
Griffin, Ga.

P. S.—BRETHREN: Have a good old-time Sacred Harp singing school taught at your churches this summer, and see how much better the singing will be in your services I can and will cheerfully refer you to competent teachers in this old book. M. B.

W. Harrison
Sep 5 1903
Vol. 25.

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, 1903.



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The Gospel Messenger.

JULY, 1903.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 25.

WILLIAMSTON, N. C., JULY, 1903.

No. 7.

THE LOVE THAT PASSETH KNOWLEDGE.

Not what I am, O Lord, but what Thou art!
That, that alone can be my soul's true rest;
Thy love, not mine, bids fear and doubt depart,
And stills the tempest of my tossing breast.

It is Thy perfect love that casts out fear;
I know the voice now saying, "It is I";
And in these well-known words of heavenly cheer
I hear the joy that bids each sorrow fly.

Thy name is Love! I hear it from yon Cross;
Thy name is Love! I read it in yon tomb;
All meaner love is perishable dross,
But this shall light me through my thickest gloom.

It blesses now, and shall forever bless;
It saves me now, and shall forever save;
It holds me up in days of helplessness,
And bears me safely o'er each swelling wave.

Girl with the love of God on every side,
Breathing that love as Heaven's own healing air,
I work or wait, still following my Guide,
Braving each foe, escaping every snare.

'Tis what I know of Thee, my Lord and God,
That fills my soul with peace, my lips with song;
Thou art my health, my joy, my staff and rod;
I lean on Thee in weakness, and am strong.

I am all want and hunger; this faint heart
 Pines for a fullness which it finds not here;
 Dear ones are leaving, and, as they depart,
 Make room within for something yet more dear.

More of Thyself, oh, show me, hour by hour,
 More of Thy glory, O my God and Lord!
 More of Thyself in all Thy grace and power,
 More of Thy love and truth, Incarnate Word!

FIVE POINTS, ALA., May 11, 1903.

DEAR BROTHER HASSELL:—While I sit down to write you to-night, my soul is much cast down and my spirit disquieted within me. I do beg you to pray the Lord to give me His grace, that I may be able to still believe in and trust the Lord until these dark clouds may pass over. I thought, yesterday, while preaching, that the dear good Lord was with me to enable me to speak to the comfort of His children, but this evening I feel the force of the expression of Paul: "Oh, wretched man that I am, who shall deliver me from the body of this death?" I remember now that he said to the church at Corinth: "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." "So then death works in us, but life in you."

If my feelings are brought about at present in the same way the Apostle's were, as expressed in fourth chapter of 2 Corinthians, I should rejoice rather than mourn. There is such a contrast in the treasure and the vessel which contains it; perhaps this is the reason I feel so vile. Maybe that yesterday I forgot the earthen vessel for a little time and rejoiced in the excellent power, and to-day I forget the excellent power and mourn over this polluted and earthen vessel. If this is it, oh, let me always bear about in the body the dying of the Lord Jesus, that the life of Jesus may be manifest in my body. These thoughts somewhat enable me to look up a little from my low estate; I am a man of a sorrowful spirit.

I hope you and yours are enjoying the blessings of God. Pray for us.

Yours to serve,

J. T. SATTERWHITE.

GRIFFIN, GA., April 2, 1903.

Eld. Sylvester Hassell—

MY DEAR BROTHER:—You will find enclosed a sweet letter that a precious sister gave me several years ago to be published, but I lost it, and only a few days ago it came to light.

It is addressed to her former pastor, who was a Missionary Baptist, and the church to which she alludes is one of his charge. You will notice how kindly and tenderly she writes to them after giving her reasons for a better hope than that upon which she was living while with them. I really don't see hardly how they could prefer a charge of any kind against her. The spirit of our devotions is what God considers, under the blessed gospel dispensation, even as Jesus told the Samaritan woman at Jacob's well. Paul emphasized the absolute necessity of having the spirit, and presence, and power of God to make our lives and devotions acceptable to Him, in his treatise on charity, in 1st Cor., 13th chapter. God is a Spirit, and He is love, and love and charity are essentially the same. This sacred principle of God in us adds sanctity to our devotions, and without it there is nothing that we could do that would be acceptable with Him. How strange that any of us should ever be willing to sacrifice such sacred and weighty requisites in the religion of our God, for such chaffy, "ten-cent" technicalities as some of our people are being divided over. If for any cause we get the love of God out of our devotions, with all its accompanying graces, all our literal orthodoxy amounts to little more than a "garnished sepulchre." With love and fellowship retained, whatever else may be lacking, there are hopes of life and salvation; but remove this and we are as undone indeed as ever poor mortals could be, regardless of whatever else we may have. I would not be understood as advo-

cating a union and fellowship with just anything, but I do believe I am an advocate of whatever results should grow out of a full and free exercise of the spirit of love, and truth, and tender forbearance. A disregard of the above virtues, for any cause, will most surely court the affections of those for whom we should have no fellowship. Hence we find an axiom: That which unites and binds the children of God together, separates them from the world; and whatever unites and binds them to the world, separates them from each other. Even as the beloved John said: "If any man love the world, the love of the Father is not in him." 1 Jno. ii. 15. May the dear Lord impress His children with this fact: that He will sanctify even as little as "two mites" worth of the devotions of love, and make it more than all that can possibly be cast in of the abundance of worldly wisdom and human traditions in locating church orthodoxy by "giving heed to fables and *endless* genealogies, which minister questions, rather than godly edifying which is in faith." Let us do all we can to encourage righteousness, and discourage unrighteousness.

Pray for me, a poor sinner, and may God bless you.

Yours in love,

MORGAN BROWN.

May 16, 1877.

Mr. Bledsoe—

Feeling it a duty that I can not avoid, I write you some of my thoughts concerning religion.

Some four or five years ago I became somewhat concerned about my future existence (having become tired of the uncertainty and imperfections of this life). I set out to get a promise of a better life. I had waited for the God of Samuel to call on me till I was weary of waiting, and concluded I would have to travel the rugged hill alone. I did not want any one to know my thoughts, oftentimes making false impressions to keep my thoughts concealed. Thinking it would take me a very long time to repent of my sins, which I knew were many, I resorted to prayers, tears, sighs, sorrows, etc., in my solitude. In this way I kept on for some time, repenting, and yet sin-

ning, which I could not help, till it seemed that all I had accomplished was to make vows to God, and no sooner made than broken. The way seemed indeed dark to me. I thought that I would gladly undergo any bodily suffering for that eternal hope—as I was convinced of the importance of the same. This was the chief of my thoughts, and, judging myself at times unfit for any other business, I really thought I would loose my mind.

I will try to be brief in this as possible. My ideas about the plan of salvation did not amount to anything—worse than nothing. I had called on the Lord for mercy, till it seemed that if He was a God of mercy He certainly would have heard my prayers and given me pardon. So I was persuaded in that way to give up the grosser part of my sins. I however, felt a calmness after I had made the resolve with prayers, and thought I had received pardon from God. But I was mistaken. I had experienced religion without reality. But I was ignorant of that; nor did I want to deceive any one. This happened some six or eight months before I joined the church, which I did, feeling it was my duty. I enjoyed the thought of being a Christian for a while after I joined the church, and I really tried to discharge my duty as such, but it was unfeelingly, for the more I tried the farther I seemed from it. I heard that all Christians had their doubts and fears, which gave me consolation. In this way I struggled on till I would think I had nothing but doubts and fears. I sometimes asked the Lord to show me the truth, if I was wrong. I did not know what to do. I felt that I had done all that was in my mortal power to do; yet it seemed that I possessed anything but peace. On Saturday in January or February after returning from church, I got the Bible to look for the text, for it was taken down for no other purpose. I had read and tried to understand God's Holy Word, till it seemed a sealed book to me, or a greater part of it at least. In turning over the leaves of the book, I chanced to read part of the book of Genesis, in the fourth chapter, concerning the offerings of Cain and Abel. After I had read that the Lord had respect to Abel and his offering,

and not to Cain's, I felt sorry for Cain. I felt a power, then, that seemed to strike my heart, which I had never felt so crushing before. Soon after my mother came in; I read the same about the two offerings of Cain and Abel, and I spoke of it, and she said that was the way all through the Bible, which seemed to deepen my convictions. I had read the beautiful history of Ruth, the Moabitess, gleaning in the field of Boaz, a short time before this, and spoke of it. I wondered why it was that she had entreated her mother-in-law to let her go with her; and I read that Ruth was the great-grandmother of David.

My mother soon left for home, and I was not sorry, for I wanted to be alone. Feeling such a sense of guilt, I thought I could not dare to ask the Lord again to have mercy, so I concluded to ask for the truth, if it was the Lord's will for me to know it. I had never felt a burden so grievous! It seemed that I was sinking down, and in a state of unconsciousness of everything—I have not language to describe this state, nor reason to know. I saw the Saviour as He hung upon the cross—the stripes of blood and His languid looks. I found myself praising the name of God! Shouting hallelujah to the Lamb that sitteth on the right hand of God! While I was yet praising the name of God—blessed state, at the foot of the cross—the thought occurred to me: Rejoice at a crucified Saviour whom I had so much feeling for? and was so sorry for? But I found that that was what had taken my sins away, when all other power had failed; and pardon, peace, love, and liberty had thereby been given me.

The next day I heard Mr. Henderson preach (Eld. J. E. W. Henderson), and the gospel had a new sound to me; one that I realized in my heart. Then began passages of Scripture to occur to me that I understood, and why it pleased the Father that in Him should all fullness dwell; and verses of beautiful hymns that I saw a new life and beauty in. I felt that the grace of God had placed me on the mount of His redeeming love—the way of salvation seemed plain to me. I began to read the Bible again, which confirmed my belief in my blessed

Master. I thought, surely, was there ever such a blessed state? I saw such a clearness that I could not see why any one could not embrace such feelings. I began to reason the whys and wherefores, so I could make it plain to my fellow creatures, about whom I had been greatly concerned; but I found such reason not with me, but governed by the Almighty. I feel that I can do nothing to advance the cause of the great Redeemer. But I am still a sinner. Yet I can never forget that great FRIEND who has made me love that friendship better than all that this world possesses.

In deceiving myself, I deceived the church; and I hope you all will forgive me. For truly I do repent of it, and by the grace of God I am made to acknowledge it. I suppose you will bring the matter before the church and have my name taken off the books on next conference. Please let me know if it will be necessary for me to go to conference; if so, I will try to go. Please excuse mistakes, as I have a sick baby to nurse, and can not write with that clearness that I would like to.

Yours respectfully,

MRS. C. R. HOLSTUN.

EXPERIENCE.

BREMEN, GA., April 2, 1903.

I was born in Ireland, March 4, 1846; landed in Savannah, Ga.; moved to Upson County; moved from there to Atlanta, Ga.; after the Confederate war, moved to Carroll County; married in 1867 to Miss Susan McMullen. We have had one heir, a girl, born unto us in 1871. About 1895 I first saw my awful condition. I had tried to pray, but the more I prayed the worse I got. I saw that I was sinking down into despair. The shock became so heavy till I could not work, nor stir about the work. I would go to bed at night, many times not thinking I would live till daylight. My great desire was to hide it from the people. It lasted me about six months. Sometimes my burden would be a little lighter. Then I fell in despair, and told a friend that I was going to

die, and that I would die a sinner; I wanted the world to know that I died a sinner. I told them to bury me face foremost. I was at home by myself; the rest had gone to meeting; I felt too bad to go to meeting, and stayed at home mourning over my lost condition. This Scripture came to me: "Unless you eat of My flesh and drink of My blood, you have no life in you." I was able to say, Lord, I can eat of Thy flesh and drink of Thy blood. I was able to cry, "Abba, Father."

I endorse the MESSENGER, and so I endorse J. N. Wallace's letter. I desire peace among the people of God. They should not dispute about words to no profit. I hope that every true brother that has the Spirit of Christ will visit these brethren and try to settle the difficulty. I knew old Bro. Spates to go one hundred and fifty miles to settle a difficulty, and he sacrificed in that loving spirit and had success. I know the brethren should sacrifice themselves. They should receive the bread that is from the Master. If they will take it, they will be able to settle all difficulties. Take that bread of God and work with a smooth stone, as David did. For we shall all stand before the judgment seat of Christ to give an account of the deeds done in the body. I'm afraid the Old Side Baptists are not living as near right as they did forty years ago. Like Israel of old, they have forgotten their heavenly calling. I'm nothing, but I desire to be remembered at the throne of grace.

Yours truly,

JAMES LYNCH.

PLUMERVILLE, ARK., May 4, 1903.

DEAR BROTHER HASSELL:—The May number of the MESSENGER came to hand a few days ago, but I haven't enjoyed reading it as well as I usually do, for I knew it was not paid for. But you will find enclosed a money order to the amount of one dollar to pay for it another year. My subscription expired with April number, and I always try to renew in time for each number to be paid for; but this time I just could not do so, and I beg you to pardon my delay. I do enjoy reading the MESSENGER

so much. Being deprived, as I am, of hearing, preaching or having intercourse with Old Baptist people, it is a great pleasure to hear from them in this way.

The "Peace Number" was especially good. I don't see how any child of God could read your editorials and the letters of Elders Hanks and Fisher, and not feel the necessity of pausing to ponder well these things. And, like Elder Henderson, I find myself expecting some action taken in this line. And somehow I feel that something will be done, and that peace will again reign in Zion. The Lord grant that it may be so.

May God bless and sustain you, Brother Hassell, together with all others that are so earnestly, meekly, and lovingly contending and striving for peace, is my humble prayer. I ask to be remembered by all who love our Lord Jesus Christ in sincerity.

Your sister in hope, MRS. MARY PATTON.

ROANOKE, ALA., April 18, 1903.

Elder Hassell—

DEAR BROTHER, I HOPE, IN THE LORD:—Having had an impression to write the MESSENGER for several years, I wish to pen a few thoughts, if the good Lord will give me light and liberty, in reference to the leper: "Go shew thyself unto the High Priest, and offer for thy cleansing what Moses commanded in the law for a testimony unto them." The question arises, Who was the testimony to? There is a class of people that look to the law, or rather to the deeds and requirements of the law, for salvation, deliverance, and justification; and there is a class who believe that "Christ is the end of the law for righteousness to every one that believeth"; and that "the law of life in Christ hath made me free from the law of sin and death"; and that "the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God"; and that "if there had been a law given that could have given life, verily righteousness should have been by the law"; and, as the Apostle Paul says, "I do not frustrate the grace of God, for

if righteousness came by the law, then Christ is dead in vain." Now, we do not believe that this testimony spoken of by our Saviour refers to this latter class, but to the former, as is said in the Scriptures: "Their eyes are darkened, their ears stopped, and they understand not with their heart, lest they should be converted and I should heal them." But the latter class does not only look to but through and beyond the law to Christ, our Saviour, who was delivered for our offenses and raised again for our justification. We believe that the child of God has the witness within, and does not look to nor trust in any man or set of men for salvation; for "Cursed is the man that trusteth in man." We do not believe that there was any healing virtue or efficacy in this man's obedience. The injunction of Christ to him just simply teaches the lesson of obedience, but the healing power and efficacy were in the One who spoke or commanded. We will call your attention to another instance: the man that was commanded to go to the pool of Siloam and wash. The cleansing was not in the going or the washing, but in the One that sent him. But legalists can not receive this great and vital truth.

As ever, your brother, I hope,

A. T. STILL.

ADOPTION OF ELDER LEE HANK'S PROPOSITION FOR PEACE.

BROWNWOOD, BROWN COUNTY, TEX., May 16, 1903.

To the Gospel Messenger, Williamston, N. C.:

Smyrna Church, Brown County, Texas, met in conference. After the regular order of business on the above date, the church unanimously adopted the Lee Hanks proposition for peace as published in the MESSENGER of March, 1903, and do ask our sister churches to co-operate with us in this matter.

Done by order of the church while in conference.

The church requests the MESSENGER to publish the same.

J. J. EDWARDS, *Moderator.*

G. W. EATON, *Church Clerk.*

GRIFFIN, GA., April 29, 1903.

Elder Sylvester Hassell—

MY DEAR BROTHER:—Will you please request the readers of your good paper, or state rather my request, that I would like to get copies of the GOSPEL MESSENGER that have the best and most representative articles of Elds. J. R. Respass, W. M. Mitchell, and John Rowe? I feel that their writings are too good to be allowed to die, and I have therefore been thinking of compiling their writings, or such as would be suitable, and having them published in a convenient book form, and will appreciate the co-operation of all the dear brethren who love the good writings of these able men of God.

Yours in gospel bonds, MORGAN BROWN.

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. Those who prefer to do so, can hand or send remittances to Elder Henderson.

"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.

CEASE YE FROM MAN, WHOSE BREATH IS IN HIS NOSTRILS.

Isa. ii. 22.

All men are by nature disposed to trust in themselves, or in other men—in their knowledge, power, favor, wealth, and righteousness. They are inclined to this trust in man not only for natural and temporal, but also for spiritual and eternal blessings. All heathen religions teach this fundamental delusion; and so do all the false systems of Christianity. In order to eternal

salvation they point to something that man has done or can do; and they carefully ignore the one thing needful—that is, what God has done and can do for man. They really make man his own saviour; and represent that all that God has ever done or can do will avail nothing for man's salvation unless man himself co-operates with God and thus helps and enables God to save him. The eternal love and purpose of God are nothing; the death and resurrection of Christ are nothing; and the regeneration and sanctification of the Holy Spirit are nothing—unless man bends his will to the divine will, responds to the overtures of mercy, complies with the terms of the gospel, and obeys the commandments of God. The popular religionists of the world thus studiously suppress the great basal teaching of the Scriptures, that all men by nature are in a state of spiritual death and condemnation; that they must be almightily raised from that state by the Son of God; that they must be enlightened by His Spirit to see their own utter sinfulness and ruin and the perfect and unchangeable holiness of God; that they must be led of that Spirit to cry out, from the depths of their souls, "God, be merciful to me a sinner! Lord, save, I perish!" that, when thus dead to all hope of salvation in themselves, they must be guided by the same Divine Spirit to behold, by an eye of faith, Christ as the Lamb of God that taketh away the sin of the world, to repent of their sins that slew Him, to believe in Him as their Saviour, and to love Him and desire to follow Him and be like Him and to glorify Him, their Divine, suffering, dying, risen, and ascended Saviour in both their bodies and their spirits which are His by creation, preservation, and redemption—His entirely and His forever. The Spirit of God teaches those who are thus born and led of Him to "cease from man, whose breath is in his nostrils"—from weak, frail, dying man, whose breath of life may be gone in a moment, who can not save himself or any other man from temporal, much less from eternal death, who, "at his best estate is nothing and less than nothing and vanity," who is of no account in the great matter of salvation from sin and hell. "Thus saith the Lord, cursed be the man that trusteth in man, and mak-

eth flesh his arm, and whose heart departeth from the Lord; while blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. xvii. 5-8). Trust not in your own or in any man's wisdom, power, or righteousness, but "trust alone in the Lord forever, for in the Lord Jehovah is everlasting strength" (Isa. xxvi. 4); "none of them that trust in Him shall be desolate" (Psalm xxxiv. 22). When we most need help, men will forsake us; but God will never leave or forsake His afflicted, poor, and trusting people—in the deep waters, in the fiery furnace, He will be with them (Isa. xlii. 16; xliii. 2); in the valley of the shadow of death His protecting rod and supporting staff will comfort them (Psalm xxiii. 4); and He will be their strength and portion forever (Psalm lxxiii. 26). S. H.

MEN-MADE GODS.

It has been said that man is a religious animal—it seems perfectly natural for him to worship some object. Before the fall of man, he had peaceful communion with God, and may have been a natural worshipper of God; but since the fall natural man has always preferred to worship the creature instead of the Creator. Eve, left to herself, was deceived by Satan in the serpent, heard, believed and obeyed him rather than God, and, under the influence of Satan, successfully tempted Adam, her husband, who was not deceived, but deliberately preferred the favor of his wife to that of God, to follow her in the transgression of the Divine commandment not to eat of the forbidden fruit of the tree of the knowledge of good and evil. The Devil has been the god of this world—of the unregenerate portion of mankind—ever since. There are to-day hundreds of thousands of avowed Devil-Worshippers in Asia and Europe; and there are to-day hundreds of millions of human beings, all over the world, who, while professing to worship different objects, are real worshippers of the Devil—that is, they imitate and serve and obey him in the gratification of their selfish, carnal, and sinful appetites, and they prefer anything

and everything in the universe or in their imaginations to God.

In the early ages of the world men made gods of the sun and moon and stars; then of imaginary persons, gods and goddesses, who they supposed inhabited the heavenly bodies, and resembled but surpassed man in knowledge and power, and who never died, and many of whom were monsters of wickedness; then they made gods of the spirits of their dead ancestors, and of images of those ancestors, and of their other pretended gods in human form; then of animals and their images, and plants, and even stocks and stones. Isaiah, in the second chapter of his prophecy which closes with the exhortation to "cease from man, whose breath is in his nostrils, for wherein is he to be accounted of? or of what account is he?" says that even the land of Judah is "full of idols; they worship the work of their own hands, that which their own fingers have made, and both the mean man and the great man bow down" to these idols. The chief idol of the Roman Catholic mythology is Mary, the mother of Jesus, whose picture appears *above* that of the Father, Son, and Spirit in the Vatican palace at Rome, and who is blasphemously called "the Mother of God," and to whom the Catholics make supplication to influence her Son to have mercy upon them; and in the same palace there is an appropriate conglomeration of the images of their saint-gods with the gods and goddesses of the old Greek and Roman mythology. One of these classes can do just as much good as the other to a poor sinner who is in need of light and comfort, strength and salvation—neither of them can do any good at all.

In the same second chapter of his prophecy, Isaiah says that the land of Judah is "full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is their any end of their chariots." This multiplication of silver and gold, and horses and chariots, the sources and means of pride and corruption, oppression and war, had been forbidden by God to His people (Deut. xvii. 16, 17; Prov. xxiii. 4). Christ says, "Ye can not serve God and Mammon (wealth)," and He commands us to lay up for ourselves

treasures, not upon earth, but in heaven, for where our treasure is, there will our heart be also (Matt. vi.). And Paul says that "covetousness is idolatry" (Col. iii. 5); and that, as we brought nothing into this world, we certainly can carry nothing out, and having food and raiment we should therewith be content; and that they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil (a cause of all kinds of evil), which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows; but thou, O man of God, he says to Timothy, flee these things, and follow after righteousness, godliness, faith, love, patience, and meekness (1 Tim. vi.). Money, or something of a money value, is one of the chief gods of the human race, and for its possession the great majority of mankind seem to be willing to sacrifice everything else, temporal and eternal. The insatiate greed of gold is one of the most hardening, narrowing, and degrading forms of idolatry. The Lord Jesus Christ, the Judge of quick and dead, says, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" (Matt. xix. 24). And yet when men get hundreds of dollars, they want thousands; and when they get thousands, they want millions; and when they get millions, they want billions; and if they could get billions, they would want trillions; and, in this mad service of self and Satan, they work themselves almost or quite to temporal death, only to leave every cent behind them at last and to be plunged into the horrors of eternal death. Such is the wisdom of a world dead in sin!

But, besides making gods of the Devil, and the heavenly bodies and their imaginary inhabitants, and dead ancestors and saints, and animals and plants, and images, and money and property, men make gods of the honors of the world, and of all sorts of sinful and suicidal indulgences; and many make gods of human institutions, worldly or religious, secret or open; of outward rites and ceremonies, forms and ordinances, the most of

them invented by men, but some of them enjoined by God only upon certain people. The brazen serpent was an ordinance of God; but, when the Israelites idolized it, the godly King Hezekiah broke it to pieces (2 Kings xviii. 4). We are to receive the Scriptures as the written Word of God; but we are not to idolize any truth or commandment contained in them; we are to worship no being and no object but the living and true God. We are not to idolize a parent or child or relative or friend; nor baptism, nor the church, nor our denominational name, nor any deceased or living minister of Christ, nor any periodical, or editor, or writer, or any form of words or form of worship. We are to worship absolutely no one and nothing but God; for, as the prophet Isaiah declares in his second chapter, with an awful sublimity infinitely above everything in uninspired literature, the day of God's righteous visitation and fiery judgment upon our proud and idolatrous race is coming, when men shall contemptuously cast their once valued but then worthless and ruinous idols to the moles and to the bats, into dark holes and ruins, and shall seek in vain to flee themselves into clefts and caves away from the terrible glory of the majesty of God, when the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted, and when He will utterly and eternally abolish all the idols of men, and cast their worshippers, as John tells, into the lake of fire and brimstone, which is the second death (Rev. xxi. 8).

S. H.

“THE GENESIS OF AMERICAN ANTI-MISSIONISM.”

The above is the title of a book of 229 pages written by “B. H. Carroll, Jr., B.A., LL.B., Th.D.”, of Texas, and published by The Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky., and sent by mail, postpaid, for one dollar.

A more correct title of the book would be “The Real Genesis of American Modern Missions, and the Imagi-

nary Genesis of American Anti-Modern-Missionism." More than one-third of the book (84 pages) is devoted to the history and glorification of American Modern-Missionism among the Baptists. Mr. Carroll truthfully says that William Carey, of England, was the father of American as well as English missions; and that Luther Rice and Adoniran Judson, Jr., were the real or direct awakeners of the American Baptists to missionary activity. He might also have said, with truth, as the Circular Letter of 1806 of the Philadelphia Association said—"In modern missions papal Rome led the way." He does indeed intimate this important fact on the 94th page of his book, when he says: "Reformers have never been missionaries, nor the reforming ages periods of missionary activity in the church. This was true of the Roman church. For three hundred years, while the reformers were trying by means of councils to cleanse the church in head and members, there was no missionary activity. Not until after the Reformation, when the Council of Trent had finally put a quietus on the reform movements, did Roman missionary activity begin. The same was true of the Protestant churches. As long as Europe was filled with the jangling of their warring creeds, missionary effort, though feebly attempted a few times, miserably failed. But in the fulness of time when religious opinions had all clarified and crystalized into settled creeds, Carey arose to set the Christian world on fire with missionary enthusiasm." *Of course if, as admitted by their most zealous and best informed advocates, Modern Money-Based Missions originated with the Roman Catholics in the 17th century (Pope Gregory XV. in 1622) and with William Carey of England in the 18th century (1792), they did not originate with the prophets or Christ or His apostles in the ages of perfect and infallible Divine inspiration, and they were even unknown in the church for more than fifteen hundred years after the last apostle died. But there is nothing new in all this—these facts have been well known to informed men for more than a hundred years. If the Scriptures do not authorize Modern Money-Based Mis-*

sions, to a reverent believer in the Scriptures who regards them as the only infallible standard of faith and practice there would seem to be no use or very little use for the remainder of Mr. Carroll's book.

In the last or most (but not) original part of his book, he labors to trace the origin of what he kindly calls "Hardshellism" or "American Anti-Missionism," to two extreme Antinomians—John Taylor, a native of Virginia, but a resident of Kentucky, and Daniel Parker, a native of Tennessee, but a resident afterwards of Illinois and Texas, the introducer of the Two-Seed Heresy among the Baptists; and to one extreme Arminian, Alexander Campbell, a native of Ireland but a resident of Pennsylvania and West Virginia, and the founder of the denomination called the "Disciples of Christ." He says that Taylor published his objections to Modern Missions in 1819 in a pamphlet called "Thoughts, etc."; and Parker published his in 1820 in an "Address"; and Campbell published his in 1823 in a paper called "The Christian Baptist." Mr. Carroll says that Taylor was the only real Baptist of the three, and that he was an earnest, consecrated, self-sacrificing, conscientious, and successful minister of the gospel, but ignorant and prejudiced, and more favorable to missions in the latter part of his life, although when sixty-seven years old he had denounced them as a New England and Roman Catholic invention; that Parker is said in his earlier career to have applied for appointment as missionary, and, when refused, turned against mission societies, and that he was the reviver of the ancient and disgusting philosophy of Manichaeus, and maintained that God would certainly save all His children, and that the Devil's children would certainly be lost, and therefore there was no use for missions; that Campbell maintained that the Roman Catholic missionaries left the heathen no better or worse than they found them, and that the Protestants themselves needed reformation before they could preach the true gospel to the heathen, but his rank Arminianism in the form of baptismal regeneration, soon separated him from the Baptists; and his own denomination, to retain and increase their popularity and numbers, aban-

done his anti-mission sentiments. In what he calls "The Genesis of American Antimissionism" or the opposition among the Predestinarian Baptists of the United States to the Roman Catholic methods of evangelizing or proselyting the Word, Mr. Carroll utterly ignores the teachings of the Scriptures and of the Spirit of God, and the methods of preaching the gospel used by the church for sixteen hundred years, and the labors and writings of genuine Baptists all over this country. The poor, ignorant, prejudiced, bitter "Hardshells," he says, have dwindled down to 126,000; while the rich, learned, unprejudiced, gentle Missionaries have increased to more than four millions of communicants; but that, while the Missionaries have routed the "Hardshells," the former have a legion of "Omissionaries" among them, and they must be vitalized, and then, inside of five years, the Missionary Baptists could send a *whole* gospel (not the mutilated message sent by other Missionary denominations) to all the world and have it preached to every creature. "The missionary movement," he tells us in his last chapter, "has become to us a tree of life, and we have plucked from it its twelve manner of fruits—Foreign Missions, Home Missions, Christian Education, Ministerial Education, Tract Societies, Bible Societies, Publication Societies, State Conventions, Temperance Societies, District Missions, Sunday Schools, and the Southern Baptist Convention. Truly its fruit has been sweet and its leaves potent for the healing of the nations." Thus the Mission Idol seems, in the heart of Mr. Carroll, to have taken the place of the Lord Jesus Christ and the graces of His Spirit.

"All that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out, but will raise him up at the last day" (Jno. vi. 37-40). These infallible words of God manifest in the flesh demonstrate the falsehood of the idea at the root of Modern Missionism that millions of human beings are perishing everlastingly for the lack of human efforts for their salvation. Whom shall we believe—God or man? Primitive Baptists say, with the Apostle Paul, "Let God be true, and every man a liar" (Rom. iii. 4). A perverted

gospel, a gospel of salvation by grace and works combined, but really a gospel of salvation by works, is not the gospel of Christ, but heathenism, and the heathens are already full of that false philosophy, so that there is no need of sending any more of it to them. But, as in apostolic times, so now among Primitive Baptists, whenever and wherever a true minister of Christ is impressed of the Lord to go to preach the pure gospel of the Son of God, the gospel of salvation by grace, the Lord will open the hearts and purses of His people to help him on his way, and the hearts and homes of the people to whom he is sent to receive him and his message, and the good seed sown on good ground will take root downward and spring up and bear fruit, some thirty, some sixty, and some a hundred fold, to the honor and glory of God alone. Our ministers travel almost all over the United States and in Canada, a region twice as large as the Roman Empire, over which the apostles travelled, and, like the apostles, they go depending upon the Lord, and not sent out by human boards or supported by human societies. There are tens of millions of heathens in this country, which has become, with all its wonderful religious societies, one of the corruptest in the world; and, if the Lord should send any of His ministers to foreign heathens, His people would gladly help them and they would go, and the Lord would go before and with them and would bless and prosper their labors in His holy cause. Upon the great systems of heathen religion Modern Money-Based Missions have made scarcely the slightest impression; but when God wills, these hoary bodies of error will fall instantly, struck by the lightning of Omnipotence, and will fall to rise no more.

The ingathering of large numbers of unregenerate persons into a religious denomination is a curse instead of a blessing, and is one of the strongest Bible proofs that such denomination is not the church of God. Only eight persons were saved in the ark (Gen. viii. 13). Ancient Israel were the fewest of all people (Deut. vii. 7). Christ said, in His Sermon on the Mount, that many go the way of destruction, and few find the way of life

(Matt. vii. 13, 14); and He called His flock a little one (Luke xii. 32); and asked, "When the Son of man cometh, shall He find faith on the earth?" Luke xviii. 8. And Paul declares that "evil men and seducers will wax worse and worse, deceiving and being deceived"; and that "in the last days perilous times will come, during which men will be lovers of their own selves and of pleasures more than lovers of God, having a form of godliness, but denying the power thereof" (2 Tim. iii). If great numbers are the proper test of the correctness of a religious profession, the Missionary Baptists stand but little showing. The most correct religionists would be the Chinese Buddhists; then the Roman Catholics; then the Mohammedans; then the Brahminists; then the Greek Catholics; then the Confucianists; then the Taoists; then the Lutherans; then the Episcopalians; then the Presbyterians; then the Methodists; then the Shintoists; then the Jews; then the Missionary Baptists, etc.—the latter occupying the 14th place in the scale. The United States census shows that Primitive Baptists are not dying out, but increasing about as fast as the population, while the Missionary Baptists are increasing faster than the population. Not numbers, but the Scriptures furnish the true test of a religious denomination's being the church of Christ. S. H.

AT HOME.

DEAR BRETHREN AND READERS OF THE GOSPEL MESSENGER, AND ALL WHO LOVE OUR BLESSED LORD AND SAVIOUR, JESUS CHRIST:—After absence of fifty-five days, my dear wife and I returned home on the first day of June. Our tour was a long one for persons of our age and infirmities, yet the Lord blessed us with strength to meet all the appointments that had been arranged for us except the last two, to-wit, Bethlehem and Ebenezer, which leaving off on account of distance and physical debility, we ended our active preaching tour at Flat Shoals, Troup County, Ga., on the fifth Sunday in May, and came home via Chipley and Columbus.

Having appointments to preach nearly every day, and often at night, and much fatiguing travel, it now seems almost a miracle that we held out so well; many times we felt that we should be compelled to succumb to physical exhaustion, and return home; but from time to time, in speaking, our strength seemed renewed, and we kept on in this way from day to day, and night after night. But withal we felt solemnly impressed that we were, under the blessing of God, making our last visit among the dear brethren and sisters so far from home; and that our next meeting with them will be beyond the river of death and in the world to come. We feel to have been greatly benefited by the pleasant association with the people of God at Jennings, Florida, at Valdosta, Ga., and at the many places of worship in Southwest and East Middle Georgia. We met with a host of kind, loving, generous-hearted brethren and friends of the Christian cause, who manifested great sympathy and care for us, and fervent charity among themselves.

The Lord is blessing His dear people in the State of Georgia with an able and faithful ministry, men called and qualified to teach, to preach the gospel, and to practice what they preach; and the good effect of their labors is apparent in their respective fields of labor. They love the Lord and His people, and are much beloved by the flocks of their respective charges, and so a feeling of peace and contentment prevails throughout. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

We can not command language to express our feelings of gratitude to Elders A. V. Simms, W. C. Cleveland, and Rees Prather, who so kindly invited us to visit their churches, and arranged the appointments for us. The meetings at Jennings, Fla., and Valdosta, Ga., were among the most pleasant and profitable that we have ever enjoyed, and we predict for those churches a long season of prosperity; and, in fact, nearly all the churches we visited exhibited signs of life and zeal for the cause of Christ; these favorable indications were visible among the few who attended the week-day meetings as well as among the many who attended the regular Sunday services; and the sweetest liberty we enjoyed in preaching

was at the little country churches, where but few could spare the time from their farms to attend.

We did not preach every time we tried, no; but had some bitter herbs to take on several occasions; and our failures occurred at times and places when and where they were least desired, and the most humiliating. The Lord knows how to crush our pride and vanity. Thanks be to God for His merciful chastisements.

We can never forget the time spent at and near the town of Culløden, Ga. The home of Elder W. C. Cleveland is in this beautiful town; and it is the home of many good people, and a number of Primitive Baptists reside there. We had no appointment to preach in the town, but, making almost a complete circuit of it, we visited the churches of Elder Cleveland's charge and several other churches in the country, at Roberta and at Forsyth. The labors of this gifted veteran of the cross of Christ have been greatly blessed, and still are being blessed; he is full of holy zeal for the Saviour's cause, and blessed with a holy boldness to speak the sentiments of his heart on any question when duty demands it. He is highly esteemed by the people among whom he has lived so long, and who know him so well, and is much beloved by the brotherhood.

I will now speak of a certain peril through which the good Lord brought me as safely as He did Daniel through the den of lions, which was as follows: On the line of my appointments, I arrived at Hartsfield on Saturday, April 18, and preached there that night, after which I went home with brother J. C. Killebrew to spend the remainder of the night. I had been suffering during the day with headache, and before going to bed asked Brother Killebrew if he had any medicine in the house that would serve as a laxative, or remedy for constipation. He said he had a preparation of rhubarb, which he thought might do some good. This was about the hour of ten o'clock, and as he arose to get the medicine, I said to him, "Be careful that you do not give me the wrong medicine." (Sister Killebrew was then sick and under treatment, and the children had just recovered from measles, and quite a number of different medicines had accumulated, and portions not used were left in the bot-

tles on the stand.) So after he had found what he thought to be the right medicine, the bottle being unlabelled, he carried it to his wife, and she said it was the right thing; and as there appeared to be little, if any, more than a teaspoonful in the bottle, the dear brother said, "Just drink it all out of the bottle, as it is harmless." I did so, and swallowed at least a teaspoonful of Tincture of Aconite, about three doses for a horse, as I have since been told. It is one of the most potent poisons in use. The effect in my throat was instant, producing a tingling sensation, and obstructing my respiration. But by taking a swallow of water every few minutes for the space of ten or fifteen minutes, I felt some relief from the suffocation, and retired in a room to the side of the front colonnade. The family retired also, and soon all was still and quiet—all asleep except myself. The strange, tingling sensation first felt in my throat gradually extended all over me, even to the ends of my fingers; and respiration was difficult. I became chilly, then felt very cold; circulation became weak and irregular. I was dying, slowly sinking, and the cold chills coursing over my body. I then decided to call Brother Killebrew. It was two o'clock—four hours had passed since I took the poison. My voice was so weak I could not awake any of the inmates of the house by calling. I decided to open the door of my room, and turning toward the door, I fell on the floor; then pulling up by the door knob, I opened it, and by leaning against the wall on the outside, I reached the front door of the main building, and succeeded in wakening the family.

About 2:30 a. m., two physicians had arrived, but too late to get the poison out of my system. They succeeded in raising my circulation by hypodermic treatment, and the crisis was past. I was prostrated until afternoon Sunday, then rode on buggy nine miles, and preached at Doerun that night and the next day, and on to the other appointments. I thought of the Saviour's words: "If they drink any deadly thing, it shall not hurt them." Mark xvi. 18.

Now I would like to mention other incidents of the long trip, but my article is already too lengthy. Let me thank the blessed Lord for His merciful kindness to my

wife and myself, manifested through the kind and loving attentions of the Baptists and their numerous friends all along the line of our lengthy trip. We are now at our humble, quiet place of abode, and realize the effect of the continuous drain upon our little store of mental and physical vitality; yet we feel that our hope has been greatly revived and our faith strengthened by the sweet associations we had among the faithful children of our Heavenly Father. "God be with them till we meet again."

J. E. W. H. AND WIFE.

QUESTIONS AND ANSWERS.

1. Q.—Did Paul begin his apostolic labors before or after he went into Arabia? A. A comparison of Acts ix. 19-25 and Gal. i. 15-17 shows that he began to preach Christ at Damascus as soon as he was converted and baptized, before he went into Arabia, and that, after three years' stay in Arabia, he returned to Damascus and preached the gospel there again, before he went up to Jerusalem to see the other Apostles.

2. Q.—Did Judas Iscariot have any of the miraculous powers which Christ gave to the other Apostles? A. The Scriptures do not say explicitly that Christ gave Judas Iscariot miraculous powers, but they do say that He gave the twelve Apostles (of whom Judas Iscariot was one) a commission to preach the gospel and power to work miracles (Matt. x. 1-8; Mark iii. 13-19; vi. 7-13; Luke ix. 1-6); just as Balaam, who loved gold more than he loved God, preached and prophesied the truth about Israel, and blessed the people of God when he wished to earn Balak's money by cursing them. It would seem, from the Scriptures, that a person may preach the truth and even have power from God to work miracles, and yet have no grace in his heart, and be lost at last (Num. xxii.; xxiii.; xxxi. 8; Josh. xiii. 22; 2 Pet. ii. 15, 16; Jude 11; Matt. vii. 22-27; 1 Cor. xiii. 1, 2; Heb. vi. 4-10).

3. Q.—What is the meaning of John xii. 32—"And I, if I be lifted up from the earth, will draw all *men* unto Me"? A. The word "*men*" is in italics and was there-

fore supplied by the translators; it is not in the original. And so the word "*man*" in ii. 9—that He by the grace of God should taste death for every man"—should be in italics, for it is not in the original; and those for whom Christ tasted death were, as the Apostles says in the next verse the "many sons whom Christ, as the Captain of their salvation, made perfect through sufferings, brings unto glory" (Heb. ii. 10). The "all" whom Christ draws unto Himself are His own loved and chosen people, who were given unto Him by His Father in eternal covenant relationship, and whose sins He bore in His own body on the cross, for whom He died and rose from the dead, and ascended to His mediatorial throne and evermore intercedes—whom He has redeemed to God by His blood out of every nation and kindred and people and tongue, and whom He will raise in His own image at the last day, and take home with Him to be forever with the Lord (John vi. ; x. ; xvii. ; Eph. i. ; ii. ; Heb. i. ; ii. ; vi. ; x. ; xvii. · 1 Pet. i. ; ii. ; Rev. v. ; vii. ; xxi.).

4. Q.—What is the meaning of Rom. ix. 25—"As He saith also in Osee [Hosea], I will call them My people, which were not My people; and her beloved, which was not beloved"? A. The prophet Hosea (i. 10), from whom the Apostle Paul here quotes, says, in this passage, that God graciously promises to make a great many carnal Israelites His true children; and Paul explains the language also to mean the gracious regeneration and salvation of many carnal Gentiles. Great numbers, both Jews and Gentiles, who had not before been manifested as the people and children of God, have been, are being, and will continue to be called by His unmerited grace into that blessed relationship to Him (1 Pet. i. 9, 10).

5. Q.—Do Isa. liv. 1 and Gal. iv. 27 prove that more will be saved than lost? A. No; but that more Gentiles will be saved than Jews; there are more than a hundred times more Gentiles than Jews. While there are ten million Jews, there are fifteen hundred million Gentiles in the world. We learn, from Rev. vii. 9, that an innumerable multitude of Gentiles will be finally saved. While during the present dispensation the number of the

saved is small in comparison with the number of the lost (Matt. vii. 13, 14; Luke xii. 32), if, as I believe the Scriptures teach, all who die in infancy and early childhood among all nations are saved, and if in Christ's spiritual (if not personal) reign of a thousand years, truth and righteousness and peace and happiness will almost universally prevail, as the Scriptures seem to teach, it may be that the number of human beings finally saved will be far greater than the number finally lost. The Scriptures call the number of those finally saved "innumerable"; but they nowhere call the number of those finally lost innumerable. Still the matter is not plainly revealed in the Scriptures; and, no matter how many are saved, if we are lost, we will be utterly and everlastingly miserable. The vital question with each one of us is whether we ourselves find evidence in the Scriptures and the testimony of the Holy Spirit in our own hearts to believe that we are the subjects of God's salvation.

6. Q.—Do cyclones come from Satan or from God? A. Satan is called "the prince of the power of the air" (Eph. ii. 2), and it is implied, in the first chapter of the book of Job, that Satan caused a great wind from the wilderness to blow down the house in which Job's children were feasting, and to kill his seven sons; but it was only by God's express permission, and we know that God is above Satan, and, from numerous Scriptures, that God created the wind and controls it, causing it to blow and to cease as He pleases, and that He works all things after the counsel of His own will, and reigns a perfect, almighty, and eternal Sovereign over every creature, and every event. While oftentimes His judgments are unsearchable and His ways are past finding out, though clouds and darkness are round about Him, righteousness and justice are the habitation of His throne (Rom. xi. 33-36; Psalm xcvii. 2).

7. Q. What do you think of Sunday schools? Can you suggest and recommend any plan for gathering our children together on Sunday and teaching them God's word and Zion's songs? A. God requires parents, not to send their children to some disinterested and unquali-

fied person a few minutes every Sunday, but to bring them up themselves every day at their own homes, both by example and by precept, in the nurture and admonition of the Lord (Eph. vi. 4). This parents can and should do by their own lives and by their instruction and advice to their children, and by daily family worship, reading a portion of the Scriptures, explaining it if necessary, singing a hymn and bowing together in prayer with their families, and by encouraging their children to read the Scriptures every day, and by taking them with them to their religious meetings on Sunday, to engage with the congregation in singing spiritual songs, and in the attempt to approach the Divine Father of all our mercies in thanksgiving and supplication, and to hear a called and qualified servant of God expound His Word and preach His pure and everlasting gospel. And, as Sunday is a leisure day, it is desirable for our children to be gathered together on that day in some school or meeting house, so that they may be taught the rudiments of vocal music and be trained in applying these principles to the singing of the songs of Zion—a commendable practice which is observed by some of our members. If on any Sunday it is not convenient for the children to go to meeting or to a singing-school, one of the parents might read with them one or more chapters of the Bible, and make such comments as may seem proper, and have their children also read other chapters and instruct the children, so far as they may be able, upon matters that may be obscure; or they might question and converse with their children in regard to incidents of Scripture history and the facts of the plan of salvation. Baptist parents have reared their children in this way for hundreds of years, and they should continue thus to “Bring them up in the nurture and admonition of the Lord.” This is the way in which my father raised his children, and the way in which I have tried to raise mine.

S. H.

In the States of New York and South Carolina divorce is allowed only for the one cause mentioned by Christ (Matt. v. 32); all other States and countries should imitate their scriptural example.

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.

TOPLADY'S DYING TESTIMONY.

Augustus M. Toplady, of England (born Nov. 4, 1770, and died Aug. 11, 1778), was an Episcopalian minister and hymn-writer, and one of the strongest predestinarians that ever lived. He was editor of *The Gospel Magazine*, and the author of many hymns, of which the chief was "Rock of Ages," which I have given, as expressive of the truest and deepest religious feeling, on page 660 of my Church History, at the close of my general history of the church, and which was the favorite of Mr. W. E. Gladstone, the greatest English statesman of the 19th century, and which was translated by Mr. Gladstone into Latin and was sung at his burial in Westminster Abbey.

Mr. Toplady "had everything before him to make life desirable, yet when death drew near, his soul exulted in gladness. He said:—'It is my dying avowal that these great and glorious truths which the Lord in rich mercy has given me to believe and enabled me to preach are now brought into practical and heartfelt experience. They are the very joy and support of my soul. The consolations flowing from them carry me far above the things of time and sense. So far as I know my own heart, I have no desire but to be entirely passive.' Frequently he called himself a dying man, and yet the happiest man in the world, adding, 'Sickness is no affliction, pain no curse, death itself no dissolution; and yet how this soul of mine longs to be gone; like a bird imprisoned in its cage, it longs to take its flight. Had I wings like a dove, then would I fly away to the bosom of God, and be at rest forever.' Within an hour before he expired he seemed to awake from a gentle slumber, and he exclaimed, 'O, what delights! Who can fathom the joys of the third heaven? What a bright sunshine has been spread around me! I have not words to express it. I know it can not be long now till my Saviour will come

for me, for surely no mortal can live (bursting, as he said it, into a flood of tears) after glories that God has manifested to my soul. All is light, light, light—the brightness of His own glory. O, come, Lord Jesus, come; come quickly.’ Then he closed his eyes and fell asleep, to be awakened with others of like precious faith on that great day ‘when the Lord Jesus shall be revealed from heaven with His mighty angels, to be glorified with His saints and admired in all them that believe.’” (2 Thess. i 7-10).

S. H.

EXTRACTS.

Five Points, Ala., April 16, 1903.

DEAR BROTHER HASSELL:—I send you one dollar to renew THE MESSENGER to Sister F. J. Abernathey, Chappell Hill, Ala. It has been due about three months, and she wants me to apologize to you for the delay. She has been taking THE GOSPEL MESSENGER from its beginning, and this is the first time she has read it on a credit. It grieves her very much to learn that some subscribers are behind with their dues for the paper, as it is so contrary to her feelings to use such matter without paying for it. I know you will excuse her this time, for she has been confined to her bed two months.

J. T. SATTERWHITE.

Pierce, Ala., May 5, 1903.

Elder Sylvester Hassell—

MY DEAR BROTHER:—Having to write you on business, I thought I would write a few lines and let you know how much I enjoy the dear GOSPEL MESSENGER, which is indeed a *Messenger of Peace*, for its every page is filled up with matter that seems to breathe the spirit of peace. And how much I enjoy your able editorials and those of Brother Henderson, and, in fact, the communications of all its correspondents. All seem desirous of “seeking for those things that make for peace.” Oh, that all our people everywhere would imitate the lovely example. I seldom get to hear preaching here, so I enjoy our papers that at all times seem to be striving for peace. May God bless you.

Your brother in hope.

JOHN M. CHRISTIAN.

Hatchechubbee, Ala., May 4, 1903.

Elder Hassell—

DEAR FRIEND:—My time expires with the March number of THE MESSENGER. Enclosed find post office order for \$1.00 to pay for it another year. I have been a subscriber of THE GOSPEL MESSENGER since it was first published, and I have enjoyed reading it so much. Hoping you may succeed in future as you have in the past in its publication,

I remain your true friend,

MRS. H. J. RUTHERFORD.

Childersburg, Ala., May 25, 1903.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD:—Please say in THE GOSPEL MESSENGER that there were three of my dear children married, nearly at once. I will give the names and time and place, one son and two daughters, to-wit: Melvin B. Spradley to Miss Jessie Coleman; and Jas. W. H. Tate to Miss Louisa Josephine Spradley, both couples at about 11 o'clock Sunday night in the town of Talladega, Ala., May 24, 1903. Then John C. Riley to Miss Nannie L. Spradley at 8:30 a. m., Monday, May 25, 1903, in Talledega, Ala.—all of Childersburg. It is a trying time with me, dear brother, to give up so many at one time. Pray for me, dear brother, when it goes well with you.

Yours in tribulation,

J. B. SPRADLEY.

Bailey, Fla., March 16, 1903.

Elder Sylvester Hassell—

BELoved BROTHER:—Please find enclosed one dollar for the renewal of my subscription to THE GOSPEL MESSENGER. Your dear paper has been a great comfort to me in many trials. May God's choicest blessings be bestowed upon you, is the prayer of your devoted sister in the church.

MISS M. A. PIPPIN.

Meldrim, Ga., March 17, 1903.

Elder S. Hassell—

DEAR SIR:—Enclosed you will find postal money order for five dollars. Kindly extend my subscription to April, 1904, with one dollar of it for THE GOSPEL MESSENGER. Please accept the other four dollars for your own use. I am sorry that it is not as embarrassing to your delinquent subscribers, who are unnecessarily behind in the payment of their subscriptions, as it is to you to repeatedly remind them of their arrears. I feel sure very few of them are unable to keep their subscription paid up if they would figure to that end. It must be a very poor person indeed who can not spare one dollar every twelve months for this purpose. Such is not becoming to the worldly, much less to those professing godliness.

Very respectfully yours,

G. W. CLANTON.

Billow, Ga., March 12, 1903.

Elder S. Hassell—

DEAR BROTHER:—I send you my dues for THE MESSENGER. I am sorry that I neglected to send the amount sooner, for I do believe that you put out the best paper that the Old Baptists have in the South, and I do hope the Lord will bless you and spare you long to write and comfort His children. We have peace among the Baptists in this country, as far as I know. When it goes well with you, remember me and my companion. As ever,

Yours in hope,

J. P. CHANDLER.

Mableton, Ga., May 11, 1903.

DEAR BROTHER HASSELL:—I am well pleased with the way you conduct THE MESSENGER, and I hope I may be able to take it as long as I live.

T. B. DODGEN.

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. J. F. WALKER.

Mrs. J. F. Walker, my wife's dear mother, was born January 16, 1836, and fell asleep in Jesus, as we hope and believe, April 29, 1903, aged 67 years, 3 months, 13 days.

She was married twice; the first time to Mr. John D. McCowen, of Monroe County, Ga., December 21, 1852; the second time to Mr. George W. Walker, of Monroe County, December 29, 1864. Her first husband was killed in battle near Richmond, Va., July 1, 1862. Her second husband died in June, 1893, in Forsyth, Ga. So she had been a widow nearly ten years when she died. By her first marriage she had six children, one son and five daughters; her son, Stephen M. McCowan, and one of her daughters, Willie S. McCowan, died in early childhood. By her second marriage she had two daughters; one of them, Minnie Estelle Walker, died in early womanhood. She leaves behind her five daughters, four of her first children, Mrs. A. O. Bazemore, Mrs. M. F. Vandigriff, Mrs. M. E. Carter, Mrs. Julia D. Standard; and one of her last children, Mrs. Georgia May Pharr. She leaves twenty-three grandchildren and one great grand child. Several of her grandchildren preceded her to the grave.

She was blind for nearly twenty-five years, but was one of the most patient persons I ever saw, as well as cheerful. She bore her great affliction with a great deal of resignation. She was sick about two weeks during her last illness, and died of ulceration of the stomach and bowels. I visited her during her last illness, and talked to her concerning her prospects beyond death. She expressed herself as being quite hopeful, and told me where she wanted to be buried. She was buried in Forsyth, Ga.

She was a member of the Methodist church, having joined when she was young. She was truly a noble, good woman—very quiet, kind, gentle and pious. I have no doubt about her being in heaven—her soul—while her body lies quietly sleeping in the grave, waiting till God shall call it forth in the resurrection, and raise it a spiritual body, and fashion it like unto the glorious body of Jesus. Surely we sorrow not for her, as those who have no hope; for we are confidently expecting to meet her in heaven by and by. But it is very sad for us to do without her here, and to know we shall see her no more on earth.

Her son in law,
Kirkwood, Ga., May 13, 1903.

T. J. BAZEMORE.

TIMOTHY AND JEMIMA MATHIS.

They were both born and raised in Beruen County, Ga., and raised ten children (four boys and six girls), all grown and married, and all living but the oldest girl; thirty grandchildren, twenty girls and ten boys, and four great grandchildren, all living. Neither of them were members of the church, but both bore the fruits of a Christian

up to their death. Both were a little above the average to their chance. They prepared for meeting as though they were members. Mr. Mathis was father of my second wife. He was born December 6, 1828, and died March 15, 1903.

He was married to Jemima Coward September 12, 1850. He died with a second stroke of paralysis; suffered some, I suppose, before his death, but bore his sufferings as a good soldier. I was present at his death. He served all through the Confederate war, and was a prisoner a part of the time. He has told me many times how hungry he got, but never stole anything. He was an honest and upright man to all his neighbors, as far as he was able. He was a poor man, and worked hard as a farmer until his death, and tried to set good examples before his neighbors and neighbors' children. He was a father to me for the past twenty-seven years, and I tried to be equally kind to him. He was a pious, good man to all who knew him.

Mother Jemima Mathis was born November 16, 1833, and died February 12, 1897. She died with dropsy—was confined to her bed some little time before her death. She gave me a good evidence of Christ being merciful to her some little time before her death. Her experience went back in her young days. So it is the way with the most of God's little ones. I do hope the deaths of father and mother Mathis will be a warning to their children and grandchildren for many years to come, when you and I are in the cold, cold grave, as I feel at times it will not be long with the unworthy writer. I could say a good deal more, but their orderly walk is enough for us all who read this to think upon. They were both kind to each other and their neighbors, and they were a burning and a shining light. If I am not deceived in my mind, they both have a home where parting will never, no never, be known.

WM. PAULK.

Ocilla, Irwin County, Ga.

MISS DORA L. CHILDRESS.

Miss Dora L. Childress, daughter of B. W. and Alice Childress, was born December 2, 1854, and died December 11, 1902, of typhoid fever and congestion of the bowels. She had not been in good health in several years, but she suffered greatly most of last year, was confined to her bed some five or six months, I think. She joined New Hope Primitive Baptist church, of Bon Secour, Ala., in September, 1883; but just afterwards the two preachers belonging there, and the one serving them, proved to be traitors to their high calling, and had to be excluded, which seemed to shock her sensitive nature to such a degree that she seemed for awhile to be perfectly indifferent to all preachers of that faith and order, and, in fact, to the entire church; but, after getting acquainted with and hearing the unworthy writer preach a good many times, and being in his company a good deal, she seemed to get over this, and appeared to think a good deal of me, and liked to go to preaching, but felt so unworthy that she never did engage in the Lord's Supper and Feet-washing. I went to see her several times while sick, but the last time was twelve days before she died, and she asked me "to pray for her, and ask God to have mercy on her"; she seemed to realize that

she was being punished for her neglect of duty. I read and prayed for her, and she seemed to be deeply affected; and before death she related a beautiful Christian experience, and seemed to be perfectly willing to die, said she was perfectly happy. Miss Dora was indeed a noble young lady, she was so kind and obedient to her poor old afflicted father and mother, and was so kind and good to her brothers and sisters, and, indeed, to all she associated with. Really "to know her was to love her." But the Lord, who doeth all things well, saw fit to call her to Himself. I have great sympathy for her father, in this his hour of double affliction, and truly hope the Lord will be with him, and comfort him in all his troubles and trials that await him in this life, and that, if it is the Lord's will, He will give him his dear children in sweet union and communion of the Spirit. Well, I have said enough, such as it is; for I feel too disobedient and unworthy to have attempted it, though being requested by New Hope church, I have done the best I could, hoping all of the same faith and order will pardon all imperfections and shortcomings, and humbly trusting to be remembered in your prayers always, for I feel to be less than the least of all, if one at all. Written by request of New Hope church. *Zion's Landmark* please copy.

Pierce, Ala.

JOHN M. CHRISTIAN.

MRS. BELLE SHERIDAN.

In sorrow I write of the death of our darling daughter, Belle. She died in the 25th year of her age, on June 5th, 1902. She was married to Mr. Henry R. Sheridan, February 28, 1900. She had been in feeble health since her marriage. Previous to her marriage she joined the Missionary Baptists. She told me she wanted to join, and felt it her duty, as she wanted to be baptized. She said she would join our church if we lived near enough to one to attend. She was such a good child, and our baby; had never left us, and was such a comfort to us in our old age. She had such a sweet disposition that she made a friend of all she met. They only knew her to love her. She was sick only four days, and, being unconscious all the time, she never talked any. She never knew anything of her sufferings. Oh! it is so hard for us to give up our darling baby-child.

"The Lord works, in a mysterious way, His wonders to perform." My dearest Belle, you can never meet with us here on earth again; but by the grace of God we will meet you by and bye, where parting will be no more. She has left husband, father and mother, and one brother and sister to mourn her departure.

In looking over her little keepsakes, I find this prayer which she had written off while in a delicate state a few weeks before her death:

"Dearly Beloved God: Oh, God! your child so weak and humble appeals to you for help and guidance during this present tribulation. Suffer, oh! suffer me not to do anything which will displease the one who is able above all others to give me health and strength, and more than all, the sweet Christian hope of eternal life."

My dear brethren and sisters, you don't know what a comfort this little prayer is to me.

Her mother,
Columbus, Ga.

MRS. W. J. CARMACK.

MRS. ALICE CHILDRESS.

Alice Childress was the daughter of Elisha and Eliza Nelson, was born March 26, 1836, in Marengo County, Ala., moved with her father to Baldwin County, and settled on Bon Secour Bay (year not known), and married B. W. Childress on December 22, 1853. From this union there were ten children born (four boys and six girls), two dead. She joined the New Hope Primitive Baptist church in August 1883. She was sick one month with typhoid fever, and congestion of the bowels; and, on January 10, 1903, the angel of death entered the home of B. W. Childress and claimed for its own his loving wife, Alice Childress, and the spirit of a loving wife and devoted mother was wafted on angels' wings to the beautiful home of the soul. Like the perfect image of the sun in dew drops, so God dwelt in her heart, and in her life. There was a daily manifestation of all that lovely train of Divine graces which God's Word says is the fruit of the Spirit. Like the magnolia, blooming in the forest, fills the air with sweet aroma, so her life sent forth in the family and church a sweeter aroma than the "Rose of Sharon." Although quiet and retiring in manners, she was ever ready to do her Master's work. She combined with a gentle and lovable disposition a sense of duty and loyalty of friendship. She possessed all the elements of a true, noble woman. Her worth, her character, her integrity, her example of a pious and godly life, are a royal legacy which she leaves to her children. Her death has brought sadness to many hearts, and tears to many eyes, and cast a gloom over the entire church. We tender our heartfelt sympathy to the bereaved husband and children. But how empty are words of consolation to those whose hearts are rent with sorrow! But, dear ones, after all there is sweet comfort in the thought that a bright day shall dawn, when we may meet our beloved ones again, in the glorious land of the blest. May God bless and comfort the loved ones left to mourn her death.

She shall sleep, but not forever,
 Though she rests beneath the sod;
 She shall wake to live forever
 In that beautiful home of God.

She was buried in the family graveyard on Lagoon, on January 12, and Elder S. Lambert spoke words of comfort to the bereaved family and a large concourse of friends. She took THE MESSENGER nearly ever since it was published.

Written by request of New Hope church. *Zion's Landmark* please copy.

Pierce, Ala.

JOHN M. CHRISTIAN.

NOTICE OF MEETING AUGUST 28, 29, AND 30.

DEAR BROTHER HASSELL:—On my arrival at home from Georgia, on June 1st, I found a letter awaiting me, signed by Brother J. T. Wilkerson, Clerk of Bethlehem church, Macon County, Ala., stating that said church, in conference in the month of April, agreed to hold a meeting for worship at that place, commencing on Friday before the fifth Sunday in August, 1903, and extend a general invitation to the brotherhood to attend. The church is located one mile north of Notasulga, a station on the Western Railroad, forty-six miles north-east of Montgomery. The church requests that you publish this notice in THE MESSENGER.

J. E. W. H.

THE "OLD" SACRED HARP.

I am prepared to furnish the above book to our brethren and friends, who love its good, spiritual songs, just as it came from its authors, B. F. White and E. J. King. It has a much better binding, and is printed on better paper than ever before, yet I can supply it at the low price of \$9.00 per dozen, by express, or 85 cents per copy by mail, postpaid. Will give a nice photo-engraving of Prof. B. F. White with each book ordered, or I will mail the engraving to any address on receipt of 5 2c. stamps.

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Vol. 25.

No. 8.

J. W. Harrison
Sept 02

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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AUGUST, 1903.

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The Gospel Messenger.

AUGUST, 1903.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 25. WILLIAMSTON, N. C., AUGUST, 1903. No. 8.

CHRIST WALKING ON THE SEA.

'Tis night—the people have been taught,
And works of grace and wonders wrought;
The sick are healed, the thousands fed
With scanty store of fish and bread;
And the twelve baskets that remain
Put the disciples' doubts to shame,
And show that He who once did lead
His flock, can still His people feed.
The hungry with His plenty bless,
Even in a howling wilderness.

The chosen twelve at Christ's command
Now loose their vessel from the land,
And as the day dies o'er the sea,
Sail for the coasts of Galilee.
The Master lingers on the shore,
To look upon the throngs once more;
And having sent the crowd away
Climbs to the mountain top to pray,
And lift to heaven His earnest cries,
While night winds breathe and billows rise.

While there His prayer to heaven ascends,
On the dark sea His wearied friends,
Hindered by baffling winds, in vain
Struggle the distant shore to gain,
Toiling and rowing through the night,
And longing for the morning's light;
And wondering why their Master great
Has left them to so sad a fate,
And questioning within, if He

Knows how they fear the dangerous sea.

But see! a distant phantom form
 Marches beneath the windy storm!
 A pilgrim strange;—the waves that spread
 Yield not beneath His steady tread;
 He comes! He comes! they shriek with fear
 As they behold Him drawing near,—
 Until in tones of love He said,
 "Cheer up, 'Tis I, Be not afraid."
 Then Peter answered, "If thou be
 My Lord, then bid me come to Thee;"
 And as the word the Master gave,
 Straightway the *servant* trod the wave;
 But sinking as the winds grew high
 He to his gracious Friend did cry
 "Lord, save me!" when an outstretched hand
 Caught him, and caused him firm to stand.
 And soon within the vessel frail
 They missed the fury of the gale;
 The billows ceased their angry roar,
 And *instantly* they reached the shore!
 Amazed that He the waves thus trod,
 They cried, "Thou art the Son of God."
 And worshipped Him whose wondrous power
 Had saved them in the dangerous hour.

Lord, on the mountain far away,
 Thou dost for Thy disciples pray;
 But still Thine eye, that cannot sleep,
 Upholds us struggling on the deep,
 Uncheered by either sun or star,
 The shore we seek yet distant far,
 O when wilt Thou across the wave,
 Draw near, and show Thy power to save?
 Walk Thou these waters, and may we
 With eyes of faith our Master see;
 And welcome Him who rules the storm
 And comes to succor souls forlorn.
 How soon the voyage will then be done,—
 How soon the longed-for harbor won;
 When Thou shalt *come* the winds shall cease,
 For Thou shalt bring eternal peace.

—H. L. H., May, 1883

EXPERIENCE.

TROUGH, S. C., June 1, 1903.

DEAR BROTHER HASSELL:—I will try to tell you of the dealings of the Lord with me, a poor sinner. Ten or twelve years of age I saw myself a poor, lost, undone sinner in the government of God; and, when I would go to meeting, the minister would give opportunity for any one that desired the prayers of God's people to come and give him his hand. I went several times, but found no relief. My father is an Old School Baptist minister, and he always preached that salvation was alone of the Lord. This was a great mystery to me; for I could not see how the Lord could save one part and leave the rest unprovided for. And so I went on for about eight years trying to work myself into the favor and friendship of God; and when I saw that I could do nothing to merit salvation, I cried, "Lord! save, I perish; I have done all I can do," and then I was given peace that I shall never forget. I then saw that the Lord alone could save poor sinners, and I had sweet peace for about a week. Then doubts and fears began to arise. I would read all the experiences of God's people that I could get hold of to see if there was any one like me, and I found many that were travelling the same road. This gave great comfort, and then I went and told the church a part of what I have written, and to my surprise I was received, but it was over a year before I was baptized, as I left and went a distance from home; but after awhile I came back and was baptized by Elder G. B. Whaley. I was living in Tennessee then; but now I have moved to South Carolina, and there is no church here. How I long to be in a Primitive Baptist meeting, and hear one of the old soldiers of the cross proclaim Jesus Christ and Him crucified to save His elect! About all the preaching I get is from *THE GOSPEL MESSENGER*, *Zion's Landmark*, and *The Signs of the Times*. I am a subscriber of all these, and I find myself a helpless sinner, more every day, but the Lord alone can lead Jacob, for we are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Your brother, saved by grace, if saved at all,

2

HENRY SEAY.

FARMERVILLE, LA., June 9, 1903.

Elder Sylvester Hassell:

Your letter of the 2d inst received. I was glad to hear from you. I will send you some of my writings, but you can use your pleasure in publishing all or such parts as you may see fit. I did not first write them for publication, but merely for my own comfort and meditations upon the Bible. Brother Albritton, when he learned that I had them, said he would love to see them in print, and asked me to send them to THE MESSENGER. I agreed to do so, but have to rewrite them as they were first scribbled with a pencil. I have been compelled to get me a fountain pen as I am gone nearly all the time from home preaching. I have for years been holding the office of mayor of the town and justice of the peace, but have declined to be elected any more as I find the affairs of this life proved to be a sad cumbrance to my ministerial duties, though out of the two offices I was making a good living for myself and wife, who has not walked a step in over six years. But since I have given up I find the Lord has blessed an old sinner far beyond his expectations. Do what you see and feel to be right in publishing what I write. I belong to the Lord, and if I can build up and prosper His cause, I wish Him alone to receive all the glory of it.

Yours in love,

HENRY ARCHER.

NOTES UPON THE PSALMS.

BY HENRY ARCHER.

Ps. i. 1.—“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.”

The ungodly man is one that does not love God but delights to do everything that God forbids, and disobey all that God commands. He is carnal, earthly, sensual, and devilish. The Scriptures in their plain, devotional teachings are abominable in his sight, and therefore

when compelled by the religions with which he is identified to subscribe to them as an infallible rule of faith and practice the whole bent of his mind is to wrest every expression that condemns his lusts.

Jesus said, "How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God" (Luke xviii. 24, 25). These ungodly counsellors can give these words a meaning that will justify the getting and holding of perishable riches that God in His word everywhere condemns.

In this age of religious departures, because the lust of the flesh, the lust of the eyes, and the pride of life predominate over the love of God, religious professors who do not love God have set about with unwearied zeal to put a false sense upon every Scripture that condemns their ungodly lust and love of money. They often quote the following to justify their getting and holding with covetous grasp the perishable riches of this world: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. v. 8). There is a general tenor of the Bible that must be the rule of interpretation, and also the rule of Christian practice. Christ is the true and unalterable example for faith and practice. He was poor as regards earthly possessions. Though He made this world and all things that are in it, He laid claim to no local habitation here, nor courted the least friendship from it. He was despised and rejected of men; a man of sorrows and acquainted with grief. He ignored and advised against all laboring for the things of this life that to-day ninety-nine hundredths of His professed followers are so madly striving for, and told all who would follow Him to leave them alone and seek for things that are imperishable (Jno. vi. 27). He told the young man who came to Him asking to be admitted as his disciple to give up all his earthly possessions to the poor and then take up his cross, delight in being poor, needy, afflicted, and persecuted. The disciple must be like his master, take no thought nor anxiety for to-morrow, that is, not be concerned about what he should eat, drink, and wear, as all necessities would

be supplied by his Heavenly Father, who feeds the sparrows and clothes the lilies of the field; most assuredly He will feed and clothe us who were created in His own image. The covetous infidel says, "We must work for these natural blessings of life if we are to possess them; for we cannot reasonably expect them if we sit down and do nothing." The man who is loving the things of this world better than he loves Jesus Christ will always draw such a conclusion, but a true believer and lover of God knows that this is not the sense in which Jesus intended the expression, "Take no thought for the morrow," to convey. While physical labor is indispensable here we should devote all our anxieties and care to the building up of Christ's kingdom here (Jude 6). We must be clothed upon and filled with the Holy Spirit to strengthen us to pull down imaginations, and every high thing (pride) that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ. Every thing that is in the heart contrary to holiness is detrimental to the kingdom of God and must be cast out if we are numbered with the blessed. All our time, talents, and labor must be devoted to loving, serving, and following Jesus, who will supply us with all the necessaries of life as long as it is His will to keep us here.

A man perfectly free from all selfishness loves and cares not for any of the comforts, joys, and pleasures of this life. Even the necessaries of life are put wholly in the background, and are secondary in such a heart. A pure man that will see and enjoy God loves Him with all his heart, mind, soul, and strength. All things in this world are corrupted by sin like a goblet of clear water can be colored by one drop of ink. The leavening of the things of this world by sin drives the Christian away from them to Christ where and in whom there is no sin.

It is utterly impossible for us fallen mortals to give the least thoughtful care for the things of this world and not be led off into covetousness after them. If we love anything, even our own life, better than we love the Lord Jesus Christ, it alienates us from Him. The desire of the Christian is to love Him better than the cove-

tous love gold; than the drunkard loves his winecup; than the whoremonger loves uncleanness. Jesus knew perfectly what the love of the things of this world will do for us, and therefore has given us very plain advice to leave them alone and He would attend to all our necessities. A Christian believes this; but an infidel scorns such thoughts and will by no natural means believe that God will interpose in his behalf, because he does not love God but only the sinful things of time and sense. The Christian asks God for nothing of this world but its necessities, and cares nothing for its luxuries. The infidel cares nothing for its necessities but only its luxuries, the things he can consume upon his lusts. The openly professed infidel makes no pretensions to believe the gospel, but is only on the look-out for "Number One." Now the man that has professed to renounce the world with all its God-dishonoring pleasures and then goes back and takes up the practice of the infidel is a worse man than the infidel who has made no profession.

We provide for our poor, sick, and afflicted friends, relatives, neighbors, and also our enemies when in the love, pity, and compassion of our heart we turn them over to the care and protection of our Heavenly Father if we have no food and raiment to give them; but if we have these needful things we bestow them, not grudgingly. We provide for our own house when we teach morality, honesty, piety, and godliness, and to trust in God for the fulfillment of all His promises. This is what is taught in the 5th chapter of 1st Timothy, if we will but read it unbiased, as all Christians should do.

We are not commanded to provide the things (wealth) of this life for our children; because the Bible tells us plainly it is vanity to do so (Eccl. ii. 19; v. 12-14). We have seen this most abundantly proved. We often hear it said that a prodigal is a worse man than a miser; but the Bible does not teach this—it is only the Devil's argument. The prodigal does wrong when he wastes his substance upon his lusts, but the world gets the benefit of what he spends; so he injures no one but himself. The miser spends his gold upon his lust when in the love of it he hoards it up and will not put it into circulation; so he injures both himself and the world. The

man that gives to the truly poor does not spend his riches. "There is that scatttereth and yet increaseth; and there is a withholding more than is meet, but it tendeth to poverty (Prov. xi. 24). We are commanded to work to have something to give to the poor (Eph. iv. 28), but nowhere are we taught to lay up for tomorrow or provide for a rainy day, as we are so often told by infidel fools.

The Bible uses the covetous man as a figure thus: As the covetous will struggle and waste his time, talent, and health to obtain perishable riches, so ought we to strive to obtain riches that are imperishable. If believers were as zealous to obtain true riches as the covetous are to obtain the riches of this world we would let our light shine more than we do. "For the children of this world are in their generation wiser than the children of light" (Luke xvi. 7).

Because the Bible uses the covetous man as an example for the children of light to persevere in godliness, some infidels take this as an admonition to get worldly riches. The Christian is better taught than this, though we all often go back on our teacher, in practice. Every one has an unregenerate principle about him and in him, called the old man, that does not believe God. One who is truly regenerate is often captured by this old man of sin and carried off into infidelity. The faith of the Christian struggles against this infidelity of the old man; Christian love, against a hatred of the Bible, God, and godliness; and Christian hope, against black despair when the dark clouds of God's providence and grace seem to lower over him. True faith, like Abraham, goes out not knowing whither he goes (Heb. xi. 8). He cannot stop to reason with a worse than infidel professor to make him see things in their true light when he is held fast in the grasp of doubts and fears. In such a state we are compelled to let them alone and suffer the blind to fall into the ditch. True faith must be tried.

" Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

It is natural but very wrong to set up a standard of

judgment and interpret the Scriptures according to that standard. The rule for interpreting Scripture is laid down in Matthew xviii. 23: "And Jesus called a little child unto him and set him in the midst of them and said Verily, I say unto you, Except ye be converted and become as little children ye shall not enter into the kingdom of God." It shows much disrespect to a parent for a child to question the parent's right to command or for a child to put a false sense upon the parent's orders because they do not suit the child's wishes. A little child will not do this but implicitly believes what the parent says. It is only after children have grown into a habit of willful disobedience and learned that parents will lie and are selfish and depraved like themselves, that they question the truth of what the parent says. A true believer is like the little child who has no opinion of its own, but is shaped and controlled by what the parent thinks. A Christian believes that the Bible is the book of God and has no thought or disposition to misapply or disobey its commands. He sees danger where it points out danger; though infidels may boldly assert there is no danger, he dares not set his footsteps upon the slippery hills of covetousness. He cannot believe God lies or mistakes the meaning of His commands. He that cavils at God's word is an infidel like the grown-up child who believes his parents lie. The infidel knows he is depraved and a liar, always promising what he never expects to perform, and he thinks God is like himself. "Thou thoughtest that I was altogether such a one as thyself" (Ps. l. 21). The Devil has made the infidel believe that it is right to look out for "*Number One*," and this is the counsel he gives to the believer.

All mankind have this principle of ungodliness in their affections and therefore love ungodly counsels and seek every means within their power to justify their ungodly lusts. The blessed or godly man has a principle the reverse of this. He is related to the ungodly man by the ties of flesh and blood, or nature, but this nature is corrupt and therefore in his corrupt nature he possesses all the principles of ungodliness. He finds himself to be covetous when he would not be; he feels the love of perishable riches rise up in his heart, but

his better or godly nature strives to check it. Ungodly counsels, whether coming from a wicked, ungodly man or suggestions from his own vile and covetous heart, are despised, condemned, and would be utterly rejected that they may never again intrude themselves, but his fallen nature often overcomes his better judgment and spiritual desires. Though he may be overcome and may yield to evil it is only for a time; for purity, honesty, and holiness, the fruits of omnipotent grace, will be strengthened to regain its reign in the soul. Godliness is a principle born of God, possessing in a degree all the attributes of God, power, wisdom, and love maintained in the soul by the Holy Spirit, making the man struggle mightily against all ungodly principles that dwell in the flesh. This is shown by his walking not after the flesh but after the Spirit. He prays for the Spirit to resist, or mortify all desires of covetousness and every other sin, for he knows that what the word of God says about it is true, that it is deceitful (Matt. xiii. 22), working and ruling in him when he is not aware of it.

These ungodly counsellors, both among his fleshly friends and in his own heart, are constantly urging the admittance of covetousness into his heart on the plea that it is right to strive or labor for the natural blessings of life. But such ungodly counsellors never show the dividing line between lawful striving for the necessities of life and inordinate affections. The Christian often in himself, feeling in his ignorance where one begins and the other ends, is led to pray for wisdom to see as well as strength to resist the unlawful desires of a wicked and treacherous heart. In his intercourse with his fellow-man he is often compelled to come in contact with these ungodly counsellors. Man being a social creature is neither able nor willing to live isolated, and is therefore corrupted through the pride of his own heart, which will not suffer him to be at all times debating with his friends and neighbors. Such debates and strifes are not pleasant to the Christian, who loves to live in the peaceful enjoyments of godliness. "But all who would live godly in Christ Jesus shall suffer persecution." "In the world ye shall have tribulation, but in Me ye shall have peace." Some have thought

that they could avoid this by not mixing with the sinful concerns of this world and living a recluse life; this a conscientious Christian cannot do, for Christ says, "As Thou, Father, hast sent Me into the world, even so have I sent them into the world."

A true believer does not and cannot love sin; but crosses, trials, persecutions and tribulations, which are the predestinated effects of sin, should be his delight rather than his repugnance. It is selfishness to love carnal ease, peace, and prosperity, and through this principle of loving ease and peace in a world cursed with trouble for sin is the door through which Satan often comes to lead us away from God. We should therefore love the cross and glory in tribulation, but do it only for Christ's sake. If we love tribulation apart from Christ just because we are commanded and we are expecting a reward for it, it is just as selfish as to love carnal ease and peace. To be constantly in tribulation is to be constantly reminded that this world is not our home where Jesus is living; and we wish to be with Him to be clear of sin.

REMARKS.

These words of our brother are weighty and timely. COVETOUSNESS is the most prevalent form of ungodliness in both the world and the church to-day. How can a person who is born of God be the slave of this debasing, corrupting, and ruinous idolatry? It ignores God, the Scriptures, death, judgment, and eternity, and tends to degrade a human being to the level of a beast and a demon. In living only for self and for time, and not at all for God, for others, and for eternity, it is the very perfection of folly; yet down these awful steep the world and most of the professed church seem to be plunging! O that omnipotent grace would interpose for our salvation!

S. H.

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. Those who prefer to do so, can hand or send remittances to Elder Henderson.

"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.

SOUND DOCTRINE AND THE THINGS BECOMING IT.

In Titus ii. 1 the Apostle Paul exhorts Titus, and all gospel ministers as well, to "speak the things which become sound doctrine." The true ministry are to preach sound doctrine and the things which become sound doctrine. In His last commission to His disciples, the Lord Jesus Christ said to them: "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. 16-20). The two words rendered "teach" and "teaching" here are different in the original; the first means *doctrinal*, and the second means *practical*, teaching. The minister or servant of Christ is first to preach sound doctrine, and then sound practice consistent with and resulting from sound doctrine. What God has thus joined together, let not man dare to put asunder; the one in its place is just as important as the other. It is disobedience to Christ for one of His professed ministers to neglect to preach either sound doctrine or sound practice. The word rendered "*sound*" in such exhortations means *wholesome, healthful*; and it implies that the doctrine proclaimed and the practice enjoined by the true and faithful minister of Christ is

healthful, nourishing, and strengthening for both the soul and the body of the renewed, believing, and obedient hearer.

The sound doctrine is the pure, simple teaching of the Old and New Testament Scriptures, unadulterated by any of the foolish imaginations of man; and the sound practice is the godly life enjoined in the Scriptures, uncorrupted by any of the sinful acts of man. "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). It can never be said too often that *sound* doctrine and practice are *scriptural* doctrine and practice; and any departure from the Scriptures in doctrine or practice, no matter in what direction or by whomsoever made, is unsound, unhealthful, injurious, poisonous, and tends to the ruin of both the souls and the bodies of men; and the author or propagator of such a departure is, to that extent, an enemy of both God and men—if he were entirely unchecked in his mischievous career, he would reduce the world to a pandemonium and to chaos.

The sound doctrine of the Scriptures is the existence and perfection of an eternal, infinite, sovereign, three-one, holy, merciful, unchangeable, omnipresent, omniscient, and omnipotent God, the Creator, Preserver, and Governor of the universe, His foreknowledge of all things, His predestination to suffer sin and to work holiness, His everlasting love and election of His people to eternal life, His eternal Covenant of Redemption for their salvation from sin and hell; the federal headship of Adam and the fall of him and all his posterity in him into a state of utter depravity, condemnation, and inability to save themselves; the incarnation, holy life, atoning death, justifying resurrection, ascension, glorification, and intercession of the Son of God for all His chosen people, and His gracious and effectual salvation of them from their sins; the regeneration or quickening of them by His Holy Spirit from death in trespasses and sins into divine and everlasting life, His convincing them of their sinful and lost condition, and His revelation to them of Christ as their sinless, sin-bearing, suitable, and all-sufficient Saviour, and His teaching and keep-

ing them by His mighty power through faith unto the fulness of salvation ready to be revealed to them in the last time; His chastizing them for their disobedience, and blessing them in their obedience; His sanctifying all their afflictions to their spiritual good; and the second personal or bodily coming of Christ to this world, with His mighty angels, in the clouds of heaven and in flaming fire, to raise all the bodies of the dead and change all the bodies of the living, and to judge them according to the deeds done in the body, and to send the wicked to hell, and welcome the righteous, His loved, chosen, redeemed, and regenerated people, to heaven to be forever with the Lord. And the course of life which becomes or is consistent with sound doctrine—the sound practice enjoined in the Scriptures—is hearty, loving reverence, and obedience to God in all the precepts of His holy law and gospel, and submission to Him in all the dispensations of His providence; repentance, confession, and forsaking of sin; believing in, trusting, and following Christ revealed to us as our Saviour; burial with Christ in baptism and resurrection with Him to newness of life; loving God with all our heart, mind, soul, and strength, and loving our neighbor as ourselves; worshipping God privately and publicly, praying to Him and praising Him for His countless, wonderful, and unmerited mercies; meeting with His saints around His table to commemorate the sufferings and death of our dear Redeemer for our sins until He comes again; doing unto others as we would have them do unto us; being kind, gentle, forbearing, and forgiving towards all our fellow-creatures, especially towards the household of faith; and being virtuous, industrious, honest, and truthful.

All sound doctrine and all sound practice are summed up in one word—*Christ-likeness*. To be like Christ, the God-Man, in spirit, in faith, in thought, in word, and in deed, is what the Scriptures enjoin upon all the people of God. No human being has ever imagined a more perfect character than that of Christ. If all human beings were like Him, sin and sorrow would be displaced by holiness and happiness, and the darkness of this world would be transformed into the brightness of heaven.

S. H.

THE TWENTIETH CENTURY NEW TESTAMENT.

From 1898 to 1901 about twenty British scholars of different denominations translated, from Westcott and Hort's text of the Greek New Testament, and published in three volumes, in a tentative or trial form, what they call "The Twentieth Century New Testament," inviting the criticisms and suggestions of other scholars, and intending to thoroughly revise their translation after awhile, and publish it in one volume. They say that the English of the King James or Authorized version of 1611 (closely followed also in the Victorian or Canterbury Revised Version of 1885) is the English of three hundred years ago, and that much of the language is obsolete and obscure; but that The Twentieth Century New Testament is translated from the purer text of the oldest Greek manuscripts of the New Testament, and that its language is more modern and clear. Of course there has been no general acceptance of this work, even the translators themselves saying that it is only a "trial" and is to be "thoroughly revised." The work is of value as throwing some light upon some obscure passages of the New Testament; but it seems to me that, as a general thing, the language is too colloquial for proper reverence, and is, in many places, too much inclined to Arminianism. The King James or Authorized version of the Bible is still the noblest translation ever made in any language.

S. H.

AMERICANISM OR ROMANISM, WHICH?

The above is the title of a book of 280 pages, written by John T. Christian, published by the Baptist Book Concern, of Louisville, Kentucky, and sent postpaid for twenty-five cents.

As proved by Mr. Christian from their own writings and from the testimony of the most reputable historians, and as known by all intelligent and informed men, the so-called Roman Catholic "Church" is one of the falsest, filthiest, bloodiest, and most diabolical institutions ever known among men, a great worldly, money-

making, political machine, perverting all the teachings and setting aside all the commandments of the Scriptures, the most powerful organized enemy of God, of the Bible, of education, of religion, of morality, and of civil and religious liberty—the strongest secret society in the world, administering the most terrible oaths to her cardinals, bishops, priests, and people; writing books not fit for men or devils to read; setting a price upon every sin past or future, and pretending to grant, for money, indulgences to all forms of sin; expelled, in her favorite Society of Jesuits, from nearly all the countries of the world except the United States; and threatening, as Mr. Abraham Lincoln said, to scourge this country with the most ruinous and desolating cyclone from north to south ever seen in the history of the world. The Catholics intend, if possible, to get possession of the United States, to re-unite Church and State, to make their apostate communion the State—Church supported by taxation, to revive the horrible engineery of the subterranean inquisition, to confiscate the property of non-Catholics, and to torture and murder the leading opponents of their unspeakable abominations, as predicted in Revelations xvii. and as they have done during hundreds of years in the past. “The thing that hath been, it is that which shall be; and there is no new thing under the sun” (Eccles. i. 9).

I here quote the language of one of my recent exchanges:

“M. Urbain Gohier, a well-known French writer, tells the readers of the *Independent* of the perils he sees threatening the United States from the Papacy. He thinks Americans are not awake to the danger, and he wishes to arouse them. He says that while since 1790 the population of the country has increased twenty times, the number of Roman Catholics has increased three hundred times, and that now we must add 7,500,000 Roman Catholics in Porto Rico and the Philippines. M. Gohier warns us to avoid the harm that has come to France, and from which the French people are but slowly recovering. Among other things, he says:

“The power and success of the Catholic church are apparent to discerning eyes in every part of America. The

public press, for example, carefully tempers its news and its views in deference to its Catholic patronage. In most of the larger towns the Catholic youth are not only united in special societies and clubs, but even in military organizations. The church even derives profit from the American weakness for marrying foreign titles by introducing young Catholic aristocrats into the society of millionaires, and she is often rewarded not only by gaining control of great dowries, but even by gaining fair converts, who embrace the ancient faith for the pleasure of being married by a bishop or cardinal amidst the theatrical and mediæval pomp of Rome. The Catholics, it is true, are a minority; but they are a minority that is homogenous, organized, and disciplined. They form a solid block in the midst of a heap of crumbling Protestant fragments. They are, it is true, the lowest element of the nation; but under universal suffrage the vote of a brute is worth that of a Newton. When there shall be an army of fifteen or twenty millions of Catholics, firmly united by a tyrannical faith, trained under the regime of the confessional, blindly committed to the will of their priests, and directed by the brains of a few high Jesuits, we shall see how much of a showing there will be for American liberty.'

Certain it is that our American people should watch closely the aggressions of Rome. Holding, as the Pope requires them to do, their American allegiance subservient to their allegiance to the Vatican, it is a constant peril to our popular government, that so many of our citizens should be subject to the control of a foreign potentate. Civil liberty will be gone if ever this becomes true of a majority of our citizens. Once let the Vatican have the power to control our elections, and so to name our officials, and the end of liberty will be at hand."

S. H.

You may go the world over, and you will not find a single believer who is disappointed in the once-crucified, now-glorified, soon-coming King. This is the best answer to the skepticism of the day. Take any class of society, the highest or the lowest, and there is not an instance of *one* who trusted in the Lord and was confounded.—*Selected.*

MONEY, POPULARITY, AND POWER.

In an old pamphlet of sixty-two pages, written, I think, by Elder Joshua Lawrence, of Tarboro, N. C., entitled "The North Carolina Whig's Apology for the Kehukee Association," and republished in Knoxville, Tenn., in 1834 (of course first published before that time), the author very truthfully says that the three great objects of all false religions are "money, popularity, and power." Take away these motives, and all the heathen religions would at once tumble into ruins; and so would the Greek and Roman Catholic religions, and the religious organizations of nearly all the Protestant daughters and granddaughters of Rome. As for the great body of professed religionists in both Heathendom and Christendom, they do not prove, by their works, that they are animated by scarcely the slightest unselfish desire for the glorification of God or the benefaction of mankind. The great object for which they evidently labor is to benefit themselves, either for time or for eternity, or both for time and eternity. Self-forgetting, self-denying, self-sacrificing love of God and man, the essence of true religion, seems to have no place in their hearts.

S. H.

WHY COMPLAIN?

"Wherefore doth a living man complain, a man, for the punishment of his sins." (Lam. iii. 39.)

The above Scripture occurred to my mind one morning in the month of June, when, notwithstanding the brightness of the sun, which shone in glorious beauty, my heart was troubled and my very soul was cast down, and my poor mind shrouded in gloom. Of course this had often been my case before, but at this particular time I experienced a feeling of rebellion, a sense of bitter complaint in my heart; and the thought came forcibly to my mind that I deserved all this and much more for my many grievous sins. I just felt to be the meanest, most hateful, and detestable wretch that ever breathed the air. Satan had come to torment me, and by the undue force of frivolous circumstances had worked up all the

enmity and hateful qualities of my nature, and so proved me to be an enemy to and hater of God, and I was forced to pronounce myself a veritable hypocrite who had so far concealed my real character as to deceive myself, my family, my friends, and the church of God.

At this critical juncture, the text quoted above came to my relief, not by way of approval, or of defence, but as a rebuke which precisely covered my case. There was no use in trying to dodge the sad truth that I was a sinner, and had ever been a sinner, both by nature and practice, and as such what claim had I upon infinite justice for even one moment's ease or pleasure? Such a man as this has no good quality of nature, but is depraved.

But the text presents the character of a *living* man—not a *dead* sinner—but a sinner “dead indeed unto sin, but alive to God through Jesus Christ our Lord.” Rom. vi. 11. I began thus to consider myself in a different attitude; for according to my own Christian profession and the recognition of the church, I found myself to be a *living* man; and wherefore, then, should I, or any other such man, complain? If we admit that what we suffer is a just retribution for our sins, we have no right to complain of the punishment of our sins. Here I discovered my error; for had I first calculated my sins, and the magnitude of them, I should have complained thereof instead of the light and merciful administration of justice. And then to think that I, a mere sinful *man*, should complain, murmur and repine! What a mercy that God had not blotted me out of existence, or appointed me a portion with the wicked forever! Oh, for a living man to complain for the punishment of his sins—a man to whom life is given, with promise of the life that now is and also of that which is to come. 1 Tim. iv. 8. The question is pertinent, “Wherefore doth a living man complain?” In my heart I had done this, and God seeth the heart of man as it is.

Oh! that I could look unto the Lord, and feel the assurance of faith, that He will hear me, that He is the God of my salvation; then I could indeed bear the indignation of the Lord, knowing that I have sinned against Him. Then could I patiently wait until He plead my cause against my enemy and oppressor, until He bring me forth

to the light, and let me behold the righteousness which Jesus hath wrought for me. Micah vii. 7-9. This is all the justifying righteousness that the light reveals, and the light of the knowledge of it is revealed in the face of Jesus our Lord. 2 Cor. iv. 6.

Now with humble hope that we all may be more inclined to complain of our sins than of the punishment of them, I submit the above. J. E. W. H.

QUESTIONS AND ANSWERS.

1. Q.—In the Old Testament there are allusions to the books of Jasher, Nathan the prophet, Abijah the Shilonite, Iddo the seer, Jeroboam the son of Hanani, Gad the seer, and Shemaiah the prophet (2 Sam. i. 18; 1 Kings xi. 41; 1 Chron. xxix. 29; 2 Chron. ix. 29; xii. 15; xx. 34); is anything now known of these books? A. Nothing. Neither all the spoken nor all the written words of inspired men, not even all the words of Christ, nor even all His works, have been recorded and handed down to us (John xxi. 25); but enough has been divinely preserved “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).

2. Q.—What is meant, in the Old Testament, by parents making their children pass through the fire? A. Sacrificing their children as burnt-offerings to Moloch, the fire-god of the Phœnicians and Ammonites (a modification of Baal, the sun-god). The heathen nations around the Israelites performed these horrible and devilish sacrifices of their own children to appease the wrath of their gods; and, although the Lord repeatedly forbade His people to practice these diabolical abominations, they often did so, and thereby brought His righteous vengeance upon them. These awful sacrifices were performed in connection with the sins of profanity, divination, and licentiousness (Num. xx. 5, 6; 2 Kings iii. 27; xvii. 17; xxi. 6; 2 Chron. xxxiii. 6; Psalm cvi. 37; Isa. lvii. 5; Jer. vii. 31; xix. 5; xxxii. 35; Ezek. xvi.

20, 21; xxiii. 37). The depths of wickedness into which human beings, left by the Lord for their sins to themselves, can be led seem almost incredible.

3 Q.—Who were the “sisters” of Christ, and His “brethren,” James, Joses, Simon, and Judas (Matt xiii. 56; Mark iii. 32)? A. No human being now on earth knows. They may have been the children of Joseph by a former marriage; or the children of Joseph and Mary; or the cousins of Christ, as the words rendered “brethren” and “sisters” in the Scriptures sometimes mean cousins or near relatives.

4 Q.—At the close of Paul’s second letter to Timothy, it is said that Timothy was “ordained the first bishop of the church of Ephesians”; was there really an order and succession of bishops? A. The subscriptions put in finer print at the close of Paul’s letters, and professing to tell where they were written, were added by uninspired hands, and are, therefore, of no authority; sometimes they are believed by scholars to tell the truth, and sometimes not. As for an order of bishops, all scholars admit that, in the apostolic church, bishops and pastors and elders are the *same*, that is, are ordained gospel ministers; bishop, meaning *overseer*, and pastor, meaning *shepherd*, are Greek words; and elder, meaning *one advanced in years or in wisdom*, is a Jewish word; and all three words denote the same office in the church of Christ. As for there having been a *succession* of bishops or pastors or elders in the churches of Christ from the apostles to the present day, it is, according to the contradictions of Catholics, and the testimony of all respectable Protestant historians, utterly incapable of proof.

5 Q.—When Paul said, in 2 Tim. iv. 6, “I am now ready to be offered, and the time of my departure is at hand,” did he refer to his early and violent death? A. No doubt he referred to his approaching martyrdom, when he would be called upon to seal with his blood the testimony of his devoted, laborious, and suffering life to the Messiahship and Divinity of Jesus of Nazareth.

6 Q.—What does Solomon mean when he says—“Train up a child in the way he should go, and, when he is old, he will not depart from it” (Prov. xxii. 6)? A. That

childhood is soft and plastic, while age is hard and unimpressible, and, therefore, that children should be trained to think, speak, and act rightly, and then, by the power of habit, which is a kind of second nature, they will be likely thus to continue to live aright if they reach maturity.

7 Q.—Do you think that the wayside, stony-ground, and thorny-ground hearers in Christ's parable of the sower (Matt. xiii.; Mark iv.; and Luke viii.) represent children of God? A. Like nearly all spiritual writers of former generations, I do not for a moment believe that these three classes represent regenerate hearers of the gospel. The Spirit of God in regenerating a sinner gives him a good and honest heart, in which the truth is received and germinates and takes root and springs up and bears fruit in the outward life, some thirty, some sixty, and some a hundred fold. Christ's interpretation of the parable shows plainly that this is His meaning. The unregenerate worldling either, like the wayside hearer, cares nothing for spiritual truth; or, like the stony-ground hearer, receives it only superficially and temporarily; or, like the thorny-ground hearer, makes an unfruitful profession of believing the truth. Just as certainly as God regenerates a person, makes him a tree of righteousness, he will bear fruit unto holiness, and the end will be the fulness of everlasting life. Christianity in the heart is a Divine, a holy, and an imperishable reality.

8 Q.—What are meant by the time, times, and half a time, or forty-two months, or 1,260 days, mentioned in Dan. vii. 25; Rev. xi. 2; xii. 6, 14; xiii. 5? A. The duration of the dominion of Anti-Christ and the persecution of the church of Christ—1,260 years, a day in prophecy often representing a year (Num. xiv. 33, 34; Ezek. iv. 5, 6; Dan. ix. 24). Three and a half years are forty-two months, and—thirty days, as in ancient times, being reckoned to a month—1,260 prophetic days, or 1,260 literal years. As the beginning of this period is unknown, so the end is unknown. Some think that it began A. D. 606, when Pope Boniface III. received from the Roman Emperor Phocas the title of "Universal Bishop"; and, if so, that it ended A. D. 1866, when Rome

was evacuated by the French, the chief supporters of the papacy in December of that year. Some suppose that the period of 1,260 years began A. D. 648, when Pope Theodore I. assumed the title of "Sovereign Pontiff"; and, if so, it would end A. D. 1908. And some suppose that this period began A. D. 754, when Pope Stephen III., by acknowledging the usurper Pepin as the lawful king of France, received from him the three territories of Rome, Ravenna, and Lombardy, the beginning of the *temporal power* of the popes; and, if so, it would end A. D. 2014. But, if only 360 days are reckoned to a year, these three estimates would terminate A. D. 1849, 1891, and 1997. If the latter date were correct, and there was then to be a persecution of God's people, unprecedented in horror, and lasting a literal period of three and a half years, the fall of Romish Babylon would take place about A. D. 2000.

9 Q.—What are your views of Rev. xx. 4-10, especially the 6th verse? A. Satan has never yet been so bound as to be kept from deceiving the nations, so that the events predicted are still future, and, on that account, the exact nature of those events can only be conjectured. Some suppose that John means that, at some time yet future, the martyr-spirit will be revived,—that the powerful and purifying spirit that animated the ancient martyrs will be abundantly manifested in the most of the people then living in the world, and Christ will thus, by His Spirit, reign a thousand years, in a more universal and glorious manner than ever before, in His people on earth. But it seems to me, as it did to John Gill, of the eighteenth century, the ablest and most learned Baptist minister of modern times, and as it did to many of the ablest and most learned Bible scholars of the nineteenth century, that John means that, after Christ has bound Satan and shut him up in the bottomless pit to stay there a thousand years and to deceive the nations no more during that time, He will raise His dead saints in their spiritual bodies, and change His living saints, and reign with them personally and spiritually on earth a thousand years, and none of His people thus having part in the first resurrection will ever fall into the second or eternal death—the lake of fire and brimstone. This

interpretation seems in exact accordance with such Scriptures as Isa. xi., xii., lx. (compared with Rom. vi. 25-27); Jer. xxiii. 5-8; Ezek. xlvi.; Dan. vii. 9-27; Joel iii. 16-21; Zech. xiv.; Rom. xi. 1-27; 2 Thess. i. 1-18; Acts iii. 19-21. At the end of the thousand years, Satan will be loosed again, and once more deceive the nations, and enlist multitudes in the last rebellion against God and persecution of His people, and he will be cast into everlasting torment, and then will follow the general resurrection and judgment, and the wicked will enter into their eternal state of punishment with the Devil and his evil angels, and the righteous, all who are written in the Lamb's book of life, will enter into their eternal state of perfect happiness with God and His holy angels.

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.

DYING CHILDREN.

"The grasp of the mind of childhood upon the great truths of religion is frequently felt most perceptibly when the little sufferers are near their end. When a boy we heard the narration of a three or four-year-old daughter of excellent parents living in the South. She sickened, and medical skill proved unavailing to restore her. The tiny creature suspected the truth herself, and asked her father if the doctor had not said she must die. Being answered affirmatively, she was silent for a moment, and then said: 'Papa, the grave is so dark! won't you go down with me into it?' The stricken parent explained the impossibility, whereupon she said: 'Papa, let mamma go with me then.' All who stood around the little creature were in tears, and she began in her own simple way to pray to God. Before expiring her face brightened as she said: 'Pa, the grave is not dark now. I know that you and mamma can't go with me, but Jesus will go with me into the grave.'

“‘I went once,’ says a minister, ‘to see a dying girl whom the world had roughly treated. She never knew her father or mother. Her home had been in the poor-house, her couch a hospital-cot; and yet, as she had staggered in her weakness there, she had picked up a little of the alphabet, enough to spell out the New Testament, and she had touched the hem of the Master’s garment, and had learned the new song. And I never trembled in the presence of such majesty as I did in the majesty of her presence as she came near the crossing. “Oh, sir!” she said, “God sends His angels. I have read in His Word: ‘Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?’ And when I am lying in my cot, they stand about me on this floor; and when the heavy darkness comes, and this poor side aches so severely, He comes, for He says: ‘Lo, I am with you,’ and He slips His soft hand under my aching side, and I sleep, I rest.”

“The instances of heavenly ministries at the bedside of dying children are not rare. ‘Good-bye, papa; good-bye, mamma,’ said a sweet eight-year-old, dying in Baltimore; ‘the angels have come to carry me to heaven!’ And, sure enough, in a few moments the heavenly convoy were bearing his freed spirit upwards to the skies.

“A contributor to the *National Era*, who was an eye-witness to the scene, narrates how a little girl, a lovely and intelligent child, who had lost her mother too early to fix the loved features in remembrance, began to fade away early. As she reclined on the lap of the friend who took a mother’s care of her, she would throw her wasted arms around her neck and say: ‘Now tell me about mamma.’ And when the oft-told story had been repeated, she would ask softly: ‘Take me into the parlor; I want to see my mamma.’ The request was never refused, and the affectionate sick child would lie for hours gazing on her mother’s portrait. But the hour came at last, and weeping neighbors assembled to see the little child die. ‘Do you know me, darling?’ sobbed close to her ear the voice that was dearest; but it awoke no answer. All at once a brightness, as if flashed from the throne, beamed upon the colorless face. The eyelids opened, and the lips parted; the little hands were waved

upwards, as, in the last impulsive effort, she looked piercingly into the far-above. 'Mother!' she cried, with surprise and transport in her tone—and passed with that breath, we believe, to her mother's bosom.

"Bearing upon the same point is the story which history brings of the little son of Marie Antoinette, nine years of age, who, during the French Revolution near the close of the eighteenth century, was fastened in a cell, and his food thrust through a hole in the upper part of a door. Brought out after a year's confinement, during which period that door had never once opened, he was brought out to die June 8, 1795. 'O,' said he, 'the music, the music, how fine!' 'Where?' 'Why, up there, up there!' And again he repeated the exclamation: 'O, the music, how fine! I wish my sister could hear it!' 'Music? Where?' again asked his attendants. 'Up there, up there!' said the dying Dauphin. 'O, how fine! I hear *my mother's voice* among them!' And with these words he went to join her, whom at that time he did *not know to be dead!*"

Similar incidents in their own experience have been related to me by brethren and sisters and relatives in Eastern North Carolina.

S. H.

"THE THOMAS A. EDISON, JR., MAGNO-ELECTRIC
VITALIZERS."

Every physical and mental faculty, and every good and perfect gift are from God, and to Him all the thanks for faculties and gifts are due; and upon Him alone depends the efficacy of every remedy we use for the relief of suffering and the cure of disease. Thomas A. Edison, Sr., of Menlo Park, New Jersey, is, by the providential goodness of God, one of the greatest inventors that has ever lived on earth; he has made and patented and manufactures nearly eight hundred electric inventions, all useful for the amelioration of the physical condition of the human race, and also tending, if used aright, to their intellectual and moral improvement. The world knows of no more gifted and successful inventor to-day than Thomas A. Edison, Sr.; and he is also a man of reverence and integrity. His son, Thomas A. Edison, Jr., has for years been experimenting and endeavoring to apply electricity (which seems most nearly akin to physical life) to the relief and cure of disease; and, as admitted by many of the leading periodicals of the United States, Canada, and England, has discovered, in the "Magno-Electric Vitalizers," the most powerful natural curative force that has ever been devised by human skill. They consist of two chemical and electrical pads of

leather, 4 inches square, less than half an inch thick, and weighing 3 ounces, each having four metallic disks, adjusted to each patient's condition, and to be used by no one else, either with medicine if preferred, but better without medicine, and worn according to special directions in every case, and adapted, through the spinal cord and the nervous system, to the cure or relief of nearly every form of human ailment. The instruments produce no pain, but they seem to search out the source of disease, and to heal the cause. I have been using them since the first of May, and feel that they have, through the Divine blessing, benefited me far more than any other remedy I have ever used. With the same blessing, I believe that any of our readers who may be diseased and who may use them will be benefited far beyond the value of all the money they have ever paid or will ever pay for THE GOSPEL MESSENGER. In making this announcement, my motive is simply to obey the command of Christ to "do unto others as we would have others do unto us." I have no pecuniary interest whatever in the company, and I make this announcement without the slightest request or compensation from them. The instruments are sent by mail, postpaid, for Eight Dollars a pair, and it said that they generally last 8 months, and that, after that time, it costs only Two Dollars a year to recharge them. If you are afflicted, or have afflicted friends, write for a Circular to The Thomas A. Edison, Jr., Chemical Company, 14-16 Stone Street, New York City. It is said that Mr. Edison could have sold his extraordinary invention to a syndicate, or combination of capitalists, who would probably have put the price far above the ability of most of the afflicted to purchase it; but that he has preferred to retain his proprietorship of it in order to keep the price down at about the cost of manufacture, so that all suffering humanity may be able to avail themselves of the benefit that may be derived, with the Divine blessing, from the Magno-Electric Vitalizers. The value of electricity in the treatment of disease has long been recognized by the medical profession, and several books on the subject have been printed. Machines, costing hundreds and thousands of dollars, have been made for the application of electricity to the bodies of persons afflicted with disease. From my own experience I would rather have a pair of Mr. Edison's "Vitalizers" than any of these costly machines.

S. H.

COUNCIL CALLED TO MEET IN NORTH ALABAMA THURSDAY, AUGUST 27TH.

Inasmuch as the Primitive Baptists of North Alabama are divided into four different factions, the church of Christ at Shiloh, Marshall County, Ala., have decided to call a council meeting in which factions and parts of factions are invited to attend and present their claims and complaints to said council, to be adjusted by them; for which purpose we extend a general invitation to all peace loving Baptists everywhere, especially ministers. We especially desire the correspondence of all four factions to be present and participate. Meet on Thursday before the fifth Sunday, it being the 27th day of August, 1903. Nearest points by rail for those coming from the North on the main line of the Louisville and Nashville Railroad; get off at Hartsell on Tuesday, August 25. Coming by Birmingham, take Birmingham Mineral for Oneonta on Wednesday, August 26. From the East come to Attalla, take N. C. and St. Louis to Boaz on Wednesday, August 26. Coming by Huntsville, come to Guntersville

on above road Wednesday, August 26. All brethren will be met at railroad with conveyance, and all expenses will be met after leaving railroad until they return back to railroad. Any one desiring further information should write to Elder J. T. Stewart, Grassy, Ala.; W. J. Copeland or J. E. Linn, Diamond, Ala.; E. P. K. Berry or J. T. Copeland, Red Hill, Ala.

Shiloh church is located near Red Hill, Marshall County, in Brown's Valley. This done and signed by order of the church while in conference June 20, 1903.

Elder J. T. STEWART, *Moderator.*

E. P. K. BERRY, *C. C.*

(All Primitive Baptist papers please copy.)

EXTRACTS.

Hickman, Fla., April 6, 1903.

Editor GOSPEL MESSENGER, Williamston, N. C.—

MY DEAR SIR:—Enclosed please find \$1.00, postal order, in payment for THE GOSPEL MESSENGER. I myself, nor my husband, J. W. Hagan, are not in the Primitive Baptist church, but we are well aware of the character of that church, and hope to be admitted in that church some day. THE MESSENGER is our only preacher, away off in this South Florida wilderness. We are your well wishers and hope that you may be spared to do good a long time.

Yours truly,

(Mrs.) S. A. HAGAN.

Middleton, Ga., May 11, 1903.

DEAR BROTHER HASSELL:—I am well pleased with the way you conduct THE MESSENGER, and I hope I may be able to take it as long as I live.

T. B. DODGEN.

Springville, Ala., June 20, 1903.

DEAR BROTHER HASSELL:—Brother John G. Williams, of Springville, Ala., departed this life April 22, 1902. He told us that he had prayed to live to be eighty-one years old, and he was eighty-one when he died. He said he could not ask to be spared any longer. He was sick three months, and continually conversed of the goodness and glory of God. Before he died he said the gates of heaven are open wide. I wish I could now recall more of his beautiful experience. He had long been a consistent member of the Primitive Baptist church, and he took great pleasure in reading THE GOSPEL MESSENGER. The same pastor conducted the funeral service that had conducted his dear wife's a few years before; and, according to his request, they sang the same song—"Children of the heavenly King." They were truly saints on earth.

His niece,

J. NICHOLINE BISHOP.

Shellman, Ga., April 2, 1903.

DEAR BROTHER HASSELL:—Pardon me for negligence. You will find enclosed a money order for \$1.00 for THE GOSPEL MESSENGER for 1903. It is such a great comfort to me to read. I hope you may still be blessed in sending THE MESSENGER to God's little ones. I

hope to be remembered in your petitions to God. I do feel my weakness in spirit and in body, and the prayers of the righteous avail much. So I do want the prayers of God's chosen ones, and I do feel like you are one. I judge by your sweet messages in THE GOSPEL MESSENGER that comes to me once a month. I am a widow, 65 years old, and am nearing the end of my time here on this earth. I hope to be ready and willing when called to leave the world. I hope this will find you well and in the Spirit of God, and that His blessings may be ever with you.

As ever, yours,

(Mrs.) S. J. WHATLEY.

Antioch, Ga., December 22, 1902.

ESTEEMED BROTHER HASSELL:—Please find enclosed post office money order for one dollar for renewal for THE MESSENGER. I believe THE MESSENGER is a great comfort to those who have been taught to know and love the truth.

Unworthily yours,

W. B. WHATLEY.

Pimento, Ind., April 1, 1903.

DEAR BROTHER HASSELL:—'Tis about time for me to renew my subscription. You will find enclosed a money order for \$2.00—one dollar to renew my subscription and the other at your disposal.

I admire you and your paper because you love and advocate peace. Whenever I meet, hear of, or read after any person who gives no evidence of a love of peace, I am reminded of the gall of bitterness and the bonds of iniquity. I feel it my duty to support all who preach God's everlasting gospel, either by tongue or pen, even if it should take a little money to do so. I think it a good investment even from a financial standpoint.

I hope you will be sustained by the smiles of Heaven and the support of the brethren.

I sincerely hope you will visit us some time this summer or fall.

Yours in hope of eternal life,

I. N. KESTER.

Morrison, Perry County, Miss., March 9, 1903.

DEAR BROTHER HASSELL:—Please find enclosed a money order for two dollars and fifty cents to my account for THE MESSENGER. Forgive me for not sending before now. I have read nearly all of our papers and I believe THE MESSENGER is ahead of all in my judgment. Send it on, I will not treat you again like I have in the past. I hope this will come in a good time. May the good Lord bless you and keep you from publishing anything but the truth.

Your brother, I hope,

S. V. FORD.

Obediah, Miss., April 11, 1903.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—Enclosed find one dollar for subscription for THE MESSENGER. I have been a reader of THE MESSENGER for several years, and it is always a welcome visitor. I do not think I could well get along without it, and you have the prayers of my heart that you may survive long and carry on the great work you are doing through THE MESSENGER. I remain,

Your brother in hope,

J. W. TALBERT.

Bond, La., October 8, 1902.

Dear Brother Hassell—

MY PRECIOUS BROTHER:—My subscription was out some time ago, but through neglect I have not renewed; hope you will overlook my slothfulness. It was not because I was not able to pay, and I am sure I was not tired of reading the precious MESSENGER, for I do think I get more solid comfort from reading THE MESSENGER than any periodical I ever read, if my poor heart has not deceived me. I think I can endorse all such letters as yours and Brother Henderson's, also Brother Fisher's and Brother Luckett's, and a great many more I could mention. The reading of THE MESSENGER is about all the preaching I hear in these troublesome times; I would have to go a good distance to hear what I term the old genuine, true gospel and order set forth and carried out. Notwithstanding all this I believe there are good Christians here, and if the good Lord would put it into some of you able brethren's hearts to visit and preach for us in the near future I would be so thankful. I am nearly seventy years of age; not able to go far to preaching.

Please find enclosed a money order for one dollar for the renewal of THE GOSPEL MESSENGER another year. God bless you, editors and writers, for the good old glorious news.

Pray for me, dear brethren, a poor sinner, saved by grace if saved at all.

WM. McMILLIAN.

Flo, Tex., February 19, 1903.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD:—If one so unworthy as I feel myself to be should address you thus. I love to read THE GOSPEL MESSENGER better than all other papers that I have ever seen.

Dear brother, you are the man among many to advocate the pure gospel of the blessed Son of God. I pray God that you may live long on earth yet to publish the doctrine of God our Saviour to a dying world of men and women.

W. B. YARBOROUGH.

Maud, Tex., June 18, 1903.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—I am here (in Bowie County) on ministerial business and have been for a couple of months. We have two churches here. I have had liberty and comfort in preaching, and had the pleasure of baptizing a couple last Sunday, and hope for others to come in. Within the last year about thirty, mostly young people, have been added to our churches. We have eleven churches and ten ministers in our immediate connection, and do not feel that we are "out of the fellowship of the orderly Baptists of Texas" or of "our people in other States" either, and believe that in His own time and way God will make this fact manifest.

J. C. DENTON.

Elder Sylvester Hassell—

Rock Creek, Tex., June 21, 1903.

DEAR BROTHER:—May the dear Lord keep and strengthen you day by day, and enable you to declare the whole counsel of His will as it is written in His Word. I do believe if all men would speak out against error as you do, without partiality, the wicked would be put to silence, and peace and love would flow as deep waters. May

Israel's God keep you for many days, and uphold you by His mighty arm, that you may contend for the faith once delivered to the saints. And may the blessings of the Lord rest upon all the contributors to THE MESSENGER, that they may speak the things that become sound doctrine, holding fast the faithful word as they have been taught, that they may be able by sound doctrine both to exhort and to convince the gainsayers.

In hope of the world to come, where there is no sorrow, sickness, nor death.

J. A. GILKERSON.

Rock Creek, Ark., June 23, 1903.

Elder S. Hassell—

DEAR BROTHER:—As I am sending you another obituary, I thought I would write you a few lines, as I have such great desire to see and hear you preach; for your writing is just what I believe is the teaching of Christ and the Apostles. I hope the Lord will spare you long, to contend for the truth, as you have for many years. May the rich blessings of the Lord rest on you and your family forever, is my earnest desire.

As ever, your unworthy brother, in hope,

D. M. THRASH.

Sparta, Ga., June 26, 1903.

DEAR ELDER HASSELL:—I am slightly backward with my remittance, so will ask that you kindly pardon the delay.

Place \$1.00 to my credit, and do with the other dollar as seems best to you—possibly supplying THE MESSENGER to some poor widow or elder who can not afford to take it.

Permit me to say your editorial, "Cease ye from Man"—July, 1903—certainly sets forth the truth, as revealed in Scriptures and in the Christian's experience! O that we might all seriously contemplate the wholesome truths set forth in that article! Then there would be no place in our hearts for pride, vanity, envy, malice, or worldliness; but we would feel for each other of the household of faith, *only love, charity, affection, liberality, and boundless kindness!* But you set forth the truth of God so well in that and other editorials that I need not particularize from a general commendation of THE MESSENGER, which I have taken for about eighteen years, with much help and benefit every way. It deserves a very wide circulation and careful and prayerful reading.

May God's blessings come abundantly to editors, correspondents, and readers, so that all will "cease from man, whose breath is in his nostrils," and give trust and adoration and dependence and worship to God only!

GEO. S. VARDEMAN.

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.

MARY ELIZABETH MITCHELL, WIFE OF ELDER W. M. MITCHELL.

On the 61st anniversary of her marriage, June 2d, 1903, she quietly and peacefully breathed her last. A few hours ere the end came her face was lighted up with a sweet, gentle smile that bespoke the joy

she had found with God eternally. She was born in Crawford County, Ga., August 4th, 1826. She was the daughter of Jesse and Nancy Taylor. She was baptized the fourth Sunday in August, 1843, at Mount Olive church, Lee County, Alabama, by Elder W. Cadenhead. She had been an invalid for several years, and could not go to hear preaching, but was blessed with good eye sight, and read the Primitive Baptist papers a great deal; also the Bible. For more than three years mother has lived with her oldest daughter and son-in-law, J. T. and N. L. Puckett, whose tender care and loving attention provided every comfort that human hands could bestow. By request of mother's only brother now living, D. J. Taylor, her sons acted as pall-bearers. It was a touching sight to see those stalwart men sadly and solemnly bearing mother to her last resting place by the side of dear father in the cemetery at Mount Olive. She leaves ten children of whom nine were present at her burial. Mother's only sister living (Mrs. E. M. Park) resides in Lakeland, Florida—too great a distance for her to be with us. Just ten days before mother died her oldest brother, four years older than mamma, died suddenly, and was buried at Mount Olive Friday before the fourth Sunday in May. We do not grieve for our parents as those who have no hope; our loss is their gain; yet the ties of nature are dear unto our hearts and 'tis with weeping eyes that we think upon the scene of separation. It is my great desire and prayer that we may be enabled to follow the example of gentleness, meekness, patience, and forbearance shown in our parents' Christian walk. Mother's faithfulness as a minister's wife was appreciated by those who saw how she labored to comfort and encourage father in the various burdens that attend a true gospel minister's life. Funeral services were conducted by our beloved pastor, Elder J. T. Satterwhite, which were comforting to the bereaved and believer in Christ. My heart is too full, my words too weak, to do justice in expression to the merits of our good mother.

E. H. HANSON.

Troy, Ala., June 2, 1903.

Mr. J. C. Hanson, Opelika, Ala.—

BELOVED IN THE LORD:—Your telegram announcing the death of Sister Mitchell is received; and while we are not surprised, we can not avoid a sense of sadness, or solemnity. We had heard of her declining health, and daily expected to hear of her departure. We feel the assurance that she is at rest forever, and for her 'tis far better that we are forced to part from her for all time. We are persuaded that a purer woman has never lived since our common apostasy in Adam. The bereaved family will have the loving sympathy of the brotherhood, and we feel identified with you all in this solemn dispensation of God's providence, but it is not an occasion of grief to know that the dear mother in Israel has passed into the haven of everlasting rest. May heaven's choice benedictions fall with soothing effect upon the aching hearts of the surviving members of the dear family.

I thank you for the kind invitation to attend the burial, but the circumstances are such that I can not well do so. Wife and I returned home at 7:30 p. m. yesterday after absence of 55 days, during which time I tried to preach nearly every day and quite a number of times at night, and traveled hundreds of miles between Jennings, Fla., and West Point, Ga. We are both sick to-day, and run down so that we can scarcely keep up at all. I called in the last two appointments, not being able to reach them, and we boarded the train at Chipley, Ga., at 9:00 a. m. yesterday, and came home via Columbia.

I learn that Elder Barwick will be here to-morrow night en route for New Providence and Luverne, and it is arranged for him to preach in our dwelling house to-morrow night.

I am too nervous to write you a letter. Please look over my weakness, and pray for us. We will soon follow those who have gone the way of all the earth; but we have hope of immortal bliss.

In tender sympathy we remain, yours in hope,

J. E. W. AND REBECCA HENDERSON.

D. L. WOOLLEY.

Brother D. L. Woolley, of Tyler County, Texas, was born in Bibb County, Ala., April 16, 1825, and died June 20, 1902, making his age 77 years, 2 months, and 4 days. He was married to Miss Caroline Rosinger, August, 1849, in the same county and state, and to this union were born seven (perhaps eight) children, two boys and five girls—all yet living, married and doing well, and all live near the old home in Tyler County. Brother and Sister Woolley were Primitive Baptists when I first knew them; they joined before they left Alabama, and came to Texas, I think, just before the Civil War. They settled in Tyler County and lived there, and he died there. He was one of the best farmers and managers I ever knew, and so he was blessed with an ample sufficiency of this world's goods. Besides, he seemed to be a great lover of Zion's songs, and to enjoy preaching as well as any one I reckon. I served his church, (Fellowship) as pastor for 15 years; it is also my mother's church. His seat was seldom vacant, but he is now gone to his reward, and his body lies in the silent grave awaiting the last call to wake the nations under ground, and it shall come forth, as we hope, incorruptible, and be fashioned like that of our blessed and adorable Redeemer, "where the wicked cease from troubling and the weary are at rest." So, dear old sister and children, dry your tears, and try to do your whole duty, both to God and man, that, when the summons comes you may feel that you have done the very best you could. May the dear Lord bless you, my dear old sister, with the spirit of reconciliation, for we hope ere long that you will meet him far above this vale of tears, where sin, sickness, sorrow, and death are known no more, and partings never come. May God bless us all, is the prayer of your old unworthy brother.

T. M. NEAL.

Nacogdoches, Texas.

MRS. FLORA ISABELLA SCOGGIN

Was born November 9, 1861, and died in the State of Arkansas May 25, 1897. She united with the church at Pleasant Grove, Kirby, Arkansas, July, 1895; was baptized by Elder J. M. Williams. She was married to W. H. Scoggin in 1881. Her maiden name was Bradford. Sister Scoggin was loved and held in high esteem by the church and community as long as she lived. She was a strong believer in the doctrine of salvation by free and sovereign grace. She was a loving sister, and had lived a Christian life ever since she was about sixteen years old, and died a Christian death, and doubtless her spirit has entered into the joys of her Lord. I can only say to her husband, children, relatives, and friends: Try to follow her precepts and example, and mourn not as those that have no hope, for our loss is her great gain.

Done by order of the church in conference, April 11, 1903.

D. M. THRASH, *Moderator*.

B. M. POUNDS, *C. C.*

THE "OLD" SACRED HARP.

I am prepared to furnish the above book to our brethren and friends, who love its good, spiritual songs, just as it came from its authors, B. F. White and E. J. King. It has a much better binding, and is printed on better paper than ever before, yet I can supply it at the low price of \$9.00 per dozen, by express, or 85 cents per copy by mail, postpaid. Will give a nice photo-engraving of Prof. B. F. White with each book ordered, or I will mail the engraving to any address on receipt of 5 2c. stamps.

Address all orders and inquiries to MORGAN BROWN,
Griffin, Ga.

P. S.—BRETHREN: Have a good old-time Sacred Harp singing school taught at your churches this summer, and see how much better the singing will be in your services I can and will cheerfully refer you to competent teachers in this old book. M. B.

GILLIAM'S ACADEMY FOR BOTH SEXES.

Prepares for college or business. The 27th session will open, the Lord willing, November 24th, and continue 20 weeks—5 school months.

The Principal has an experience of about 25 years in teaching. Beautiful and healthy location away from temptations found in towns and cities.

Buildings neat, suitable, and well furnished. Musical instruments good; good water; mail daily except Sunday.

Literary tuition per month, \$2.00, including Business Course, per month, \$3.00; Instrumental Music per month, \$2.00; Board, including lights and washing, \$8.00—payable monthly in advance.

Conveyance from railroad at opening of session, and to railroad at close of session, gratis.

The Principal kindly requests the members of his denomination, the Primitive Baptist, to remember his school in choosing where to educate their sons and daughters, especially those desiring to teach. He desires a liberal attendance and expects the greater portion from Baptist families. He requests your patronage.

For circulars and testimonials, address

JOHN W. GILLIAM, Principal.

Morton's Store, Alamance County, N. C.

FOOTSTEPS OF THE FLOCK.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

Address, ELD. J. K. BOORX,

Luray, Va.

THE RAMAH COUNCIL.

A pamphlet of forty pages, containing a statement of the rise and progress of the troubles among the Baptists in Southeast Alabama which led to the call and assembling of the Council, prepared by Elder J. E. W. Henderson.

Price, 10 cents; six copies, 50 cents; 12 copies, \$1.00. Send orders to J. E. W. HENDERSON, Troy, Ala.

LED BY A WAY I KNEW NOT.

Price Reduced to Fifty Cents.

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. Address,

MRS. R. ANNA PHILLIPS,
Rural Mail Delivery, No. 3, Macon, Ga.

THE PRIMITIVE BAPTIST HYMNAL.

A choice collection of words and music, adapted to use in Primitive Baptist churches and homes, preserving the original sentiment of hymns and set to tunes suitable for the sacred worship of God. The work is printed on good paper and sewed so that the books can not come to pieces.

SAMPLE COPY. To those who wish to examine the books with a view to introducing it into churches, a sample copy will be sent post-paid for 40 cents.

PRICE PREPAID. One copy, 50 cents; 1 dozen, \$5.40. Full cloth, 1 copy, 60 cents; 1 dozen, \$6.00. Address, WALTER CASH,
Marceline, Mo.

YOUTH'S SOUTHERN FLAG.

My children are to commence the publication of the *Youth's Southern Flag* about the first of March. It will at first be a monthly, eight-page sheet paper. The price is fifty cents a year, but we will throw in free 25 cents' worth of any of our books from the 25-cent lists or under, with every beginning subscriber with the March number.

I will help them to run it, but do not expect to be the editor, but will help the children to get some good editors and correspondence.

We have an office building, press, printing outfit complete, in our yard, under the oaks, near the well, at our country home, west of Graham, Texas. I thought this would help the children to take more interest in their studies and general reading, and also help make their own living.

We have had two severe drouths in this country, so that our farm income has been nearly nothing. I shall appreciate any help that brethren and friends may give the children, and especially by subscribing and getting your children to write for the paper. The *Youth's Southern Flag* is to be a moral and educational paper. We hope it will be of benefit and interest to the children everywhere. Send names to me, or *Youth's Southern Flag*. J. H. FISHER.

Graham, Texas.

MY REASONS FOR LEAVING THE NEW-SCHOOL BAPTISTS.

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 benefitting some in seeing the true church. I hope it will do good.

Don't send stamps.

J. H. FISHER,
Graham, Texas.

PRICE REDUCED.

Hymn and Tune Book, by Durand & Lester. Price reduced to \$7 per dozen, sent at expense of purchaser. Sample copies, 80 cents, postpaid. Those sending orders will state which kind of notes is desired, round or shape. Send orders to Elder Silas H. Durand, Southampton, Buck County, Pa.

Dear Brother Hassell—

Will you say in THE MESSENGER that I have yet on hand a few copies of "Reminiscences and Letters of Mary Parker," price reduced since her death to 50 cents; and a few copies of "Meditations on Portions of the Word," price \$1. Your brother in hope,
Southampton, Pa., November 18, 1901. SILAS H. DURAND.

PRICES OF PLAIN BIBLES BY MAIL.

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

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

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

These prices include postage.

S. HASSELL.

NOTICE OF MEETING AUGUST 28, 29, AND 30.

DEAR BROTHER HASSELL:—On my arrival at home from Georgia, on June 1st, I found a letter awaiting me, signed by Brother J. T. Wilkerson, Clerk of Bethlehem church, Macon County, Ala., stating that said church, in conference in the month of April, agreed to hold a meeting for worship at that place, commencing on Friday before the fifth Sunday in August, 1903, and extend a general invitation to the brotherhood to attend. The church is located one mile north of Notasulga, a station on the Western Railroad, forty-six miles north-east of Montgomery. The church requests that you publish this notice in THE MESSENGER.

J. E. W. H.

Vol. 25.

No. 9.

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.

SEPTEMBER, 1903.



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

The Gospel Messenger.

SEPTEMBER, 1903.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 25. WILLIAMSTON, N. C., SEPTEMBER, 1903. No. 9.

WAIT ON THE LORD.

One touch from Thee—the Healer of diseases;
One little touch would make our spirits whole;
And yet Thou comest not—O blessed Jesus!
Send a swift answer to our waiting soul.

Full many a message have we sent, and pleaded
That Thou would haste Thy coming, gracious Lord;
Each message was received, and heard and heeded,
And yet we welcome no responsive word.

We know that Thou art blessing whilst withholding;
We know that Thou art near us, though apart;
And though we list no answer, Thou art folding
Our poor petitions to Thy smitten heart.

A bright and glorious answer is preparing,
Hid in the heights of love—the depths of grace;
We know that Thou, the Risen, still art bearing
Our cause as Thine within the holy place.

And so we trust our pleadings to Thy keeping;
So at Thy feet we lay our burden down;
Content to bear the earthly cross, with weeping,
Till at Thy feet we cast the heavenly crown.

TROY, ALA., June 29, 1903.

DEAR BROTHER HASSELL:—I had the inexpressible pleasure on yesterday of baptizing my youngest son, A. Holloway. All my sons, five in number, have been received into fellowship with the Primitive Baptists, and also three out of four of my daughters. I feel thankful that the Lord has thus turned the hearts of our children to their parents. Not one of them has ever united with any other order, and if any of them have ever joined any secret society, I am ignorant of it. Not one of our nine children, all of whom are grown, have ever manifested the desire to attend modern Sunday Schools, nor anything of that nature. These reflections are pleasant to me.

Yours to serve,

J. E. W. HENDERSON.

REMARKS.

Our dear brother has been most highly favored of the Lord. I do not know of any other family on earth, of which ten out of its eleven members belong to the Primitive Baptist church—father, mother, five sons, and three daughters! I would incomparably prefer that my children should give credible evidence of being the children of God than that they should have all the wisdom and wealth and beauty and glory of this corrupt and dying world. All these temporal advantages, unless sanctified by Divine grace, will do them more real harm than good, and they will all be soon taken forever from them by death; while the spiritual blessings of God's salvation will purify and elevate, adorn and sustain them in this troubled and transitory life, and, at its end, will blossom out into the perfect and everlasting glory of heaven.

S. H.

No. 52 LEFFERT'S PLACE,
BROOKLYN, N. Y., July 4, 1903.

Elder Sylvester Hassell:

MY VERY DEAR BROTHER:—I enclose herewith \$1.00 to pay for my subscription to THE GOSPEL MESSENGER to July 1, 1904. I want to say that I enjoy reading the different numbers as they are received.

It would seem that a better feeling among the dear brethren in Texas and other points exists, for which mercy we all have reason to thank God and take courage. It is sad when members of the same household of faith fall out, for then the Devil is about as happy as he ever is, I think. Oh! that the dear ministers of Christ would be willing to confine themselves to the gospel in its purity and simplicity, and leave mysteries (which we will never comprehend in this time and state) alone. May one and all be enabled to "speak the truth in love." Error should be denounced and the truth preached, but is it necessary to take a brother's life because his understanding of some mysterious portion of Holy Writ does not quite agree with the view we may hold concerning it? My experience (one of some fifteen years) is that it is possible to be puffed up concerning one's knowledge of the Scriptures, and after holding certain views for a long time I have been obliged to relinquish them, for I have been taught wherein I was wrong.

A sound gospel ministry is a blessing for which we can not be too thankful; for sitting under such preaching one is instructed, and established in the TRUTH, and we are not so liable to be led away by every wind of doctrine (teaching). It is only for a minister in whom the Lord's people have confidence to begin to advance error, and very soon some of the sheep follow him in that particular error. What a mercy to be kept in the TRUTH! The TRUTH is the only thing that will comfort us while living, and it is the only thing that can or will support us in a dying hour. It seems to me that two of the most important things for a child of God to know while here in the flesh are:

1st. That he is a sinner. (God alone by His Spirit must make him know that.)

2d. That the same God is his Saviour! (This, too, God must make known to him.)

Can you imagine a more favored character than A **SINNER SAVED BY GRACE?** Experience of the truth, the ordinances of the house, the fellowship of the saints, the trials and afflictions that are common to the Lord's dear people, the knowledge (in just the measure given) of the fellowship of the sufferings of Christ, the growth in grace and knowledge, and all that goes to

form and comprise what is known as a Christian experience, ALL have the place God in infinite wisdom intended they should have; but we look for a time to come when we shall be free from the body of this death, this knowledge of our inability to live as we would like to, this ever failing to be what we long to be, the constant warfare of the two natures, and peace, sweet peace, and joy shall be ours to enjoy forever.

Preaching that deals only with the present experience of the Lord's people and does not present a hope for deliverance from SELF and all that pertains to the flesh, does not comfort me. Surely even in this time state we are delivered from our enemies, and made to rejoice in Him who has given us the victory; even now at times we are given an earnest of the inheritance, and made to rejoice in God our Saviour. If the earnest is so enjoyable, what will it be to be with Him and like Him?

I hope your health is improved. Always glad to hear from and of you.

Affectionately your brother,

R. M. STRONG.

REMARKS.

The pure and simple gospel of the Lord Jesus Christ as set forth in the Scriptures of eternal truth—the doctrine of God our Saviour in regard to the spiritual, holy, and everlasting salvation of the sinful and lost sons and daughters of Adam, infinitely transcends in importance all the worldly questions agitated by governors and presidents, kings and emperors, conventions and legislatures, congresses and parliaments, lawyers and doctors, farmers and merchants, manufacturers and drummers, miners and bankers, philosophers and educators, millionaires and syndicates. And the faithful ministers of the word should not mystify and adulterate, poison and enfeeble the gospel of the Son of God, but should clearly proclaim it, as with bugle voice, in all its purity and beauty, power and glory, to the honor of God, and to the instruction and edification of His dear people. Thus will the churches of the saints be divinely blessed with peace and prosperity, and shine as bright beacon lights in this dark world, and be prepared for entrance upon their full, heavenly, and eternal inheritance.

S. H.

DEKALB, TEX., April 17, 1903.

Elder J. E. W. Henderson, Troy, Ala.

DEAR BROTHER:—Yours of March 13, 1903, with Ramah Council findings, reached me, and I was glad for all. I will do the best I can with the pamphlets, and let you hear from me again.

You speak of the "Road" (Christian race) becoming more and more rough and hilly as you advance in age and experience, and that since in youth as a Baptist you felt like *running* the race, you now can scarcely walk at all, and when you try are constantly stumbling over some obstacle in the way of your pilgrimage. Oh! surely, Brother Henderson, if I am in the race at all, I am coming with a slow pace to some of the same huge impediments that you have left in the rear while on the highway of holiness to obtain an incorruptible crown and prize of the high calling of God in Christ. But, dear brother, the way is so narrow and the gate is so difficult that surely I will yet fall by the wayside and perish before I advance to your age, if I live. I feel that, if I would enter into the kingdom, life, rest to my soul, or into the joys of salvation, that I must enter in at the strait gate—obey God and escape the wide gate, broad way, and the temporal but dreadful destruction therein. But I wonder at times if it would not be more or exactly congenial with my being to just go on in sin freely and be done with it; it seems that I am so bent and prone to evil that I might enjoy life better to just turn myself loose in the element that suits my nature; but I am afraid to risk that, and I hope that I do crave and hunger and thirst to be an humble, meek, true, long-suffering disciple of Jesus, as especially was Paul, our pattern. But I feel to lack patience, wisdom, and strength; or, if I possess such essentials, I fail to use them in the race or in the war, and, as a consequent result, in my soul I feel a most bitter, shameful, and lamentable defeat. I know then that I am nothing before God and myself, but am amazed to feel how that nothing can suffer so; but when I consider again, I only find myself nothing so far as personal merit is concerned, and feel the fullness of demerit, self alone considered, making me vanity and *less* than nothing, and with such a view of the felt ap-

palling depravity of mortals, I can only hope and trust in God to raise sinners from the dead, and receive God in Christ to be the Way, the Truth, and the Life, and esteem Him to be most precious and to be the merciful Captain of my salvation, and out of the very depths of my spirit I then can exclaim, "But thanks be to God which giveth us the victory through our Lord Jesus Christ." And then while I am so tossed upon the raging billows of time in this world of sorrow, my glorious hope in God above is the anchor of my soul, both sure and steadfast, and able to keep me from despair till the storm is over. Oh, what a *blessed* hope is Jesus!

Oh! Brother Henderson, when I can view God infinitely sufficient in wisdom, purpose, will, love, and power to save even the chief of sinners, and then read in His sacred volume that He sent His Son to *do* His will, which was to lose nothing but save the chief of sinners (as Paul said) and raise them up again at the last day, I am then built up in hope, and my soul feels blest and full of light, and I think then that all the persecution and fiery darts of the wicked, together with every foe, can not make me unhappy, nor even make me hate any of humanity. Oh! my God, do pity and help us poor sinners, and let Thy rich truth of grace and love in our every soul be enough to temper and keep us in a pleasant spiritual humor always, that we, as Thy people, may be most tenderly bound together in love and comfort and fellowship, I would most fervently and unceasingly pray. Amen.

Dear brother, if the desires and prayers of a poor sinner like me could be of any comfort to you, or any of the people of God who sincerely love God and crave to follow Him in love, I want them to know, when possible or reasonable, that I beg the angel of the presence of God to bless, strengthen, and keep them in hope and peace and rest to the end. Do pray for me.

SPENCER F. MOORE.

NOTES ON PSALM I. 1, CONTINUED.

Christ came to put down the evils of this world not by fighting against them with carnal weapons, organizing a

kingdom of carnal subjects, and mobilizing an army of soldiers to kill all who opposed Him, but to reprove, rebuke, and admonish with long-suffering meekness the ungodly; so are we commanded to do the same. As He resisted not evil by personal violence, but by positive warning and gentle deportment to the evildoer; so are we commanded to do the same. It will try our strength to live godly. The innate pride, malice, hatred, and revenge of our fallen and corrupt nature will be often stirred up when we see that others will neither forsake nor desire to abstain from ungodly acts.

Jesus prayed His Father not to take His followers out of the world but to keep them from the evil, that is, not to let them be influenced by the evil of their nature. The more one desires to live godly, but is compelled to intermingle with those who love and practice ungodliness, the more is his mind enlightened to see evil where others can not see it; because he is turned to self-examination, and can see in himself all the evils he is condemning in others. Do unto others as we would have others do unto us, is the law of the spirit of life in Christ Jesus that frees us from the law of sin and death. The Holy Spirit puts it into the mind for that purpose. It is impossible to make one see an evil principle when that evil principle is the idol of his heart. This ungodly, selfish, undetected principle, loved and cherished in the heart, is called spiritual death. In this state of spiritual death one walks (practices) after the flesh according to the prince (the Devil) of the power of the air, the spirit that now worketh (ungodliness) in the children of disobedience; they are the ungodly or unbelievers, and do not know, nor care to know, nor love righteousness. Their conversation is in the lusts of the flesh, fulfilling the desires of the flesh and of the (carnal) mind.

We must be wholly destitute of ungodliness to be godly, that is, we must not allow in ourselves what we condemn in others. As we should not force ungodliness out of others by carnal means, neither should we use personal violence upon the members of our own body to keep from sinning, for this would be sin itself. For instance, whoredom is not to be put down by be-

coming a eunuch, but by not yielding to the devilish sensual passion. So it should be with every appetite, passion, and propensity that God has given us. We should not deny ourselves the use of them, for God has blessed them and placed them within our reach, but has given us laws by which they are to be regulated. "Marriage is honorable in all and the bed undefiled, but whoremongers and adulterers God will judge." Heb. xiii. 4. "There is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean." The man who contends that the cause of drunkenness is in the wine is a drunkard if he drinks it at all. He should abstain from its use because he should abstain from what he believes is the cause of drunkenness. But if one should say that the cause of drunkenness is not in the wine, but in the inordinate love of it, he may drink not to excess or inordinate love or abuse of it. So long as the love of self, selfish pleasures, predominate in us over the love of God, we will live as ungodly creatures. "He that findeth his (love, seeks for, and delights in his ungodly) life, shall lose it; and he that loseth (turns away from his ungodly, depraved appetites) his life for My sake, shall find it." Matt. x. 39. The love of self was created in us, and is a commendable virtue did we not let it supplant the love of God; this is insubordination, and so intense has it become that it is not in the least to be tolerated without sinning against God. It is wrong to commit suicide in order to free ourselves from the painful labor of resisting our appetites, passions, and propensities, or escaping the dreadful penalty of grief and trouble sin has brought on us here, but if resistance to our depraved appetites, passions and propensities should result in our death, we should willingly go. This is the inevitable lot of all anyway, whether we resist evil or not, but we should only love to stay because it is the will of God to keep us here, resisting unto blood, striving against sin. (Heb. xii. 4.) It is a very different thing for a wicked man to prefer death to trouble, and for a good man to struggle against sin and fall in the battle. Dying to the love of sinful self is the duty of all. Dying to sin is living in the world but having no more interest and

love for its sinful concerns than the literal dead have for it. It takes this to make a perfect Christian—one sanctified in the flesh. And it is by this principle only can one face and love the martyr's stake; but we believe it is much easier for one to die a martyr than to live a martyr.

HENRY ARCHER.

Farmerville, La.

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.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER.

"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.

JESUS FORSAKEN BY ALL HIS DISCIPLES.

As Job and David and Paul were, for awhile, in their great trials, forsaken by all their friends (Job xix. 13,14; Psalm xxxviii. 11; 2 Tim. iv. 16), so the Lord Jesus Christ, after His extreme agony in Gethsemane, and when the traitor Judas came with an armed multitude to hail him to a mock trial and a bitter death, was, in accordance with prophecy (Zech. xiii. 7; Matt. xxvi. 31) forsaken by all His true disciples for awhile (Matt. xxvi. 56; Mark xiv. 50), they, under the influence of the Devil, in selfishness, weakness, and cowardice, *seeming* to lose, for the time, all faith in Christ and love for Him, and fleeing away to save their own lives! Thus we see what man is at his best estate, when he is left to himself! But Jesus did not cast them off for their sinful desertion of Him, and, drawn by His Spirit of

grace and love, Peter followed Him afar off, and so did John, and both of these disciples entered into the palace of the high priest, where Jesus underwent His first trial. And, though afterwards Peter, in sinful fear and weakness, when accused of having been one of Christ's disciples, cursed and swore that he never knew Christ, yet the Lord Jesus still looked upon him in love and sorrow, and gave him repentance and forgiveness for his sin; and, after His crucifixion and resurrection, He re-assembled His apostles, and poured out a greater fulness of His Spirit upon them, and inclined and commissioned and empowered them to go everywhere, as He directed them, to preach His holy and everlasting gospel to all who had ears to hear and hearts to understand it, to suffer poverty, hardships, and persecutions for their beloved Saviour, and at last to seal their testimony to Him with their blood. Though Christ's apostles forsook Him in Gethsemane, His Father was still with Him there (John xvi. 32); but, on the cross, He was, according to prophecy (Psalm xxii. 1) at least seemingly and temporarily forsaken by even His Father (Matt. xxvii. 46; Mark xv. 34)—the sinless Man, Christ Jesus, our Elder Brother, was forsaken, because He bore our sins, by His Holy Father—was made sin for us that we might be made the righteousness of God in Him (2 Cor. v. 21). In infinite love, He thus put away our sins by the sacrifice of Himself, and brought in for us a perfect, a Divine, and an everlasting righteousness (Heb. ix. 26; Dan. ix. 24).

It has been well said that the life of the Lord Jesus was the loneliest, the lowliest, and the loftiest ever lived on earth. He had an infinite fulness of the Divine Spirit, and never yielded to the flesh, the world, or the Devil; while even His apostles had only a limited measure of the Divine Spirit, and they at times yielded to evil influences. No human being understood the tremendous and eternal importance of His mission like Himself; and, therefore, none even of His nearest and dearest friends could properly sympathize with Him in His unparalleled sorrows and sufferings. And the fulness of the Divine Spirit in Him made Him, as a human being, the lowliest of men, far below Moses and Paul in humil-

ity, causing Him to spend whole nights in fervent prayer to God, and to be gentle and tender towards the sinful and the erring, the poor and the suffering, and, in His extreme agony in Gethsemane, to prostrate Himself on His face on the ground, like a worm, in utter abasement before the High and Holy One that inhabiteth eternity, supplicating His Father with strong crying and tears, and for hours, to let the cup of terrible suffering pass from Him, if possible, and then adding, in perfect surrender to God, "nevertheless, not as I will, but as Thou wilt" (Matt. xxvi. 36-46; Mark xiv. 32-42; Luke xxii. 39-46). And, by the admission of all the civilized world, the life of the Lord Jesus Christ was the loftiest ever lived on earth; it was infinitely above sin and selfishness and folly and vanity. It was the life of God manifest in the flesh—grand and majestic, pure and holy, loving and gentle, serene and benevolent, self-sacrificing and Divine.

But the fact that I desire especially to emphasize in this article is that the Lord Jesus Christ, like some of His most eminent servants, was not only despised and persecuted by the world, but was also forsaken by His closest and truest disciples. For their sakes He went into such deep and sore trials that even their faith and their love could not follow Him. All of them forsook Him and fled; but in these trials His Father remained with Him and sustained Him. *And the nearer we follow Christ in His word and Spirit, the nearer will our experience be like His.* The more closely we follow Christ, not only will the irreligious and the religious world turn the more against us, but the more also will our selfish and worldly-minded brethren forsake and reproach us, leaving us to battle alone, except in the power of God, for the great eternal principles of truth and righteousness set forth in the Scriptures of Divine Inspiration. But if sustained by Divine grace, we can say, like the faithful, laborious, self-sacrificing, and heavenly-minded Apostle Paul: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24).

In the present age of the world, the sufferings of the most faithful servants of God for righteousness' sake are nothing in comparison to what they have been in former ages; and we have great reason to thank the Lord for His restraining the nations and the religionists of the world from persecuting His most faithful followers. According to His word, no doubt there will be hereafter, as there have been heretofore, dreadful persecutions of His people; but we are mercifully spared such visitations now. Meanwhile, if our brethren forsake us for following Christ, we will have His loving and supporting presence, as He had that of His Father; and it is infinitely better to have God for us and all the universe against us than to have all the universe for us and God against us (Rom. viii. 31). S. H.

HUMAN ACCOUNTABILITY.

In a recently published article one of our brethren says that it is Arminian sophistry to maintain that, as it is the undiminished duty of a debtor, even though insolvent, to pay his indebtedness, so it is the duty of alien (or unregenerate) sinners, although they are not able to fulfill the law, to repent of their sins and to keep the law; and, to prove that this contention is Arminian sophistry and a cunningly devised fable, the brother says that the alien sinner is dead, and that no judge or sheriff would proceed against a dead man and order or compel him to pay his debts. But, if a debtor were corporeally dead and he left any property, his debts could be legally collected from his estate. And, according to the Scriptures, a man who is dead in sins has both a soul and a body which can and will be punished for his sins in both this and the future state of existence, unless by God's grace he repents of those sins and unless they were atoned for by the sacrifice of Christ. I can not understand how any intelligent and honest believer of such Scriptures as Romans i., ii., iii.; Matt. iii. 1-12; xxii. 37-40; Mark. i. 14, 15; Luke xiii. 3, 5; Acts xvii. 30, 31; xx. 21, can deny that it is the duty of all men (whether they have divine grace to enable them to do so or not) to repent of their sins and to obey the command-

ments of God; otherwise God could not righteously judge, condemn, and punish them for their sins in time or in eternity. Man's sinfulness does not vacate the law of God—does not make void either its precept or its penalty. All Scripture and nature and conscience and experience and observation prove that all men are accountable to God for all their transgressions of His righteous law.

S. H.

OPPOSITION TO EXTREMES.

Those who oppose one-sided extremes and everlasting controversies and divisions among Primitive Baptists do not mean that any whole truth can be carried to an extreme, or that truth should, in the slightest degree, be compromised with error; but they mean that one part of scriptural truth can be continually harped upon to the utter ignoring and virtual denial of all other scriptural truth bearing on the subject, and that this ungodly course will always produce confusion and division among the people of God who are influenced by such teachings. For instance, the sovereignty of God, His absolute control of all things, may be and has been maintained by *a few of our brethren* in such a way as to ignore His holiness by refusing to make the slightest distinction between His purpose to work holiness and to suffer sin. The Arminians commit the very same kind of offence by emphasizing God's holiness and ignoring or denying His sovereignty. I believe that such a mutilation of Divine truth is sinful, and that God will execute judgment upon every such a transgressor. "He that soweth discord among brethren is an abomination unto the Lord" (Prov. vi. 16-19). "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 prospectus of a human periodical must not be substituted for the Divine Scriptures; and it is far from the truth to suppose that every subscriber to a paper endorses all the views and expressions of its editor; but few subscribers endorse all the views of an editor.

S. H.

GOSPEL LIBERTY.

The Apostle Paul thus exhorts the churches of Galatia: "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1).

It is highly important, both for the glory of God and for the peace of His people, that the true ministry of Christ should earnestly and repeatedly give this same exhortation to the churches of the saints to-day. The Lord Jesus Christ, by His righteous life, atoning death, and justifying resurrection, and by His kingly and Divine authority, and by His gracious, renewing, sanctifying, and enlightening Spirit in the hearts of His people, has made them forever free from the grovelling and galling bondage of *legalism* and *priestism*, and it is their bounden duty and exalted privilege to maintain their God-given liberty against all human teachers and masters. Christ has done for His people what no other being in the universe could do. He has fulfilled and ended for them all the sacrifices and washings of the ceremonial law, and He has written in their hearts the precepts of His moral law of love, and thus made them delight to follow Him in all the paths of righteousness, and to fervently desire to glorify Him in their bodies and their spirits which are His. Instead of regarding His commandments as burdensome, they feel it to be a sweet privilege to be figuratively buried with Christ in baptism, and raised with Him to a new and holy life, to meet around His table to commemorate His sufferings and death for them, to read His word and attend upon its public ministrations, to pray to Him and to praise Him for His mercies, to seek His guidance and support and protection, to be reverent and submissive to Him, and to be truthful, honest, industrious, virtuous, temperate, kind, and gentle, forbearing, and forgiving—not selfishly to procure their eternal salvation, but lovingly and thankfully to manifest their belief that Christ has already, in infinite mercy, procured that salvation for them. And certainly if their everlasting salvation does not depend upon their observance of even the forms and ceremonies ordained by God, it does not depend upon any forms or ceremonies invented by man.

Not only has Christ freed His people from the bondage of *legalism*, but He has also freed them from the bondage of *priestism*. He is absolutely the only and the eternal High-Priest of His people, and He has made every one of them a priest unto Himself (Rev. i. 5, 6; 1 Pet. ii. 9). The Aaronic priesthood of the Old Testament was forever done away with when Christ ascended to His mediatorial throne; and, in the New Testament dispensation, all true believers are priests unto God. In the New Testament, ministers, elders, pastors, or bishops are nowhere called priests in distinction from other believers in Christ. No mere man, but Christ alone, is the only way to the Father; by Christ alone can any human being approach unto God (John xiv. 6). He makes intercessions *in* His people by His Spirit, and *for* His people at the right hand of God, according to the will of God, and therefore efficaciously (Rom. viii. 26, 27, 34; Heb. vii. 25). He is our great and all-sufficient advocate with the Father (1 John ii. 1, 2). We are not dependent upon any human priest for acceptance with God, nor for the doctrine taught in His word and by His Spirit (John xvi. 13, 14; 1 John ii. 27). Even the inspired apostles did not domineer or lord it over the faith of God's elect (2 Cor. i. 24; 1 Pet. v. 1-4). Much less should any uninspired and fallible mortal since the days of the apostles presume to dictate or prescribe the faith of the members of the body of Christ. The best interpretations of the Scriptures are the interpretations of fallible men, and may be erroneous. Search the Scriptures, and ask God for His Spirit to enable you to understand them, and stand fast in that liberty from legalism and from priestism with which Christ has made His people free, and be no more entangled with any yoke of bondage to forms or to men.

S. H.

GOING DOWN THE HILL.

This present life with me is well nigh spent; soon I must go to realize a sad and awful disappointment or else the good things beyond the River, of which I have been thinking, writing and talking for the last forty-

three years. How shall it be with me over there? Who but God can answer with certainty a question like this? That my everlasting destiny is known of God, and fixed forever, and will not be changed, is a matter of fixed opinion with me; but as often as I have tried to know what my portion is, I have not been able to go beyond a hope that all will be well with me in the great beyond. But be this as it may, the hour draws nigh when I must die, either in my sins or in Christ.

"Time, like the tide, its motion keeps,
And I must launch through endless deeps,
Where endless ages roll."

Such is the affinity between this earthly body and its mother dust that it is bending down to rest awhile in her generous bosom. "For dust thou art, and unto dust shalt thou return."

But, dear reader, while I do firmly believe the saying true, "That 'tis not all of life to live, nor all of death to die," I have to say that the consciousness of the near approach of this dissolution brings to my mind no painful apprehension as to the world to come. But this lack of fear is not a reliable evidence that I am a child of God; it may be that many have died in their sins who were as free from fear, previously, as I am now. So I don't know—I only hope that all will be well with me over there. I have believed that my sins are forgiven for Christ's sake ever since the 11th day of August, 1862; as I joyfully received that impression on that day. I believe that God creates within His people that blessed hope by the quickening power of the Holy Ghost, by investing them with divine life, holy gifts, and heavenly graces which none possess in the flesh or human nature; that they are made partakers of the divine nature, and so become new creatures in Christ.

In my view of the workings of God's grace with me, it is a new creation in Christ, not in the sense of producing a distinct being from nothing, which would exclude me entirely from the benefit thereof; but that it is a blending or binding together of the human and divine natures by investing me with life, and light, and with new desires and aspirations for God and holiness. "But we have this treasure in earthen vessels, that the ex-

cellence of the power may be of God, and not of us."

The workmanship of God in Christ, as presented in Ephesians ii. 10, does not convey to my mind the idea of propagation, or the multiplying of the being of God into thousands and millions of children or an innumerable family of gods; but the fact of creatureship, not altogether in the primary sense of creation, or producing something from nothing, but of transforming that which actually exists, elevating the sinner to a higher and nobler relationship with God by the spirit of adoption, sealing him by the Holy Spirit of promise of immortal glory.

When the first man was formed or made of the pre-existing dust of the earth, he was a lifeless or inanimate substance, until God breathed into his nostrils the breath of life, and he became thereby a living soul, and was elevated by the investment of human life and mental faculties to the moral kingdom, being thus created, first in the earthly mass, then as part of the created earth, which had been produced from nothing, he was taken from it and moulded into a distinct form, and, after that, was invested with life and principle which fitted him for the moral kingdom and government of the Creator, and as such he received the first commandment.

Now we who have descended from the first man are the workmanship of God, created in Adam, which creation was the origin of our being, as the human family, and as accountable creatures to Him who created us.

In this earthly, creature state, we are adapted to this world and the ample provision which God has made for our creature sustenance, but not invested with any means by which we can rise above this present mode of existence. We can and have fallen below the high moral plane upon which we stood at first in Adam; but now we have no power to even reinstate ourselves in innocence. "Now, if any man be in Christ, he is a new creature; old things are passed away, and behold all things are become new."

This new creation brings about an actual personal relationship between God and His chosen people that does not *actually* exist before. True, the life, and every divine principle by which the subject is formed anew

exists before the work is accomplished; so also the vessel of God's mercy exists before; but these had their existence separately; yet the subjects of this provision of grace stood in the purpose, foreknowledge, and predestination of God, and in the everlasting covenant before the world began. In this sense they are heirs of God according to election, grace, and, when born of God, they are "made heirs according to the hope of eternal life."

J. E. W. H.

"THE GLORIOUS TRIUMPHS OF GRACE."

This is the title of an excellent work of 121 pages by Elder W. S. Craig, of Cozad, Nebraska, being an abridgment, with alterations and additions, of "The Reign of Grace," by Abraham Booth, a Particular Baptist minister of London, who was born 1734 and died 1806. Mr. Booth's book of 335 pages is one of the clearest, simplest, ablest, most scriptural, and unanswerable demonstrations of the salvation of all God's chosen people from sin and hell to be found in human literature, showing, from the Scriptures, how the grace of God reigns in the election, effectual calling and regeneration, full, free, and everlasting pardon, justification, adoption, sanctification, and perseverance of the saints unto eternal glory, and the consummation of grace in the resurrection and ascension and everlasting blessedness of all the children of God in heaven. And Elder Craig's abridgment of Mr. Booth's work is judicious, and his alterations and additions are seasonable. The price of the book is twenty cents for a single copy, postage prepaid; or \$1.80 per dozen copies, by express. Send all orders to Elder W. S. Craig, Cozad, Nebraska.

S. H.

"THE CHRISTIAN SCIENCE DELUSION."

The above is the title of a pamphlet of 52 pages written by A. C. Dixon, of Boston, and sent by mail for ten cents by the publisher, William H. Smith, 25 Stanhope Street, Boston, Mass. Mr. Dixon, in his work, clearly shows the insanity, paganism, and wickedness of this

most unchristian and most unscientific invention of the nineteenth century called "Christian Science"—a great money-making scheme for the sale of books and the pretended healing of disease under the guise of religion, similar to the Hindoo philosophy of nothingness which, for four thousand years, has wrecked millions of lives and caused immeasurable sorrow and suffering in India. Mrs. Mary Baker Grove Eddy, of Concord, N. H., the Satan-inspired inventor of this delusion, has made millions of dollars out of it. In her childhood her father said that she had as many demons as Mary Magdalene. She has had three husbands, and he whom she now has (Calvin A. Frye) is not her husband so far as the public knows. She denies the personality of God and the reality of matter, sin, sickness, pain, and death. That 200,000 people in Europe and America should believe in her weak and wicked falsehoods is a proof of the mental and moral degeneracy of the human race.

S. H.

ACTION OF MOUNT ZION CHURCH, POLK CO., GEORGIA.

At a conference held August 22, 1902, Mount Zion Church, in Polk County, Ga., excluded brother Welcome Duke and his wife and daughter, sisters Eliza and Low Duke, for no bad conduct, but for denying that "God's love extends to the universal world of mankind in any way or to any extent."

While "the Lord is good to all, and His tender mercies are over all His works" (Psalm cxlv. 9), the Scriptures taken all together show that His special, electing, redeeming, and renewing love extends only to those whom He "chose in Christ, before the foundation of the world, that they should be holy and without blame before Him in love" (Eph. i. 3-14). Of course the non-elect are here in time indirectly and naturally benefited by the mercy which the Lord shows to the elect.

S. H.

BETHEL CHURCH AT COOPER, ALA.

In THE GOSPEL MESSENGER of May, 1902, under the head of "The Exclusion of an Orderly Believer," it was stated that Brother E. H. Smith, of Kincheon, Chilton County, Ala., had been excluded from his church (the church at or near Cooper, Chilton County, Ala.) for refusing to fellowship another brother in that church who said that, according to his understanding of the Scriptures, a negro has no soul. Brethren Moses Popwell, J. W. Kicker, and J. T. Abanathy, a committee appointed by that church, write me that the church at a conference held July 11, 1903, declared that Brother Smith was excluded for not taking the steps laid down by Christ in Matt. xviii. 15-17; that he should first have labored with the erring brother, and, if necessary, then have taken one or two other brethren to help him labor with him, and then, if the latter would not hear them, he should have reported the matter to the church. They also state that, at the conference held July 11, 1903, the erring brother confessed his error, stating that he had read and searched the Scriptures and now believes that negroes have souls, and he asks the brethren to forgive him for his error. I am glad to learn that the brother has been converted from his error, and I hope that all the members will forgive him, and that Brother Smith will be readmitted, in a gospel manner, into the church.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Do editions of the Bible in general begin the name of Satan with a capital letter? A. The most of the present editions of the Bible do not, but some of them, the most accurate editions, do. At first all letters were capitals; and the name of Satan or the Devil is a particular or individual name, and, like all other individual names, it should begin with a capital. Where the name "devils" occurs in the King James Version, it is a name common to the whole class of evil spirits, and therefore should begin with a small letter; the word should be rendered "demons," which is the English form of the Greek original, while the Greek word translated "Devil" is a different word, "diabolos," meaning "slanderer," "false accuser," and generally refers to the chief of the apostate angels, and, when it does, the word should begin with a capital, just as the word "Satan" in all editions of the Bible, both in the Old and the New Testaments, always does. "Satan" means "the adversary," the chief enemy of God and man. There is only one Devil or Satan, while there are many demons or evil spirits under his influence and leadership.

2. Q. In what sense do the brute creation "wait upon God" (Psalm civ. 27)? A. In a providential sense; they wait for the time when and the place where the God of nature supplies them with food, water, and shelter.

3. Q. What did Jesus mean when He said to His disciples, "He that hath no sword, let him sell his garment and buy one" (Luke xxii. 36)? A. It is perfectly certain from the context (Luke xxii. 38), and the whole tenor of Christ's teachings, that His meaning here was not literal but figurative. Two swords were not enough literally to fight against a Roman army, and Christ taught His disciples not to kill, but to love their enemies, and to pray for them and do good to them; the weapons of the Christian warfare are not carnal but spiritual (Matt. v. 44-48; 2 Cor. x. 4; Eph. vi. 10-18). Christ meant that He would himself soon be taken personally from the apostles, and they would meet with great trials and persecutions, and they should expect them, and be watchful and prayerful to God for strength to endure them.

4. Q. Did Paul fight literally with beasts at Ephesus (1 Cor. xv. 32)? A. He evidently means that he fought or contended at Ephesus with beast-like men, ferocious Jewish enemies of Christ and His most zealous apostle, and the brutal Gentiles whom the Jews stirred up against Paul. Heraclitus, a philosopher of Ephesus, who lived 500 years before Christ, called the Ephesians "wild beasts." Paul's Roman citizenship exempted him from being made to fight with beasts in the arena. In 2 Cor. xi., Paul, in recounting his sufferings, does not speak of his fighting with wild beasts; nor does Luke mention such a thing in Acts xix. when he speaks of Paul's trials at Ephesus. Unregenerate men, left to themselves, are, as George Whitefield said, half-beasts and half-devils.

5. Q. Is there any Scripture that refers to Paul's being brought to trial before that monster of iniquity, the Roman Emperor Nero? A. It is thought that he refers to his first trial before Nero in 2 Tim. iv. 16, 17, and that by "the lion," out of whose mouth the Lord delivered him, Paul means the powerful and fierce Roman Em-

peror Nero, who was the embodiment of the Devil, whom Peter calls "a roaring lion, walking about, seeking whom he may devour" (1 Pet. v. 8).

6. Q. Did Paul ever go into Spain? A. In Rom. xv. 24, 28, he speaks of his desire and intention to visit Spain, and there is an ancient tradition that he did so, but it is altogether uncertain, for the Scriptures give no account of such a visit. Even inspired men could propose; but only God can dispose events, and He orders them according to His infinite wisdom.

7. Q. When a member leaves a church and joins another church on confession of faith, if afterwards he should desire to return to that church, should he not be required to confess that he did wrong when he left that church and confess the order of that church? A. If the church to which he first belonged was in gospel order when he left her, he certainly was in disorder to leave her without her permission or dismissal and to join another church on confession of faith, for he thus ignored the very existence and authority of the first church, and this offense should be confessed by him before he is restored to membership in that church. Our churches should not imitate the corrupting and ruinous slackness of discipline prevalent in worldly societies called "churches."

8. Q. What Hymn Books are generally used in the churches of the Kehukee Association? A. So far as I know, Lloyd's Primitive Hymns are almost exclusively used in most of the churches of the Kehukee and all other Primitive Baptist Associations in North Carolina. Some Primitive Baptist Hymn and Tune Books are used by a few of our members at their homes and at singing-schools; but Lloyd's Hymns, used by our fathers, are still used by most of our churches in public worship.

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.

GOD'S PROVIDENCE EMBRACES ALL THINGS.

“Does the Bible really teach that God's hand is, in some sense, in every event that transpires on earth? It certainly does. What else mean the declarations: ‘He hath prepared His throne in the heavens, and His kingdom ruleth over all’; ‘The counsels of the Lord shall stand, and the thoughts of His heart to all generations’; ‘Of Him, and through Him, and to Him, are all things, to whom be glory forever’?

“The providence of God extends to *nature*. Not only has He created all things, but ‘by Him all things consist.’ ‘He makes the sun to rise on the evil and the good.’ ‘He gives rain from heaven and fruitful seasons, filling our hearts with food and gladness.’ He controls the winds, which fulfill His word. He sent forth a wind, and brought quails from the sea to Israel's camp.

“It extends to *men*. He takes beggars from the dung-hill, and makes them princes among His people. The histories of Abraham, Jacob, Joseph, Moses, Daniel, and others, show that it is indeed true that ‘the steps of a good man are ordered by the Lord,’ and, if we commit our way to Him, ‘He will direct our path.’

“It extends to animals. ‘Behold the fowls of the air; for they sow not, neither do they reap nor gather into barns, yet your Heavenly Father feedeth them.’ He also controls their instincts. Thus He made the ravens feed Elijah at the brook. ‘And He spoke, and locusts came, and caterpillars, and that without number, upon Egypt.’

“God's providence also extends to *nations*. Not only by Him do kings reign and princes decree justice, but He has also appointed the bounds of every nation, so that, like the sea, they can not pass them. Says the Apostle: ‘God hath made of one blood all nations of men to dwell on all the face of the earth, and both determined the times before appointed, and the bounds of their habi-

tation.' 'God is the judge; He putteth down one, and setteth up another.'

"And His providence, so extensive, takes into account, also, the sins of men, so that God 'makes the wrath of man to praise Him, and restrains the remainder of his wrath. That is, the anger of man is permitted by God to a certain extent, but only to a certain extent; it is not beyond his control. Hence, also, such expressions as 'He hardens Pharaoh's heart; this He did, not by the positive infusion of wickedness into Pharaoh's heart, but by mercifully removing His afflictive judgments from Pharaoh and Egypt; Divine mercies soften the hearts of God's people, but harden the hearts of His enemies. While it was by God's determinate counsel and foreknowledge that He delivered up to death His only-begotten and well-beloved Son, yet His enemies of their own sinful will nailed Him to the accursed tree, and so the Apostle says, 'Him have ye taken and with wicked hands have crucified and slain.' Most true it is that God is not the author of sin, and yet His overruling Providence extends to nature, men, animals, and kingdoms—in a word, to everything," either permissively or efficiently. No real believer in God or in the Scriptures can deny this fundamental and universal truth.

S. H.

EXTRACTS.

Grassy, Ala., June 26, 1903.

Elder Sylvester Hassell—

DEAR BROTHER:—I'm glad that I can recommend the MESSENGER as being clear of controversy and hobby riding. I would be glad to send more subscribers, but money matters are very close, owing to so many short crops. I will do all I can in sending you subscribers. Praying the blessings of God upon you and yours, I remain,

J. T. STEWART.

Tennille, Ga., March 28, 1903.

Elder Sylvester Hassell—

DEAR BROTHER:—Inclosed please find one dollar for THE GOSPEL MESSENGER. Please give me credit for the same. I have been taking the MESSENGER a long time, and it is such a great comfort to me. I hope that God, who is love, will bless you in your work.

Your sister in hope of eternal life,

E. M. BRASWELL.

Nicholls, Ga., Jan. 24, 1903.

Elder Sylvester Hassell—

BELOVED BROTHER IN CHRIST:—Your highly esteemed paper comes regularly to me laden with good things from the pens of editors and others. I have so highly esteemed its manner of good tidings for some time that I have hoped the good Lord would enable me once more in life to get up from afflictions that have kept me for several years, and to get to our meetings, and do very little preaching, and get you at least a few more subscribers to the good old MESSENGER.

Please receive enclosed P. O. order for \$5.50, for which please send the MESSENGER twelve months to the first five names, and six months to the last name mentioned, and oblige,

Yours truly, I hope, in Christ,

J. C. WILLIAMS.

Lavender, Floyd Co., Ga., March 9, 1903.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD:—If I should be allowed to address you in that way: I feel unworthy to claim that relation, though I feel to hope that my worthiness is in what Jesus has done for me, and not that I have done anything for Him. I hope the Lord will continue to bless and prosper you, and that you may be spared long and enabled to send out THE GOSPEL MESSENGER.

Enclosed please find two dollars to be credited me on my account with the MESSENGER, which please continue to send to my address.

W. A. LONG.

Waverly Hall, Ga., July 10, 1903.

Elder Sylvester Hassell—

DEAR BROTHER:—Inclosed you will find one dollar to pay subscription for the MESSENGER for another year. I am getting old and can't hear preaching, and love to read the MESSENGER. I have taken it from the start. I reckon this will be the last. I am now one year over my four score years and am looking every day to be called hence. Pray for me that I keep the faith once delivered to the saints.

Yours in much love,

R. A. BALDWIN.

Owensville, Ind., June 29, 1903.

Elder Sylvester Hassell—

DEAR BROTHER:—Inclosed you will find a money order for one dollar as renewal for your much esteemed paper, THE GOSPEL MESSENGER. I regard your paper as an able and sound Baptist periodical, containing pure unadulterated gospel truth that is instructive and comforting to all lovers of truth. I think if all our editors would pursue the course you do we would have less contention and strife among our people. We have peace and fellowship among our people in this country, with some ingathering of the saints of God in almost all of our churches, for which we feel thankful to the God of all grace.

Yours to serve

A. A. SHOULTZ.

Reidsville, N. C., June 27, 1903.

Elder Sylvester Hassell—

MY VERY DEAR BROTHER:—I feel to renew my congratulations to you for the able, scriptural, and Christ-like manner in which you

have conducted THE GOSPEL MESSENGER since you have taken charge of it. Elder Respass sent me a half dozen sample copies of the first issue, asking me, if I could conscientiously endorse it, to act as agent for him in my community, which I gladly did, got up a club of a score or more subscribers in quite a short time, and I can truly say I have never heard a word of complaint about the manner, matter, or price. It has truly been in my humble judgment a "Gospel Messenger," seeking for those things which make for peace, good will, and harmony. I do not remember of ever seeing anything in it calculated to stir up strife, or to belittle others. It is one of the few religious periodicals of the Lord's planting; and this is why it has been so well nurtured and kept clean and pure. The editors have been wonderfully blessed with wisdom from above. I do not remember of having missed a number in the twenty-five years, and have all of them on hand, I think; and wish to have them bound in book form for my children and their descendants. I have four children, and three of them are members of the Primitive Baptist church.

I hope it is the Lord's will to continue to have the MESSENGER published, paid for, and read, and when it is His will to take up the present editors to their reward may He place others of like precious faith and wisdom in their stead, is the sincere prayer of your unworthy brother,

J. M. HARRIS.

Pelzer, Anderson Co., S. C., July 21, 1903.

Elder Sylvester Hassell—

DEAR BROTHER HASSELL:—I will have to trouble you again to change my paper from Trough, S. C., to Pelzer, S. C. I don't want to miss a number of the MESSENGER. It is a comfort to me to know that you are contending for peace among our people. Our blessed Savior says, "Blessed are the peace makers, for theirs is the kingdom of heaven," so I know that the Lord will bless you in this deed. There is a Primitive Baptist church in this county somewhere; I believe the name is Will Creek Church. Brother J. Z. Adams, preaches some for this church. I would be glad for Brother Adams to write us and let us know where the church is, and if he comes any more, come by and stay with us. He will get off the train at Pelzer. We live about a mile from the depot. If he will write us we will meet him or any other brother of the Primitive Baptist faith.

We would be glad if Brother Pittman could visit us. Brother Hassell, I would be glad if you would give this a place in your MESSENGER if you have space, as it will let all of our correspondents know where we are.

Your brother in hope of eternal life,

HENRY SEAY.

Jefferson, N. Y., Dec. 21, 1902.

Elder Sylvester Hassell—

DEAR BROTHER:—I am reminded that it is time for me to renew my subscription for the MESSENGER. I have read it for a number of years, and I would be lonely without it, and I feel that it is worthy of our support. Therefore you will find enclosed a post office order for one dollar to pay for the year 1903.

Your unworthy friend, and I hope sister in Christ,

EMLINE HIX.

Palo Pinto, Tex., January 23, 1903.

Elder Sylvester Hassell—

BELOVED BROTHER IN CHRIST OUR LORD:—There is always a welcome at our Texas home for the MESSENGER. We love its truths, and delight in the manner in which it is conducted. May the Lord give you grace and still enable you to publish the dear old MESSENGER for years to come.

Yours in hope,

MRS. L. A. ABERNATHY.

Summitville, Coffee County, Tenn., March 14, 1903.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD:—You will find enclosed one dollar to pay for THE GOSPEL MESSENGER for the year 1903. Please accept our thanks for past favors. We enjoy reading THE GOSPEL MESSENGER; it is all the preaching we hear now.

Very respectfully your brother in great tribulation,

J. ABNER YELL.

Cason, Tex., April 9, 1903.

Elder Sylvester Hassell—

DEAR BROTHER:—Please find enclosed one dollar for the MESSENGER the following year. I do enjoy reading it so much. It is nearly all the preaching I hear, as I live so far from the church I can not go often.

Your sister in hope,

A. E. RIVERS.

Bunyan, Tex., May 1, 1903.

Elder Sylvester Hassell—

DEAR BROTHER:—You will find one dollar to renew my subscription for another year. I am well pleased with the MESSENGER. I hope the Lord will bless and guide you.

Your brother in hope of eternal life,

W. L. COMPTON.

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 BRYAN.

Since mentioning the sad deaths of mother, uncle, and brother, a few days ago, I have been asked to also mention the death of a niece, Mrs. Lula Bryan. She was the daughter of J. E. and S. A. Scott. Was born December 5th, 1882, and died June 26th, 1903, aged 20 years, 6 months, and 21 days. She was married in December, 1901, to W. A. Bryan with whom she happily lived until death. One more of the fairest of flowers has been plucked and laid away to be again revived on the morning of the resurrection.

Lula was quite a choice among relatives and friends, and all together seem to realize what it is to give up one so kind, gentle, and loving in disposition. Her last sweet testimony as to her acceptance in a brighter Home was to call her husband to her a short

time before she passed out, to tell him once more how much she loved him, and then she sang a song, "Take my soul to Jesus." The words and music of this song were of her own composition, as singing was not a characteristic of her life. Lula has been a member of the Missionary Baptist church, at Bisterneau for many years with whom she lived humbly and peaceably until the summons came.

Lula, we mourn not for thee as those who have no hope, but thank God for such evidence as thine.

Her uncle,

E. W. DAVIS.

MRS. LEMMA DAVIS, J. J. DAVIS, AND A. F. MCKINNEY.

Mrs. Lemma Davis, J. J. Davis, and A. F. McKinney—Mama, Brother John, and Uncle Mc., are gone, to be with us no more. The death of the three named above, I wish to mention connectively, as one year ago they were the happy inmates of one home—our dear old home, now occupied by others.

Mama was the first to leave us. She was born December 20th, 1851, and died on December 7th, 1902. She passed out quietly and gently, as was characteristic of her useful life. She had no children of her own, but had many step-children who loved her as a mother, and who will ever remember her kind, loving, and noble disposition. We can truthfully say, with the epitaph on the tomb, "She was the sunshine of our home," and we believe on the resurrection morn she will shine ten thousand times brighter above where death and parting come no more.

Brother John, whose death was chronicd in the May number of the MESSENGER, was the next to fall asleep while praising God until his physical strength bade him hush. Born in May, 1861, died February, 1903.

Third and last comes Uncle Mc., whose sudden death was quite a deplorable circumstance. He was killed on the third of June, 1903, by a train. Uncle Mc. was born in 1816, making him 87 years of age. He had one son, two daughters, together with many relatives and friends, who will *never* forget Uncle Mc.

He has been a member of the Primitive Baptist church for about fifteen years, but for quite a while was too feeble to attend his meetings to any advantage. Uncle Mc. was honest and honorable, energetic and truthful, and always admired these requisites in his fellow men.

At times I can not realize that the above is true. Three of the best friends on earth I had are gone in so short a time.

"God moves in a mysterious way, His wonders to perform." May we at all times be ready to say, Thy will, O, God, be done; not mine." It takes Him no time at all to take away our joys as seemeth good unto Him. It takes Him but the twinkling of an eye to revolutionize a home.

Nephew, son, and brother,

Hope, La.

E. W. DAVIS.

MRS. LUCY D. HARPER.

Mrs. Lucy D. Harper was born February 14, 1882, in Coffee County, Ga., and died in Ocilla, Ga, March 3, 1903. The remains were interred in the Paulk Cemetery in Coffee County, Rev. W. J. Barton, of Ocilla, conducting the impressive funeral services.

Mrs. Harper was a daughter of Mr. and Mrs. Thomas Pauk, of Coffee County. She was baptized by the late Elder Jack Vickers at Spring Hill church, June 30, 1900, and was married to Mr. C. A. J. Harper May 1, 1901.

Such is a brief history of a noble young woman, whose every-day life was that of the true Christian, the loving wife, the obliging neighbor and true friend.

Though called to her reward when it seemed hardest to depart, she was resigned to the will of the divine Master, whom she loved and trusted from her early girlhood, and entered upon her long journey as one who had no doubt as to where it would lead. The sweet influence of her life, brief though her years were, has no doubt led others to a "closer walk with God," and will continue to do good perhaps long after those she loved have joined her on the other shore.

Her devoted husband, whose bereavement no pen can measure, has the consolation of knowing that his loved one is in the home of the blest.

"There is no death;
The stars go down
To rise upon some other shore,
And there in heaven's glorious crown
They shine forevermore."

Before her marriage Cousin Lucy spent one month at my home in Irwin County, Ga., in the year 1898, and I never saw her out of humor the whole time. A short period after she went home she was taken sick with meningitis, and was very low for some time, but bore her sufferings like a lamb before his shearer. The second attack of the same complaint took her to her lovely Jesus, beyond the Jordan of Death. I was present when she related her little hope in Jesus as being precious to her poor soul; it was one among the brightest I ever heard at her age. I was also at her burial. There would have been a large crowd but for the very rainy morning. I knew her from a small girl. She had the friendship of all who knew her. Her husband, Cousin C. A. J. Harper, has become a member of Old Brushy Creek church during this year. His experience was equal to her's; he is a noble man in society. I have known him from a child. We believe that our loss is Sister Lucy's eternal gain.

Your unworthy brothers,

WM. PAULK,
L. R. TUCKER,
J. W. HANLAN.

All of Irwin County, Ga.

MRS. SARAH E. NASH.

Sister Sarah E. Nash, wife of Brother M. H. Nash, died in Gwinnett County, Ga., July 27, 1903. She was born February 11, 1838; was the second oldest daughter of Elder Isaac Hamby. First married John W. Nash October 23, 1860; he died February 15, 1865. One son was born to them, May 10, 1863; he died June 19, 1897. She was married the second time to Brother M. H. Nash, brother of her first husband, April 2, 1867. Sister Nash received a hope in 1856, joined the church in 1857 at Bald Rock, formerly Newton, now Rockdale County, and was baptized by Elder Beaton Daniell. There were two children born to sister Nash and her second husband. She has five living grandchildren; two dead.

Sister Nash was very spiritual-minded, delighted to talk on the Scriptures; was very instructive; she was a strong believer in salvation alone through the merits of Jesus Christ, and was truly a bright and shining light, well beloved by all the brethren and sisters who knew her, and at last fell asleep in Jesus in the triumphs of faith, and was laid to rest at Sweet Water church, where her membership was. Funeral services were conducted by Bro. S. A. Huff and the writer.

J. T. JORDAN.

MEMORIAL RESOLUTIONS ON THE DEATH OF MRS. W. M. MITCHELL.

The Church of Christ, at Mt. Olive, Lee Co., Ala, June 28, 1903.

WHEREAS, It pleased our heavenly Father on June 2d, 1903, to remove from our midst our aged and much esteemed sister, Mary Elizabeth Mitchell, wife of the late Elder W. M. Mitchell; and

WHEREAS, We feel that her long and noble life spent in our church and community was of inestimable value, and that her womanly and Christian deportment in all the walks of life was helpful; and

WHEREAS, We note with delight her success in rearing a large family of six sons and four daughters, now residing among us and reflecting that credit and honor due such a mother, and as we are hereby deeply impressed of the worth of such an one; therefore be it

Resolved, That as a church we sustain in her death a great loss, and keenly realize that there has been taken from us one of our greatest lights.

Second, That we however, submit to the will of God, who doeth all things right, and that we pray the Lord to bless this dispensation of His providence to the good of us all.

Third, That to the bereaved family we tender our greatest sympathy in their sad bereavement.

Fourth, That a copy of this memorial be spread upon our church record upon a page near that of her husband, and that a copy of these resolutions be sent to THE GOSPEL MESSENGER for publication.

Read and adopted in conference the day and date above.

J. T. SATTERWHITE, *Moderator*.

C. P. D. TAYLOR, *Clerk*.

MEMORIAL RESOLUTIONS ON THE DEATH OF ELDER JOHN E. DUKE.

We submit the following resolutions in reference to the death of Elder John E. Duke, who departed this life July 12, 1903, after several weeks illness from age and infirmity of body and mind:

WHEREAS, God in His infinite wisdom has called to Himself our brother and father in Israel; and

WHEREAS, we, the church of Christ at County Line, feeling our loss irreparable, and looking unto Him for comfort and resignation, have therefore,

Resolved 1, That by the death of our brother, J. E. Duke, minister and former pastor of this church, we have sustained a great loss.

Resolved 2, That whereas, God has removed him from our midst, we bow in humble submission to the will of our Heavenly Father, and while our hearts are made sad by the vacancy in our church, yet we know He doeth all things well, and we patiently wait for the time to come when He shall have raised up others to fill the place once held by our beloved brother.

Therefore be it further resolved by the Primitive Baptist church at County Line in Conference, That in the death of Elder Duke the church has lost another ancient landmark and a shining light, and one whose life had fully matured, and was indeed ready for the harvest. And to the dispensation of Providence in this bereavement, we submissively bow, feeling that our dear brother had fully completed his mission on earth, and to die this death was but the beginning of his entry into eternal bliss.

To his devoted daughter, who so patiently waited on and cared for him, and who survives him, we tender our sympathy in this sad

affliction, and point her to the Lamb of God, which taketh away the sin of the world, and to the unblemished life which he led and the cheering, comforting, and consoling thought of his happiness on high, where there is room for all who do God's will.

Be it further resolved, That a page in our church book be preserved sacred to his memory.

Done by order of the church in conference, July 19, 1903.

G. W. ROWE, *Mod. Pro Tem.*

H. F. WILLIS, *Church Clerk.*

J. W. WILLIS,

G. W. DUKE,

H. F. WILLIS,

Committee.

SPECIAL NOTICE.

The Church of Christ, at Zion, of the Primitive Baptist faith and order, do hereby request the several churches of like precious faith which properly belong to the Conecuh River Baptist Association to meet with us on Saturday before the 2d Sunday in October, 1903, at our meeting house in Luverne, Ala., and join us in holding our annual session for the current year. The churches now recognized by us as proper constituent members of this body are namely: Ramah, Baptist Rest, Mount Zion, Beulah, New Providence, and Harmony, together with the church at this place. The above-named churches are courteously invited and urgently requested to meet with us in the usual manner and form, by appointed messengers and letters, if they feel so disposed. The door will be open for petitionary churches, when the Association meets, and also for correspondence from all orderly Primitive Baptist Associations as heretofore.

Done by order of the church in conference, July 4th, 1903.

J. E. W. HENDERSON, *Moderator.*

G. W. POPE, *Clerk.*

GILLIAM'S ACADEMY FOR BOTH SEXES.

Prepares for college or business. The 27th session will open, the Lord willing, November 24th, and continue 20 weeks—5 school months.

The Principal has an experience of about 25 years in teaching.

Beautiful and healthy location away from temptations found in towns and cities.

Buildings neat, suitable, and well furnished. Musical instruments good; good water; mail daily except Sunday.

Literary tuition per month, \$2.00, including Business Course, per month, \$3.00; Instrumental Music per month, \$2.00; Board, including lights and washing, \$8.00—payable monthly in advance.

Conveyance from railroad at opening of session, and to railroad at close of session, gratis.

The Principal kindly requests the members of his denomination, the Primitive Baptist, to remember his school in choosing where to educate their sons and daughters, especially those desiring to teach. He desires a liberal attendance and expects the greater portion from Baptist families. He requests your patronage.

For circulars and testimonials, address

JOHN W. GILLIAM, Principal.

Morton's Store, Alamance County, N. C.

FOOTSTEPS OF THE FLOCK.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

Address, _____
 Eld. J. K. BOOTON,
 Luray, Va.

MY REASONS FOR LEAVING THE NEW-SCHOOL BAPTISTS.

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.

YOUTH'S SOUTHERN FLAG.

My children are to commence the publication of the *Youth's Southern Flag* about the first of March. It will at first be a monthly, eight-page sheet paper. The price is fifty cents a year, but we will throw in free 25 cents' worth of any of our books from the 25-cent lists or under, with every beginning subscriber with the March number.

I will help them to run it, but do not expect to be the editor, but will help the children to get some good editors and correspondence.

We have an office building, press, printing outfit complete, in our yard, under the oaks, near the well, at our country home, west of Graham, Texas. I thought this would help the children to take more interest in their studies and general reading, and also help make their own living.

We have had two severe drouths in this country, so that our farm income has been nearly nothing. I shall appreciate any help that brethren and friends may give the children, and especially by subscribing and getting your children to write for the paper. The *Youth's Southern Flag* is to be a moral and educational paper. We hope it will be of benefit and interest to the children everywhere. Send names to me, or *Youth's Southern Flag*.

J. H. FISHER.

Graham, Texas.

THE RAMAH COUNCIL.

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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.

OCTOBER, 1903.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 25. WILLIAMSTON, N. C., OCTOBER, 1903. No. 10.

“SATISFIED.”

When I shall wake on that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
 I shall be satisfied.

When I shall see Thy glory face to face,
When in Thine arms Thou wilt Thy child embrace,
When Thou shalt open all Thy stores of grace,
 I shall be satisfied.

When this vile body shall arise again,
Purged by Thy power from every taint and stain,
Delivered from all weakness and all pain,
 I shall be satisfied.

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him in the everlasting hymn,
 I shall be satisfied.

When I shall call to mind the long, long past,
With clouds and storms and shadows overcast,
And know that I am saved, and blessed at last,
 I shall be satisfied.

When every enemy shall disappear—
The unbelief, the darkness, and the fear;
When Thou shalt smooth the brow and wipe the tear,
 I shall be satisfied.

When every vanity shall pass away,
 And all be real, all without decay,
 In that sweet dawning of the cloudless day,
 I shall be satisfied.

—H. Bonar.

Willispoint, Texas, July 30, 1903.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—It has come time for me to renew my subscription to THE MESSENGER; you will find one dollar for another year's subscription. I enjoy reading it; when I get it, if something don't bother me, I read all that is in it before I stop. May God bless you, my brother, and spare your life long to contend for the truths of the Bible. Brother Hassell, I want you to put a stop to the absoluters and the one-salvation party in Texas. They have the audacity to say you are agreed with them when we contend with them on predestination and our time or common salvation as both are taught in the Bible. You will do the Baptists a great favor by coming out on these two doctrines. I know, my brother, you have said enough on these two points to convince any one, it seems to me; but some people can not take a hint until they are knocked down with it.

Please publish this letter and your remarks on it, and let us know just where you stand on these heresies of the predestination of all things and only one salvation. You will do the Baptists of Texas a great favor to comply with this request at your earliest convenience. We do not think you unsound on these doctrines, but want you to say in plain English just what you believe.

Your brother in hope of a better world,

WM. A. NEAL.

REMARKS.

There is no contention or division, among the great majority of Primitive Baptists, in regard to either of the two subjects mentioned by Brother Neal. And I see no sufficient reason why there should be contention or division among any of our people on these subjects. There would be no trouble in regard to these matters among any of our brethren if they would cease looking to man

and look to God only in His word and Spirit for guidance. All one-sided, controversial, bitter discussions of all subjects are excluded from the pages of THE GOSPEL MESSENGER. Our wiser and better forefathers got along together peaceably in regard to predestination and salvation; and so would we if we were animated by the same spirit of heavenly wisdom and brotherly love. David, for his brethren and companion's sakes, and because of the house of the Lord our God, sought and prayed for the peace and prosperity of Jerusalem, and exclaims, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Psalms cxxii, cxxxiii. Paul says that carnality divided the members of the church at Corinth, and he writes, "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," (I Cor., i. 10; iii. 3). And, as the prisoner of the Lord, he beseeches the Ephesian brethren to "walk worthy of the vocation wherewith they were called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace," and adds, "There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all;" and he declares that all the ministry were given of God "for the perfecting of the saints, for the edifying of the body of Christ in love" (Eph. iii.). And our adorable Redeemer, just before He lay down His spotless life for His elect people prays His Father that they all may be one as He and His Father are one (John xvii.). It is perfectly certain that all the children of God who are under the influence of the Spirit of Christ will heartily desire, labor, and pray for the loving union of all believers in the Lord Jesus. The Spirit of God indited all the Old and New Testament Scriptures, and therefore the teachings of those Scriptures, when rightly understood, are entirely harmonious; and the views of all God's people, when they are enlightened by His Spirit, must be equally harmonious.

We should search the Scriptures, not with a disposition to emphasize some and ignore others of their teachings, but with our minds and hearts open to receive and assimilate all their teachings.

Examining all the Scriptures in this honest Christian spirit, we can not fail to find, as all the ablest predestinarians of all denominations of all former ages have found, that God created all things out of nothing, and, before the creation, foreknew all things, and had a purpose in reference to all things, but that there was *an infinite difference between His purpose in reference to sin and His purpose in reference to holiness—that His purpose was to suffer, control, and overrule sin, while His purpose was to work holiness by His gracious and holy Spirit in the hearts and lives of His people.* If this plain distinction between God's attitude to sin and His attitude to holiness, so clearly set forth in the Scriptures and in our experience, and fully admitted by our absolute brethren in reference to Divine providence, were also fully admitted by them in reference to predestination, all controversy on predestination would cease among our people; the most absolute of absoluters have said to me that they did not believe that God *compelled*, but that He only *suffered*, men to sin. And so in regard to a temporal and an eternal salvation, just as certainly as there are both time and eternity, and God saves in both time and eternity, there are both a temporal and an eternal salvation, as the Scriptures most indisputably teach, and as our ablest absolute brethren admit; and let all our brethren equally admit the certain scriptural truth that *it is by God's grace and Spirit that His people work out that salvation which He works in them*, so that He deserves every particle of the glory, and all bitter and factious controversy on this subject will also cease among us, and we will love and serve God and one another better! Half-truths confuse and divide, while whole-truths edify and unite the people of God. O for hearts large enough to hold all the truths of Divine Revelation, and to cease from carnal strifes of persons and of words!

S. H.

CORNICANA, TEXAS, July 5, 1903.

Elder Sylvester Hassell:

DEAR BELOVED OF THE LORD:—Although I haven't been a constant reader of THE GOSPEL MESSENGER for several years, yet I haven't ceased to love you and highly esteem you as an humble and conscientious servant of the Lord.

It is of the Lord to seek peace and pursue it. God Almighty bless such men as preach the Gospel of peace and bring glad tidings of good things. They have a deep seat in my heart. O! how I love the sovereignty of God, who rules in the armies of heaven and among the inhabitants of earth, and none can stay His hand and say What doest thou?

I want your views on the signs of the times in these days when men are lovers of pleasures more than lovers of God. Will persecution as in the dark ages past repeat itself before the second coming of Christ without sin unto salvation? I am constrained from some cause to look for some great event unexpected by the world. Oh! that men might fear before God and that the old despised Nazarenes might be watchful and prayerful. O! how I long for peace and unity upon gospel principles among the Primitive Baptists. I long for the blessing of God to still be with His people.

STEPHEN YATES.

REPLY.

I think that many Scriptures plainly teach that, during the last days of the present dispensation, the Devil, in the world-powers, the rulers of the nations of the world, will be suffered to persecute the true and faithful servants of God as in the dark ages, and thus the chaff will be winnowed out from the wheat, the false will be separated from the true professors of Christianity, and the terrible judgments of God will be visited upon His enemies, and the Lord Jesus Christ will appear in His bodily presence a second time on earth and bind Satan and reign with His saints a thousand years, and then loose Satan, and allow him to lead the last great rebellion against God, and then cast him into everlasting tor-

ment, and raise the dead and judge the world, and send the wicked to hell and gather the righteous to heaven. No one knows when Christ will come in person again to the world, but millions expect that that tremendous event will occur near the close of the present century—in the six thousandth year of human history. S. H.

BUFFALO, TEXAS, July 15, 1903.

Elder Sylvester Hassell:

DEAR BROTHER HASSELL:—I send you herewith a few scattering thoughts showing that the quickening or giving eternal life to a human being who is dead in trespasses and sins is the exclusive work of God, and God alone—that man has nothing whatever to do with it. “The dead shall hear *the voice of God*, (not of man, nor the gospel), and they that hear shall live.” John v. 25.

I send these scattered thoughts with this request, that you will take them and put them into clear, logical sentences and connect these sentences in a logical way, so as to emphasize this point distinctly, and then I want you to please publish it in your GOSPEL MESSENGER.

I do not wish my name signed to it, and the following reasons, I hope, will be a sufficient excuse to you for my making these requests.

I am a man eighty-four and a half years old and I have been afflicted for years with an eating cancer. I have been blind for eight years and am very hard of hearing. I can not see to write, and I have to get my granddaughter to write this for me. I feel that my mind is so weak that I can not connect my thoughts logically as I would like to, and I know you can take them and connect them as they should be. If you do not think they are fit for publication, just put them in the waste-basket, and you will not offend me in the least.

I enjoy the MESSENGER so much—it is the only comfort I have in the way of a religious paper, and I hope you will continue to publish it and prosper in the work.

With best wishes I am, sincerely,

AN HONEST INQUIRER.

GOD IS THE ONLY ETERNAL SAVIOUR OF SINNERS.

Our aged and afflicted brother then cites the texts—Psalm iii. 8; Matt. xi. 25-27; Luke x. 21-24; and John v. 17-27; vi. 37-39, 44,45. These Scriptures demonstrate, beyond the shadow of a doubt that the salvation of sinners from spiritual and eternal death is the exclusive work of God; that the Divine Son must reveal the Divine Father unto us, or we will never know Him; that the Son, like the Father, quickens whom He will; that the dead sinner must hear the voice, not of a mere man or of the gospel, but of the Son of God, and then he will live; and that all whom the Father gave the Son will be taught of God and learn of Him, and will come to the Son and be received of Him, and will be raised by Him at the last day. This embraces the entire salvation of the sinner from his eternal election in Christ to his eternal glorification in heaven; and the Holy Ghost declares, in these texts, that this salvation is of God alone. Physical death is a type of spiritual death; and just as the Lord Jesus Christ alone, without the aid of others, raised the daughter of Jarius, the son of the widow of Nain, and Lazarus from physical death, so He alone, without the aid of others, raises poor sinners from spiritual death. And this exclusive, Divine, and irresistible power we see plainly exhibited in the salvation of the persecuting Saul of Tarsus and the cruel Philippian jailer. God in a moment almightily prostrated both of these virulent enemies of His and changed them into His humblest and most devoted servants and friends. And the same omnipotent and unaided grace eternally saves every other poor sinner who will at last reach the heaven of immortal glory.

S. H.

 BUCU, VA., July 29, 1903.

Elder Sylvester Hassell:

VERY DEAR BROTHER:—I have been some way impressed to write a few lines on the verse of Scripture, "Let me pass, I pray thee, through thy country," (Numbers xx. 17). Here are the Israelites, indeed, the seed

of spiritual Isaac, praying unto Esau to let them pass through this present world, which is a wilderness for all God's sorrowing ones. This world is Esau's home and possesseion; and Jacob must pass through it before he can reach the promised land. But how much like all true Baptists, they are willing and want to go quietly through, and not molest or disturb anything belonging to Esau or Edom; but what they must have, they are always willing to pay for. Neither do they want to drink their water; but they desire the water that Christ gives, of which when a man drinks he shall never thirst again, neither come hither to draw. They all desire to go in the King's highway, which, dear brethren, is that low and obedient way, the way of peace and humbleness, the way which the vulture's eye hath not seen.

The dear children of God, who are pilgrims here, all desire to go straight, to turn neither to the right nor left, until they pass Edom's border, and then they will enter the fair Canaan, which Abraham received in promise. Now, dear and beloved brethren, let us not be found striving after the things of this evil world, but let us all strive to live in peace, to love one another, and love God supremely. We all know we are only strangers here, wandering toward the city of our God. Let us all look unto God, and pray that He may give us grace and strength to tide us quietly through this wilderness. Brethren, let us not be found cavilling over the word of God to no profit. We ought to all let our hope rest on Jesus, the great sacrifice which was manifested in the flesh to take away sin. O mighty God, give us all grace sufficient for our dark and lonely hours. The MESSENGER is meat and drink for me. Desiring the prayers of every child of God, I am a sorrowing sinner, saved by grace, if saved at all.

S. D. SUTHERLAND.

GRIFFIN, GA., Aug. 27, 1903.

Elder S. Hassell.

DEAR BROTHER:—Will you please state in THE GOSPEL MESSENGER that I can not fill any more orders for the

"old" Sacred Harp, but that they can be had at any time of Messrs. Phillips & Crew, of Atlanta, Ga., who are thoroughly reliable and prompt, and are general dealers in musical merchandise, pianos, organs, etc. Their prices for this book is 90 cents per copy, by mail, and \$9.00 per dozen, by express, cash with order.

I agreed to advertise and sell this good old book, chiefly to encourage better music in all of our churches, thinking I might make expenses out of it, but the profits are so small, and the trouble and expense of correspondence so great, that I can not devote the time to it that is necessary to do the cause justice. Therefore I take great pleasure in commending Messrs. Phillips & Crew to the full confidence of our people everywhere. I was not able to fill orders promptly, which I deeply regretted, but they are, and will take a delight in doing so.

I am especially anxious for our people to make every effort possible to improve their singing in their churches and at their homes, and to this end arrange to have a good class taught at their churches every summer, and oftener, if possible. Do this, and see how much better you will get along in your worshipping services. How can we reasonably expect good singing, unless we cultivate and properly develop our singing capacities?

May the dear Lord stimulate us all in the way of true and useful living.

Yours in a sweet hope of heaven,

MORGAN BROWN.

Some of the most famous infidels, who when in life and health pretended to sneer at Christianity, have, when they came down to a dying hour and to face eternity, renounced their infidelity, and have admitted that, for a sinful mortal, there is no other hope than that of the Christian; but all history does not furnish a single instance of a Christian's renouncing his Christianity when he came to die.—*Selected.*

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. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**.

"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.

STRANGERS AND PILGRIMS ON THE EARTH.

HEB. xi. 13.

Abraham, Isaac, and Jacob, dwelt in moving tents, and had no settled home, but only a burial place which Abraham bought, in the land of Canan, which the Lord had promised to them and their descendants, (Isaac being 75 years old and Jacob 15 years old when Abraham died at the age of 175); and thus these patriarchs of the Hebrew race "confessed that they were strangers and pilgrims on the earth"; and "not caring to return to Chaldea, the natural country or fatherland from which they came out, they made it plainly manifest that they desired and sought a better, even a heavenly country or fatherland, a city which hath foundations, whose builder and maker is God," (Heb. xi.; Gen. xxiii. 4; xlvii. 9). Moses said to the Israelites in their wilderness wanderings: "Ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you," (Deut. xii. 9). David said to God: "We are strangers before Thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding" (1 Chron. xxix. 15). The Lord said to His sinful people in Canaan: "Arise ye, and depart; for this

is not your rest, because it is polluted," (Micah ii. 10). Peter addresses his First General Epistle to the elect, redeemed, and regenerated "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," (1 Pet. i.). Paul says to his Corinthian brethren: "The time is short; it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it, for the fashion of the world passeth away," (I Cor. vii. 29-31). And again he says: "The things which are seen are temporal, but the things which are not seen are eternal. We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," (II Cor. iv. 18; v. 1). To the Colossians he says: "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with Him in glory," (Col. iii. 1-4). To Timothy he says: "Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out; and having food and raiment, let us therewith be content. But they that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the (or a) root of all evil; which while some coveted 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," (I Tim. vi. 6-11). And so Christ says: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." "Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth

nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." "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." "Seek ye first the kingdom of God and His righteousness; and all these things (food, drink, and raiment) shall be added unto you," (Matt. xix. 24; vi. 19-34). And Paul says to the Hebrew Christians: "There remaineth (beyond the Sabbath and the Canaan rest) a (spiritual, a heavenly, and an eternal) rest to the people of God." And again: "Here we have no continuing city, but we seek one to come," (Heb. iv. 9; xiii. 14).

All the human race are but sojourners here for a very little while, and soon the place that now knows them will know them no more, and they will soon be called to account for their life on earth by the Righteous, All-seeing, and Almighty Judge of quick and dead; but the great majority of them seem utterly regardless of these solemn and momentous truths, and live and die with the stupidity of the beasts that perish. But the children of God have been taught differently of their Heavenly Father, and they know and feel the transitory and accountable character of this mortal life. They confess, both in word and in deed, that they are strangers here below, not really known or understood, in their inner character and experience, by their associates who are dead in sin; and that they are pilgrims on the earth, not permanent residents, but only temporary sojourners in this fleeting world. They have been divinely and blessedly changed in the spirit of their minds, and they have no desire to return to their former lives of worldliness and sin, their natural fatherland; but they do desire, when called to leave these scenes of sin and sorrow, to go to their spiritual fatherland, their heavenly and eternal home, that holy and blessed country, where God their Father dwells forever with all His saints and angels, where they will see Him as He is, and be like Him and be satisfied, and where they will be engaged, through endless ages, in His loving and blissful service. Let the children of God, therefore in their rapid homeward journey, not be

greatly concerned about the possessions of this momentary life, nor be greatly elated by its pleasures, nor greatly depressed by its sorrows; nor let them greatly dread physical death, but rather look upon it as the end of all sin and sorrow and as the everlasting entrance into the heavenly and eternal city of the Living God. The strangers and pilgrims of earth will be the known and abiding residents of that perfectly holy and happy country.

S. H.

FAST-INCREASING DEGENERACY OF THE HUMAN RACE.

The future is known only to God and to those to whom He reveals it. One of the many unanswerable demonstrations that the writers of the Scriptures were inspired of God is the present fulfillment, all over the so-called Christian world, of the specific and terrible predictions of the Apostle Paul in the third chapter of his Second Epistle to Timothy. If the civilization of the Twentieth Century had sat before the Apostle for him to draw a pen-picture of it, he could not have made a more accurate photograph of its perilousness, selfishness, covetousness, boastfulness, pride, blasphemy, disobedience to parents, unthankfulness, unholiness, unnaturalness, unreliability, falsehood, malignity, incontinence, fierceness, contempt of the godly, treason, headiness, high-mindedness, its love of pleasure more than its love of God, and of its having a form of godliness but denying its power, of its evil men and seducers waxing worse and worse, deceiving and being deceived, not enduring sound doctrine, but, after their own lusts, heaping to themselves teachers, having itching ears, turning away their ears from the truth, and being turned unto fables (2 Tim. iii. and iv.). Corruption and violence are almost universally present throughout professing Christendom, just as it was all over the world before a righteous and offended God destroyed it by a flood of water, and as it will be in even a still greater degeneracy before He destroys it by a flood of fire.

In illustration and confirmation of the rapidly-increas-

ing degeneracy of the great majority of the people of the United States, with all their multifarious humanly-invented machinery for the propagation of nominal Christianity at home and abroad, I will now give an article that appeared in a recent number of the *Boston Watchman*, and that was written by Mr. Whitelaw Reid, who has been for about thirty years editor of *The New York Tribune*, the leading Republican paper of the United States. I give this article because of its ability and truthfulness, and because Mr. Reid will not be suspected of exaggerating the evil tendencies of the present generation:

EXCESSES OF THE AGE.

BY WHITELAW REID.

Of the specific excesses toward which our Democratic institutions seem to be tending, perhaps we do not need to speak in any great detail. It may be enough to recognize that the American who colonized the Atlantic coast and the great Middle West, who framed the Constitution, started the government, developed the country under it, and fought a gigantic civil war to preserve it, is not the American who leads the popular movements of to-day. The type is changing; the beliefs are changing, and the aims.

He is neither Puritan any longer, nor Cavalier. He may outwardly deny the decay of faith, but he inwardly feels it. Nothing is more noticeable at the great centres of population and of national activity, or in any large section of what calls itself, and is often called, our best society, than this disappearance of the old foundation of character and action; this loss of profound, enduring, restful faith in anything. It is a *laissezaller* age; an age of loosening anchors and drifting with the tide; of taking things as they are, with cordial readiness to take them hereafter as they come; of an easy indifference, whose universal attitude toward each startling departure from old standards is "What does it matter any way?"—an age, in short, marked by a refined "up-to-date" adaptation of the old Epicurean idea that there is nothing in this world to do but to eat and drink and

make merry, for to-morrow we die. As Omar, prime favorite of the flower of this new school, has sung:

"What boots it to repeat
How time is slipping underneath our Feet;
Unborn To-morrow, and dead Yesterday,
Why fret about them if To-day be sweet!"

The loss of faith brings us by this short cut straight to the loss of purpose in life—of any purpose at least beyond purely material ones. To those who need money the duty of getting it first, and above anything else, becomes the gospel of life. To those who feel the need of position, whether in society, business or elsewhere, their gospel drives them to all means within the law to attain that. To those who have both money and position comes the only remaining purpose in life, that of using them for an existence of amusement and enjoyment. Is it too much to say that never before in our history have such aspirations so completely dominated and limited such large classes?

WHAT MANY FIND LEFT IN LIFE.

But this craze for mere amusement and enjoyment, like other perverted appetites, grows by what it feeds on. The amusement soon becomes wearisome, the enjoyment soon palls, unless constantly more and more spectacular and bizarre. Perpetual change and constantly increasing variety of extremes seem to be the ever rising price of keeping amused. One never is for long where one wants to be, or doing what one desires: there must be incessantly a rushing to and fro, and a change of pursuits, all under the glare of electric lights and the blare of brass bands. If in the country one must hasten to the city where something is going on; if in the city, one must fly to the country where the crowd is not so mixed and where pleasanter house parties can be gathered; and if in one's own land, one longs for the boulevards or the Alps; if abroad, one is eager to try the new steamer back; if at the seashore, one suddenly wants to know what the mountains are like, and can only find amusement in going to see when clothed in leather jackets, protected by masks and goggles, and powdered with dirt, rushing

through the dusty air on the highways at forty or fifty miles an hour in a Red Devil, [automobile], and leaving the luckless rustics in the way to go to a fiend of any color they like.

Even then this vehement vacuity is not amusing unless it is talked about. One must be forever before the foot-lights, and, if possible, in the centre of the stage. Privacy is deadly dullness. Not to have your name every other day in the newspaper is to be out of the world, to be bored to death. Not to see every intimate fact about yourself or your friends thrust naked and shameless under the public eye is to feel that you are dropping out of the swim.

Gregariousness and glare are the irredeemably vulgar notes of it all. To seek enjoyment within yourself and your own circle, in resources of your own, and within a fresh flashlight picture every day, becomes unendurable. A country residence is impossible unless a dozen others, "of our own set, you know," are within five minutes' call; and even then it is slow without a thronged race-track at hand. Thus Newport, rather than Biltmore, becomes the veneered and shiny national type for those who can, at will, command either. As for the babes that must struggle through childhood into precocious maturity in such surroundings, why, they are to live in this world, aren't they—not in the Happy Valley of Rasselas? Why shouldn't they get on without rest and real country life as well as their parents?—*Watchman*.

Mr. Reid thus accurately describes the present age as revolutionary, unbelieving, indifferent, drifting, Epicurean, material, money-grabbing, selfish, restless, vain, frivolous, vulgar, showy, and worldly. The few who observe and lament and try to put brakes upon this downward rush of the human race to ruin are disregarded, if not despised and stigmatized as pessimists, ignoramuses, and old fogies, far behind these fast times. The only consolation to the spiritual observer of these sad facts is the reflection that God is above the Devil, and that God will at last deliver the world from the deceitful and cursed presence and power of the Devil, and will, after the avenging and purifying fires of the last

day, make a new heaven and a new earth wherein truth and righteousness and peace will dwell forever, according to the abundant and emphatic declarations of His holy word. Meanwhile let us, by His grace, cleave the faster to Him and to all the truths and precepts of His Inspired Scriptures (as exhorted by the Apostle Paul in 2 Tim. iii. 14-17; 1 Tim. vi. 6-21), and not be swerved one hair's breadth therefrom by all the false teachings of the Devil or by all the evil examples of his deluded and wretched servants.

S. H.

CHRIST'S INVITATION.

In my new International Teacher's Bible, recently sent me by dear Brother Hassell, I find the following group of questions and scriptural citations under the above heading. The first passage cited is Matt. xi. 28, which constitutes the "invitation," and reads thus: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

First question: Who are invited to come? in answer to which we are referred to Rev. xxii. 17, which reads: "And the Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Second question: Who will come? John vi. 44, 65 is cited in answer to this question, which reads thus: "No man can come to Me except the Father which hath sent Me draw him." And (verse 65) "Therefore said I unto you, that no man can come to Me except it were given him of My Father."

Third question: What is it to come? for answer to which Rom. x. 9-10 is cited, which reads: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

Fourth question: What will Christ do? John vi. 37, "All that the Father giveth Me shall come to Me, and him that cometh to Me I will in nowise cast out." I will

quote also the 28th and 29th verses: "For I come down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day."

Now we have before the mind's eye the whole group, and a little more besides; and what is our opinion about it? That much controverted ground is involved here is a fact well known, and the questions propounded have been variously answered, and the Scriptures cited have been variously interpreted.

We will notice first Matt. xi, 28: "Come unto Me," etc. These words were spoken by Jesus, and evidently apply to all sinners who under the quickening power and influence of the Holy Ghost, feel the oppressive weight of sin and guilt, and are thus heavy-laden and need the rest which Jesus alone can give, and also to those who, after they have received the first manifestation of God's love in the forgiveness of their sins, often feel their dependence upon Him to succor them. They are of that number that the Father hath given to the Son, and He saith that they shall come to Him. This is all very definite and very sure, as affirmed by Him who spake only the truth, and if we are correct in this proposition, then the other Scriptures referred to and quoted do not teach to the contrary, as that the sinner in nature has the ability to confess the Lord Jesus and believe in his poor, hard, filthy heart that God raised Him from the dead as conditions of his eternal salvation.

That the carnal sinner may believe all this naturally is admitted, but to believe in the Lord Jesus Christ as God's children believe is the effect of regeneration, or a spiritual birth. I John, v. 1, and iv. 15.

These heaven-born children constitute the bride, who, when the Spirit says, "Come," heartily repeat the word from the heart; for they rejoice to see the poor hungry, thirsty, toiling sinner come, drawn by the everlasting love and power of God to the blessed sheep-fold of Christ. It is delightful to hear God's children confess the Lord Jesus, and to have satisfactory evidence that they truly "believe according to the effectual working of His (God's)

mighty power which He wrought in Christ when He raised Him from the dead," Eph. i. 19, 20. They are drawn by the loving kindness of God the Father and thus led to Jesus the Son, and He will in nowise cast them out. So there will be no failure in the salvation of God's elect.

J. E. W. H.

QUESTIONS AND ANSWERS.

1. Q. What is the meaning of 1 Tim. iii. 16—"Without controversy great is the mystery of godliness"? A. "Without controversy" is the rendering of one word in the original, meaning "confessedly," "by common consent," "undoubtedly," "truly"; the old Syriac version of the second century renders the word "truly" in this passage. The Apostle Paul here declares that the mystery of godliness, the mystery of the Scriptures, the mystery of Christianity, the manifestation of God in the flesh, the incarnation, life, death, resurrection, and glorification of Christ—this mystery is certainly great. Even though this Divine system of salvation is revealed to us by the Holy Spirit, and we believe and rejoice in it, yet it is a wonder which our finite minds can not understand. In the same manner the Prophet Isaiah had said nearly eight hundred years before:—"Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace," (Isa. ix. 6).

2. Q. What are your views of the two husbands—the law and Christ—mentioned by the Apostle Paul in Rom. vii. 1-4, and how is it that believers in Christ are not under law to Him until they become dead to their first husband, the law of Moses? A. Before we believe in Christ we are looking to the law for salvation and are under it as a covenant of works, and expect to be justified if we obey it, and to be condemned if we disobey it; but after we believe, through the testimony of the Divine Spirit in our hearts, that Christ has perfectly obeyed all the commandments of the law for us and suffered all its penal-

ties for us in His own sinless body, as our Surety and Representative and Head and Sacrifice, we are no longer under the law as a covenant of works—no longer under the justifying or condemning sentence of the law, because Christ has fulfilled it all for us and has become the end of the law for righteousness to us as believers in Him, and He, by His Spirit, writes His holy law of love in our hearts, and we obey and follow and desire to serve and glorify Him from a principle of love, not in the oldness of the letter, but in the newness of the spirit, not to save ourselves from hell. but because Christ has already saved us. The Apostle Paul also says we are “not without law to God, but under the law to Christ” (1 Cor. ix. 21). Thus, by God’s grace, we are changed from outer-court to inner-court worshippers of God; and while our heartless service to the law was perfect bondage, our hearty service to Christ is perfect freedom.

3. Q. What salvation did the Apostle mean when he said—“How shall we escape if we neglect so great salvation?” Heb. ii. 3. A. Eternal salvation from sin and hell, the salvation of which the great Son of God is the Author, and which is expressed in His very name, *Jesus*, (Heb. v. 9; Matt. i. 21), by which name the Angel Gabriel told His mother the Virgin Mary He should be called, “for He shall save His people from their sins,” (Matt. i.; Luke i.). Those who are suffered all their lives long to neglect, disregard, care nothing for this great, holy, Divine, and only salvation from the righteous and vindictive wrath of God can not possibly escape from His eternal judgment (Rom. ii.; Heb. vi. 2; Rev. vi. 12-17; xiv. 9-11; Matt. xxv. 41-46).

4. Q. What does the Apostle mean when he says of Melchizedek (Heb. vii. 2, 3), that he was “without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, and abideth a priest continually”? A. That the history of Melchizedek as recorded in the Old Testament (Gen. xiv.; Psalm cx.), both in what is said and in what is left unsaid about him, was so ordered of God that he should be the best human type of Christ—a king of righteousness and peace, and also a priest, with

no recorded genealogy as a king or priest, no predecessor or successor, no beginning and no end in his combined kingly and priestly office (no beginning or end recorded in the case of Melchizedek, and no beginning or end existing in the case of Christ). The Jewish kings and priests had their pedigrees recorded in the genealogies, and both their birth and their death were told; but neither Melchizedek's birth or death, nor the beginning or end of his kingly and priestly office was told, and he was thus the most fitting human type, appearing in the Old Testament, of the Lord Jesus Christ as the eternal King and Priest of His people, giving them the bread and wine of His body and blood, blessing them with His salvation, and receiving from them the devout adoration of their hearts and lives.

5. Q. What is the rest spoken of in Heb. iii. 19, into which the unbelieving Jews could not enter? and also the rest spoken of in Heb. iv. 9, that remaineth to the people of God? A. The first was the rest in the land of Canaan from their wilderness wanderings of forty years, into which rest the generation of Israelites (excepting Caleb and Joshua) who did not believe God's promise to give them that land, and who therefore did not obey Caleb's exhortation to go up and possess that promised land, did not enter. But "the rest that remaineth to or for the people of God" (Heb. iv. 9) is not only the present spiritual rest in Christ into which believers in Him as the Lord their Righteousness enter, ceasing from their own-works for self-justification (Matt. xi. 28-30; Heb. iv. 3), of which spiritual rest both the Sabbath rest and the Canaan rest were only literal types, but it is the deep, perfect, and eternal rest, the rest of God, which still remains over and above all these rests in time for the people of God, of which our present spiritual rest in Christ is but a slight, imperfect, and transient foretaste. It is a blessed rest forever from all the temptations and cares, sins and sorrows, doubts and fears, labors and conflicts, trials and distresses of this mortal life. The people of God will then love Him without alloy, and serve Him without weariness. "There shall they bathe their weary souls in seas of heavenly rest, and not a wave of trouble roll across their peaceful breasts."

6. Q. What is the meaning of the expression "their works do follow them" in Rev. xiv. 13? A. John here says "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from thir labors; and their works do follow them (literally, follow with them.)" As has well been said by Matthew Henry—"their works do not go before them as their title or price of purchase, but follow them as their evidence of having lived and died in the Lord; and the memory of them will be pleasant, and the reward glorious, far above the merit of all their services and sufferings." As John Gill says—"their works don't go before them to prepare heaven and happiness for them, but they will follow them, and will be found to praise and honor and glory, and will be taken notice of by Christ, and graciously rewarded by Him at His appearing and kingdom." This interpretation is in harmony with the Scriptures, Matt. xxv. 31-40; 1 Cor. iii. 13-15; xv. 58; and Rev. xx. 12; xxii. 12. Men are to be judged at the last day "according to their works," as evidences and proofs of their inward character, showing whether they are children of God or children of the Devil.

7. Q. Will there be a multiplication of the human race, and some of them be the redeemed and some of them unredeemed, during the thousand years of Christ's spiritual or personal reign on earth mentioned in Rev. xx. 1-6? A. It seems so from Isa. lxv. 17-25 and Rev. xx. 7-9. We see, both in the Scriptures and in human history, that there are partial foreshadowings of coming events. The prophecy in Isa. lxv. 17-25. shows the existence of sin and death, infants and adults, building and planting, laboring and eating, innocence and peace in the new earth, that is, I think, in the millennial earth; but in the finally and fully regenerated earth, which will succeed the post-millennial conflagration (2 Pet. iii. 10-13; Rev. xxi. xxii.), there will be no more sin or curse or death, but all will be perfect and eternal holiness, blessedness, and life.

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 POOR LITTLE STOWAWAY BOY, WHO, EVEN TO SAVE HIS LIFE, WOULD NOT TELL A LIE.

“On board an English steamer a little ragged boy, aged nine years, was discovered on the fourth day of the voyage out from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such cases. When questioned as to his object in being hid on the ship, and who had brought him on board, the boy, who had a beautiful sunny face, that looked like the very mirror of truth, replied that his step-father did it, because he could not afford to keep him, nor pay his passage out to Halifax, where he had an aunt who was well off, and to whose house he was going. The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stowaways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board and provided with food by the sailors. The little fellow was very roughly handled in consequence. Day by day he was questioned and re-questioned, but always with the same result. He did not know a sailor on board, and his step-father alone had secreted him and given him the food which he ate. At last the mate, wearied by the boy's persistence in the same story, and perhaps a little anxious to inculcate the sailors, seized him one day by the collar, and dragging him to the fore-part of the ship, told him that unless he told the truth, in ten minutes from that time he would hang upon the yard-arm. He then made him sit down under it on the deck. All around him were the passengers and sailors of the mid-way watch; and in front of him stood the inexorable mate, with his watch in his hand, and the other officers of the ship by his side. It was a touching sight to see the

pale, brave face of that noble boy—his head erect, his beautiful eyes bright through the tears that suffused them. When eight minutes had fled, the mate told him he had but two minutes to live, and advised him to speak the truth and save his life. But he replied with the utmost simplicity and sincerity, by asking the mate if he might pray. The mate said nothing, but nodded his head, and turned as pale as a ghost, and shook with trembling like a reed in the wind. And then while all eyes turned on him, the brave and noble fellow—this poor boy whom society owned not, and whose own step-father could not care for—knelt with clasped hands and eyes upturned to heaven. There then occurred a touching scene somewhat like that of Pentecost. Sobs broke from strong, hard hearts, as the mate sprang forward and clasped the boy to his bosom, and kissed him and praised him, and told him how sincerely he now believed his story, and how glad he was that he had been brave enough to face death, and be willing to sacrifice his life for the truth of his word." The God of truth was with this poor little friendless cast-a-way boy, and caused him to adhere to the truth, and the mate to believe him and to spare his life.

S. H.

EXTRACTS

Jett, Ala., July 30, 1903.

DEAR BROTHER HASSELL:—I have noticed for some time past that my subscription for the MESSENGER had expired, but owing to my feeble health, together with so many duties that are required of me daily, I have neglected renewing, however I trust you will pardon the delay.

Enclosed find a money order for \$3.00, \$1.00 of which is to renew my subscription to the MESSENGER to April, 1904—the remaining \$2.00 you may use in any way you may see proper.

Wishing you and your noble coadjutors many more years of the useful life you are now pursuing, I am,

With sisterly love,

(MRS.) J. C. CLANTON.

 Williston, Fla., July 27, 1903.
Elder Sylvester Hassell—

MY DEAR SIR:—I greatly appreciate the MESSENGER. It is the only real preaching I get. Plenty of so-called preaching and religion here—but little genuine in my humble opinion. I see no difference in those who profess and those who do not.

May God's richest blessings rest upon you.

Yours very sincerely,

W. M. BARTON.

Columbus, Ga., July 20, 1903.

Elder S. Hassell—

DEAR BROTHER:—I have enjoyed THE GOSPEL MESSENGER for years. I feel sure that its writers are trying to defend the truth and spread the gospel in its purity.

Your brother in hope,

J. B. DAVID.

Farmerville, La., August 19, 1903.

Elder S. Hassell—

DEAR BROTHER:—I have just returned from a little tour of preaching in Arkansas, where I found the cause prospering tolerably. The churches were endeavoring to rule out the spirit of controversy on "Conditional Time Salvation" on the one hand and "Absolute Predestination of All Things" on the other. I advised them to let those questions alone, and preach Christ and Him Crucified, and they would preach enough. I told them I do not believe anything happened by chance, but that all things work together for good to them that love God.

Yours in love,

HENRY ARCHER.

The subject of Christ and Him Crucified is the one great theme of all true gospel preaching.

S. H.

Saulsbury, Miss., August 18, 1903.

DEAR BROTHER HASSELL:—'Tis about time for me to renew my subscription; you will find enclosed \$1.00 for another year. I admire your paper very much. I hope the Lord will enable you to keep sending it; it is a great comfort to me to read. May God's blessings be ever with you.

B. F. CONN.

Morgan Springs, Tenn., August 20, 1903.

DEAR BROTHER HASSELL:—Our time for the MESSENGER has expired, and enclosed you will find check for \$1.00 for renewal of our subscription. The MESSENGER has been a sweet comfort to us, coming regularly filled with good news, glad tidings, all of its editors meekly following the admonition given, "Be wise as serpents and harmless as doves." We know not how long we will stay here; we came for my husband's health; he has been sick a long time, but we think he has improved some since we came here, as he is able to sit up most of the time now. If not asking too much, please remember us in your petitions at a throne of grace, that we may be given strength to bear the sore trials through which we are passing. And we crave that you, dear Brother Hassell, may be given, day by day, renewed strength to continue to send us the sweet messages of love. Continue to send the MESSENGER to the same address.

(MRS.) OMIE HENLY.

South Pittsburg, Tenn., July 28, 1903.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed find order, which please place to my credit on subscription to your paper. I have long been a reader of the MESSENGER and hardly see how I can get along without it. I hope to still be so that I can continue to take it.

Yours in hope,

R. O. RAULSTON.

Huntland, Tenn., August 6, 1903.

Elder Sylvester Hassell—

DEAR FRIEND AND BROTHER:—I have been wanting to write you a long time and again try to thank you for your kindness in sending the MESSENGER to me without pay; and, while I have appreciated it so much, I have felt somehow or other you were not able to do so, yet I am, it seems, unable to pay for it. I have myself and four girls dependent for a support almost on what little labor I and they can do, with the aid of a few poor brethren and sisters. I have one new subscriber, and others say that they will subscribe soon. I am confident the MESSENGER is one of our safest papers, and I hope the Lord may bless you and your precious associate, Elder J. E. W. Henderson, to continue its publication for a long time.

Yours, I trust, in the bonds of the gospel of the Son of God,
W. A. CASHION.

Blossom, Tex., June 22, 1903.

Elder S. Hassell—

DEAR BROTHER:—After delaying so long, I write you this morning in order that I may send you the amount due you on THE GOSPEL MESSENGER, and to remit for the remainder of this year, 1903. If the enclosed money order is more than enough to pay what I owe and for the remainder of this year, I make you a present of the remainder, which will not be but very little. I know your gentle spirit will pardon me for my wrong in delaying so long the sending in of what is due you on the MESSENGER. I am contemplating a visit to middle Tennessee in September and October next, and to be at the Elk River Association, embracing the second Sunday in September. I would be so glad to meet you there.

I want to repeat to you that I hold unyieldingly to the doctrine advocated by yourself and Elder Henderson, and I am so highly pleased with S. B. Lockett's views on "The Great Commission" that I would be very glad if he would continue from where he left off, and show the many good things that might be shown.

I remain yours as ever, I trust, in faith and hope,
L. M. GORDON.

Jeffersonton, Va., July 6, 1903.

Elder S. Hassell—

DEAR BROTHER:—The MESSENGER comes regularly and is very much enjoyed. Accept a dollar for the year, and may the Lord bless and strengthen you for your laborious task.

Yours in hope,
W. T. EATON.

SELECTIONS.

PREMINENCE OF JESUS.

If Jesus had left nothing but the Parables, His name would have been imperishable in literature; if He had bequeathed to posterity nothing but the simplicity of His speech and the irresistible logic of His argument, He would have had a permanent place among the orators of the world; if He had given to the world nothing but the commandment, "Thou shalt love thy neighbor as thyself," enforced as it was by His own example, this one gift would have been sufficient to outweigh a'l the wealth of all the world; if He had left no

record but the Sermon on the Mount, it alone would have made His natal day worthy of perpetual celebration, but all these, added to the matchless majesty of a perfect life and the inspiring influence of an all-pervading love, are turning the eyes of an ever-increasing number to the path that He trod from manger to the cross.—Bryan.

EVERLASTING KINGDOM.

The uncertainty of the Empires of the world is just as plainly seen now as in the upheavals of the past. Only one Kingdom shall endure throughout all generations and that is the coming sovereignty of Christ over all the families of the earth. Napoleon spoke to Bertrand, at St. Helena, somewhat as follows: "My Empire has gone to pieces because it was built upon blood. Charlemagne's Empire went to pieces because it was built upon blood. Oh, Bertrand, the only empire that stands to-day, is the Empire of Love, the Empire of the Christ. All humanity hates my name, and hates the names of the great conquerors who waded to human glory through seas of blood; but the Christ, who would slay no one, nor permit any one to be slain; the Christ, who gave His own blood for humanity nineteen centuries ago, oh, how men love Him, and how to-day they will die for Him in millions. The greatest empire is the empire that is founded, not in shedding the blood of others, but in shedding your own blood that others might live. That is the Empire of the Christ! and it is the only Empire that will remain."—Selected.

LET US FOLLOW CHRIST.

DEAR OLD FATHER IN ISRAEL:—I want to ask you a few questions for information:

How do you understand the doctrine of the Trinity? Well, I simply see it this way: There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. Trinity means unity of three persons in one God-head. Don't you be trying to tell how it is that there are three that bear record, nor how it is that these three are one. It is enough for us to know that there are three and that these three are one. No finite mind can solve the mystery of the nature and character of the Divine Being. Well, now, what do you think about the origin of Satan? Well, my brother, we are not commanded to preach Satan, neither are we commanded to shew ourselves approved unto Satan, but "unto God." Now, my brother, God is before all things; if so, then Satan is a creature; if so, God is the creator, but I want to tell you that I don't think he was then a wicked, evil, lying spirit and enemy of God and man, that he is now, since he fell from God's creative hand.

God made man good, but man made himself a sinner, so it is with Satan, by his sin and rebellion against God he has become the enemy of God and man. Don't you be trying to tell what he was before he sinned; iniquity is a mystery never to be solved by human beings. Don't you let the origin of Satan bother your mind, it is enough for us to know that he is here to destroy our peace and happiness. Well, what is your idea on the covenant? Some of my thoughts are these: It was the mind, will and purpose of Almighty God from eternity to save a portion of the human family with an everlasting salvation through the offering up of His only Son on the cross, and He will in time, call and regenerate

them by His Holy Spirit and take their souls home to glory at death and immortalize their bodies in the resurrection, and they shall rise to meet the Lord in the air. So shall they ever be with the Lord. How much predestination ought I to preach? When the Bible says predestinate, you say it; when it says predestinated, you say it; and when it says predestination, you say it, and you will never, no never, cause any trouble among God's children on that subject.

We should follow Christ and the Apostles and not follow after men. If you want to know what to preach, believe and practice religiously, go to Christ and the Apostles.—From *Baptist Trumpet*, by Request.

HELPING OTHERS.

It is one of the beautiful compensations of life that no man can sincerely try to help another without helping himself.—*Selected*.

FRUITS AS FOOD AND MEDICINE.

That fruit has many uses besides pleasing in taste is well known, but the exact properties of each kind are not so well understood by the consumers, and a few suggestions on the subject may not be amiss.

Fruit alone will not sustain life for any length of time, but helps to furnish a variety in the diet.

It stimulates and improves appetite and digestion, relieves thirst and introduces water into the system, acts as a laxative or astringent, stimulates the kidneys and supplies the organic salts necessary to proper nutriment.

If the medicinal uses of fruit were understood and care taken to use the appropriate kinds much less medical treatment would be needed.

Among the laxatives are figs, prunes, dates, nectarines, oranges, and mulberries.

The astringents are blackberries, dewberries, raspberries, pomegranates, quinces, pears, wild cherries, cranberries, and medlars.

The kinds used for diuretics are grapes, black currants, peaches, whortleberries, and prickly pears.

The refrigerants are red and white currants, gooseberries, lemons, limes, and apples.

Apples are useful as a stomach sedative and will relieve nausea and even seasickness.

Grapes and raisins are nutritive and demulcent, making them excellent for the sick room.

It is sometimes difficult to keep raisins, figs and dates away from the inquisitive little ants and roaches, but this is easily accomplished by putting them in paper bags that have been well brushed over with strong borax water and dried before the fruit is put in. The little pests do not like the borax, and will not know through the sack when thus prepared.

A fig split open makes a good poultice for a boil. It is especially useful for gum-boil. A split raisin is also good.

Lemons are very useful in health or sickness. Hot lemonade is one of the best remedies for an incipient cold. It is also excellent in case of biliousness. For malaria the "Roman cure" is prepared by cutting the rind and pulp of a lemon into a pint of water,

then boiling until there is only a half pint. One teaspoonful is taken before each meal. This has cured obstinate cases when quinine failed.

Lemon syrup made by baking a lemon twenty minutes and then squeezing the juice upon half a cupful of sugar is excellent for hoarseness and to break up a cold.—*The Christian Work*.

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.

MISS CARRIE L. BURNETT.

By request of her mother, Mrs. Ann Burnett, I will try to give a short sketch of the sickness and death of her daughter, Carrie L. Burnett, who was born January 31, 1868, and died January 10th, 1903. She was a member of the Presbyterian church. On her sick bed she told the family that the day after joining the church she was beset by many doubts and fears concerning her soul's salvation, and in a dream she saw and drank freely of the living fountain of water. Her mind was then at rest with the joy of this dream.

She was gentle and cheerful and modest in deportment, obedient and loving to her mother, and, I believe, had the fear of God in her heart. She was sick a long time before her death. The Lord was preparing her to do the work He had for her to do, and she did it well. She seemed to feel a second and deep repentance for her sins, and found an all sufficient Saviour. She went to the loftiest heights of ecstatic joy, and then again to the lowest depths of doubt and despair. But the face of the Comforter was not long hid from her eager gaze. It was a part of His work to teach her humble submission to His will. It was a God-given and solemn warning to those who were blessed to be around her. She felt it to be her duty and privilege to advise and warn all who came in her reach, and especially her own people. She loved everybody, and felt a peculiar love for the Lord's people. And she judged His people by the fruit they bore. She seemed to have no church prejudices, but loved all whom she believed to be true followers of Jesus.

It is seldom one's lot to witness death in its beautiful solemnity such as hers. She was anxious that the Lord should take her to Himself, and death was something she loved to speak of; though she said she wanted to be resigned to God's will if she had to live a month. She seemed to think a month was a long time to live; the thought of death was so much sweeter to her than life. She would frequently ask them if she was not dying, wanting them to answer in the affirmative, and shouted, and praised God when shown her burial robe, which she insisted on seeing. A short while before her death, she had a vision, her eyes open, of her sister's little child, who had just died, flying over and around her, and she tried to reach her, saying if she could put her hands on her she could go up with her to her beautiful home. She, at one time, saw that beautiful home with a straight and narrow path leading to it. The night before she died she said, "To-morrow will

be my resurrection morn." She left her sorrowing ones behind, but not without hope for her. They love to speak of her and of the glorious and wonderful things they saw and heard from her. God grant it will be a lasting impression, one to take deep root on good ground for all those who were around her and heard her blessed conversation.

MARY W. HOUSE.

MRS. ELLA WEAVER.

Also, another daughter, Ella Burnett, was born August 1st, 1865; was married to John L. Weaver July 25th, 1902, and died March 5th, 1903. She joined the Presbyterian church in 1891. She, too, died of consumption. She took her bed only a short while before her sister died. Her life was sweet and peaceful, and she was an obedient and helpful daughter to her mother.

In her sickness she was quiet and cheerful and resigned to the will of God. She had no desire to prolong her life if she could not be cared. She was not able to go to see her sister when she died. Her death came sooner than the family expected, but I believe it found her ready. She told her nurse the day before she died, she would never bring her another breakfast, for she would soon be in the arms of her Jesus.

In two short months the mother has been called upon to bid farewell to the mortal remains of two of her dear children, who had been a solace and a comfort to her in her afflicted old age, but she desires to be resigned to the will of God who has been a husband and a father to the widow and her fatherless children, and who doeth all things well. She has a hope of meeting them in that blessed beyond, where parting will be no more, and where all tears will be wiped away, to bask in the sunlight of Jesus, their Saviour.

MARY W. HOUSE.

MISS ELLA TALLANT.

Miss Ella Tallant was born in Tallapoosa County, Ala., October 1, 1866, and died in Mill's Infirmary, Montgomery, Ala., August 2, 1903. She joined the Primitive Baptist church at Mount Olive, Shelby County, Ala., November 2, 1895, and was baptized the next day by the writer. Sister Ella was so devoted to her parents that she refused every proposal of marriage, and lived a single life, caring for her parents till the death of her mother, since which time she has kept house for her father. She was also much devoted to her church. She always took great interest in entertaining the visiting brethren, sisters and friends.

The church at Mount Olive misses her sadly. But no one is so grieved in heart as her dear father. I will here give a clipping from a paper published at Columbiana, Shelby County, Ala.:

S. S. CRUMPTON.

"Miss Ella Tallant died in Montgomery on last Sunday morning at two o'clock a. m., at Dr. Hill's Infirmary, where she had an operation performed on Monday and died as a result from the operation as above stated. She had been in delicate health for some time, and her death was not unexpected. She had grown to womanhood in this place and was loved and respected by all who knew her. She was a member of the Primitive Baptist church and had been for several years. Her life was full of usefulness, both in the church and the community in which she had lived since childhood. Miss Ella, as she was familiarly known in the community, was a noble Christian woman and the main-stay of her

father, Mr. W. A. Tallant, in his declining years, and our hearts go out in sympathy to her bereaved father in this dispensation of Providence. She left surviving her, her father and sister, Mrs. Carrie Moss, and a host of relatives and friends to mourn her untimely death. Her remains were brought up from Montgomery Sunday afternoon and were laid to rest in the city cemetery Monday morning at 10 o'clock, the funeral services being conducted by Elder S. S. Crumpton, her pastor.

A FRIEND."

MRS. EMMA DUMAS.

Sister Emma Dumas, wife of Bro. T. B. Dumas, was born in Spalding County, Ga., and married to Bro. T. B. Dumas December 30, 1875, and died at her home in Fort Valley, Ga., July 14, 1903, aged 43 years. She joined the Primitive Baptist church with her husband at Sharon, Monroe County, Ga., and was baptized by Elder W. C. Cleveland. After several years of peaceful relationship with Sharon, she and her husband moved to Barnesville and found it more convenient to move their membership to Ramah. (They had a daughter, also a member, with them at Ramah.) Having known her from girlhood, I can truthfully say she was a noble woman. She was a devoted, obedient wife, a loving mother, an obliging neighbor, a model Christian church member, and loved by all who knew her, both saint and sinner, though she lived in an humble way all her life. The great principles which distinguished her from other people shone so brightly in her character that her life could not be hidden, for it might be well said that it was good that she had lived. Her sufferings were great, but they are over. Dear Emma, you can not come to us; but we can go to you, and I hope, by God's grace, we will all meet you where parting will be no more. She leaves a devoted husband and four children, with a host of friends and relatives to mourn her loss; but their loss is her gain.

T. D. SULLIVAN.

MRS. AMANDA BRAGG.

Sister Amanda Bragg, consort of William D. Bragg and daughter of Isaac and Naomi Sanders, was born April 20th, 1829, and married to Henry Carter January 28th, 1840. The fruit of this union was two sons, Shelby and Henry, both dead. Her husband died March 31st, 1852. Soon after her first marriage, she joined the Primitive Baptist church at Ebenezer, in Upson County, Ga., and remained a member of this denomination until her death, which occurred August 21st, 1893, at Bumdidg, Pike County, Ala., at and near which place she and her husband had lived for many years. We are not informed as to the date of her second marriage, which was to William D. Bragg, to whom she bore six children, four of whom three daughters and a son, together with their aged father, survive and were all present at the time of her burial, in the City Cemetery, Bumdidg. Sister Bragg had been in feeble and declining health for several years, but her last and fatal illness was of only about eight days' duration. She was a very patient sufferer under all her afflictions, complained but seldom, murmured, never. Naturally, she was a lady of many excellent qualities, and in the higher, spiritual life, she exhibited the marks of a devout, meek, quiet, trusting, and faithful child of God. She died in the fullest esteem and fellowship of the church at Baptist Rest, Bumdidg, Pike County, Ala.

J. E. W. H.

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Vol. 25.

No. 11.

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The Gospel Messenger.

NOVEMBER, 1903.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 25. WILLIAMSTON, N. C., NOVEMBER, 1903. NO. 11.

NOT OF WORKS.

Eph. ii. 9.

Grace, triumphant in the throne,
Scorns a rival, reigns alone!
Come, and bow beneath its sway,
Cast your idol-works away.
Works of man, when made his plea,
Never shall accepted be;
Fruits of pride (vain-glorious worm)
Are the best he can perform.

Self, the god his soul adores,
Influences all his powers;
Jesus is a slighted name,
Self-advancement all his aim;
But when God the Judge shall come
To pronounce the final doom,
Then for rocks and hills to hide
All his works and all his pride!

Still the boasting heart replies,
What! the worthy and the wise,
Friends to temperance and peace,
Have not these a righteousness?
Banish every vain pretence
Built on human excellence;
Perish every thought in man
But the grace that never can.

—*William Cowper* (1731-1800).

Pelham, Ga., Sept. 16, 1903.

DEAR BROTHER HASSELL:—I am so glad you are coming to the Union, Ochlocknee, and Flint River Associations, the 3d and 4th Sundays in October, and the 1st Sunday in November, and I have arranged appointments for you up to East Atlanta Church November 4th, at night. I have arranged for you to preach at my home church in Macon, Monday night, November 2d; Forsyth, Tuesday; Griffin, Wednesday; East Atlanta, Wednesday night.

I am glad to inform you that we are all in peace, and trying to contend solely for the Bible landmarks. We want to be right and follow Jesus. I want you to feel perfectly free and at home when you come. I am sure we are all one, and our people love you, and your writings are much appreciated by our brethren. We are one in doctrine. We are fully established, I hope, in the doctrine of Election, Predestination, Specific Atonement, Effectual Calling, Final Preservation of the Saints, the Resurrection of the Dead, both of the just and unjust. We all believe that life must precede action, and that good works should accompany faith in Christ. In regeneration we are passive, but in obedience we are active. We can (and should) do all things required of us through Christ that strengtheneth us. We all believe that man is a responsible being, and has nobody to blame but himself for his sins. We exhort Christians to love and do good works. We feel the need of Jesus daily and hourly to keep us and to supply us with heavenly manna. We praise Him for all blessings. We condemn immoral conduct in our membership, such as frequenting whiskey saloons, drinking to excess, shunning just debts, joining or affiliating with worldly societies. We claim that, where we are agreed on the above essential points, things of minor importance should not divide us, such as letter-writing, formal church correspondence, stoves in meeting houses, kind of clothes worn, so one is humble, day on which we commune, etc. I am glad to state that things look more hopeful now among those who are identified with the excluded. They are more gentle and humble than in the past. We have tried to overcome evil with good.

The old Baptists have all they can carry at this time, and I want us all to strive for the things that make for peace.

May the good Lord bless you and come with you. I believe He will.

Yours in gospel bonds,

LEE HANCKS.

Luray, Va., Sep. 2, 1903.

Eld. S. Hassell—

MY DEAR BROTHER:—I see in the last issue of your excellent paper that Eld. Henderson has baptized one of his children recently. He states that eight of nine children are now members of the old Baptist church. In the remarks that follow this good news you say you do not know of another family on earth of which eight of nine children are members with their parents of the old order of Baptists. I rejoice that I can inform you and your readers that the same thing can be said of my family. I have nine children, and eight of them are members of the true church. Two of my sons are now licensed to preach. Two sons are married, and I have baptized both their wives. Not one of them has ever cared to attend modern Sunday Schools, and not one that I know of has ever joined a secret society. Thus twelve of us are in sweet fellowship together in the very church set up by our dear Saviour.

In much love,

JOHN R. DAILY.

REMARKS.

Elders Daily and Henderson are indeed highly favored of the Lord. A living and obedient faith in the Lord Jesus Christ is infinitely more desirable, for ourselves and for our children, than all the riches, glories, and pleasures of this poor, corrupt, dying world. How many other Primitive Baptist families are blessed as much as those of these two dear brethren?

S. H.

Winchester, Ky., Sept. 8, 1903.

DEAR BROTHER HASSELL:—I see that Brother Henderson makes mention of the fact that eight of his nine children belong to the Primitive Baptists. This is truly a great blessing indeed—greater than if they were all millionaires in wealth. You then say you don't know of another family on earth that ten of the eleven members belong to the Primitive Baptists. Eld. John R. Daily, editor of *Zion's Advocate*, Luray, Va., himself and wife and eight out of his nine children and two daughters-in-law, making twelve in all, belong to the Primitive Baptists. I also knew of an old brother, Eld. William Anderson, that eleven of his twelve children once belonged to the Primitive Baptists, and the other one died in the army, giving good evidence of dying in hope. They are almost all dead now. Old brother Anderson was one of our ablest defenders of the truth, dying in 1867. He did not believe in the doctrine of the absolute predestination of all things, and I don't know that he had heard there was a Primitive Baptist on earth that did believe it. I think it a pity that there ever was one that did believe it. I attended three Associations this year that do not believe that doctrine, and are getting along very well without believing it, having peace among themselves.

Yours to serve,

JAS. J. GILRETT.

REMARKS.

The families of Elders Anderson and Daily have been wonderfully blessed of the Lord.

The great majority of Primitive Baptists, like Elder Gilbert, have never believed in the absolute predestination of all things, and they have no contention over that doctrine. But a few of our brethren have believed it for two generations; and our Baptist forefathers bore with them in this matter because the contention seemed to be mainly a strife of words, and because the absolute brethren did not make their doctrine an excuse for sin, but maintained the great scriptural principles that all men are accountable to God for their sins, and that they sin of their own will and accord, and are not compelled or even influenced by the Lord to sin.

S. H.

NOTES UPON THE PSALMS (CONTINUED).

BY HENRY ARCHER.

"Nor standeth in the way of sinners."—Ps. 1: 1.

A sinner is a transgressor of God's law. Sin does not consist merely in our acts; nor at all in any act of God; nor in anything God has created and placed here for our benefit. The motive principle that prompts us to do or desire anything contrary to the will of God is sin. It is sin to love our way, though it may be smooth and delightful to our carnal mind, better than we love God's way, though His way be rough and painful. We must judge God's way to be right because He would not afflict any of His creatures with pain and misery unnecessary. We are all most miserable sinners, utterly unable to live clear of sin. We ought to judge ourselves to be such. "For if we would judge ourselves we would not be judged" (1 Cor. 11: 31), and we all most certainly will be judged. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5: 10). The judgment of ourselves is this: When we act to gratify our selfish taste, pleasure, or happiness, and do not remember nor care whether God is glorified in what we do, we commit sin against Him. God placed us in this world primarily for His own glory, and secondarily for our comfort and happiness. The latter we can not get apart from the glory of God. When we reverse the order of God's work, we bring ourselves into trouble and confusion. Self-will is a will under the control of inordinate affections, and prompts in us the doing of things merely to gratify a desire that is corrupt, ungodly, earthly, sensual, and devilish. One possessed of such a nature is not disposed to yield to the influence of God's Holy Spirit to love, reverence, and adore Him. A sinner dead in sin does not nor can not love God, nor yield a joyous servitude to Him. In every unregenerate sinner the inordinate love of sinful ungodly self is tensioned to that degree that only omnipotent grace can bring him into that blessed submission to God as will produce in

him complete happiness and cause him to glorify God. God's will is for all His creatures to mortify inordinate affections. "Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh upon the children of disobedience; in the which ye also walked some time, when ye lived in them (Col. 3: 5, 6, 7).

The man that is blessed of God feels in his fleshly members these sinful influences that work in every man, but he knows that such things are dishonoring to God who is pure and holy and can not look with the least degree of approbation on them. This blessed man is in a measure like God, pure and holy, and these things are to him vile, filthy, and disgusting. He can no more live in the enjoyment of them than he could relish his natural food intermingled with a mass of dead flies. He shuns them not because damnation or punishment attends them, but because they are repugnant to his love of holiness.

Damnation consists in being given up to the love of these filthy sins to that degree of habit that only the power of God can resist them. Heaven, where no defilements, abominations, nor uncleanness, which are the filthy delights of sinners, like the buzzards which love carrion, shall ever enter, is shunned by all who are damned, because they find nothing there congenial to their corrupt desires. The sinner that is damned not only has his affection alienated from God, the fountain of all goodness, purity, and holiness, but has his mind so blinded to the truth that all his delights which he has promised himself in sinful gratifications are false and evanescent; and, besides the disappointments in pleasures he anticipated, a sting of guilt is left upon the conscience, which, though the lapse of time may blunt, yet in eternity will be revived with untold intensity. The blessed man knows these things to be facts. Though sinners may hold out solicitations to go with them (Prov. 7: 6-23), and the lust of the flesh, the lust of the eyes, and the pride of life may second the sinner's pleas, he does not wish to go because he knows sin to

be a filthy, God-dishonoring thing, that will separate him from God that he desires to love above everything else. He has no mind to stand in the way in which sinners stand in the approbation of a sinful world. Knowing the latent influence of sin and the unconquerable power it wields over sinners that give way to its reign and love its servitude, the blessed man cries mightily to the Lord Jesus Christ, out of whose fullness flow strength, wisdom, power and love, to keep him from yielding to its sway; and for godly sorrow to make him hate himself when he has been captured by it. He knows the best security against the encroachments of sin is to take pleasure in infirmities, in persecutions and necessities for Christ's sake; for when I am weak then am I strong (2 Cor. 12: 10). They keep us from trusting in our sinful selves. The Christian would shun all carnal ease and fleshly security as deadly opiates that will cause one to sleep so sound in spiritual death that none but God can wake him. John Bunyan describes this world with its sinful environments as enchanted ground that tends to make one drowsy. As long as we are in the flesh we can not feel safe.

This is a world of sin, and God has decreed that trouble should follow sin; when sin shall have been banished from this world, then will trouble cease. The blessed man knows that as long as he is in a sinful state or world he must share in its curses for sin, must have crosses and tribulations. When we can rejoice in tribulations we can not rejoice in sin, and so get out of their way, that is, we do not in heart disobey the commandments of God.

“Nor sitteth in the seat of the scornful.”

The scornful man is the proud, high-minded, ungodly sinner, who looks upon the humble Christian with disdain and contempt. He scorns the idea of being a follower of the meek and lowly Jesus. He may be a professor and a believer in that Jesus whom the ungodly sinner loves and serves with a zeal worthy of a better cause, but not the Jesus of the Bible that every humble, meek believer loves and adores. A Christian can not scorn that Jesus on whom all his hopes, peace, and

everlasting happiness depend, though his sinful ungodly nature often prompts him to do so, and ungodly sinners use every means in their power to influence him to scorn Jesus, the God of his salvation. A poor, self-condemned sinner feels himself too vile to take the scorner's chair. When he looks at his own vile, wicked, and corrupt heart, he feels to have no accusations to throw at others for their meanness and poverty; he knows himself to be the poorest and meanest of all.

" Ashamed of Jesus, that dear Friend,
On whom my hopes of heaven depend!
No, when I blush, be this my shame,
That I no more revere His name."

COUNCIL MEETING WITH SHILOH CHURCH IN MARSHALL
COUNTY, ALABAMA, AUGUST 27th and 28th, 1903.

In response to a call by Shiloh Primitive Baptist church of the Mt. Zion Association, Marshall County, Alabama, at her June conference, 1903, we, the undersigned, met in council in the presence of the different factions of said Association for the purpose of reconciling said factions and to get them to come together as a band of brethren in peace and fellowship.

The council organized by electing Eld. N. A. Hamrick, moderator, and Eld. T. I. Pettus, clerk. The clerk then read resolutions, which were written by Eld. Lee Hanks of Pelham, Ga.

These resolutions with an amendment by the council, together with the decision of the council upon complaints offered by members of one faction of said Association against another faction, are offered as the findings of the council.

THE RESOLUTIONS.

WHEREAS, There has been a sore division in the Mt. Zion Association and now desiring that all said differences be adjusted and we all come together in sweet peace and fellowship, burying the past;

Resolved, First. That we, all factions of Mt. Zion Association, do believe in one only true and living God, the Father, Son, and Holy Spirit and these three are one.

Second. The Scriptures of the Old and New Testaments are the written Word of God and the only rule of faith and practice.

Third. That all the human family fell in Adam and are so depraved that they are wholly unable to extricate themselves from the fallen condition they are in by their own free will and ability.

Fourth. That all the elect were unconditionally, upon their part, chosen in Christ before the foundation of the world, given to Christ, quickened by the immediate and direct work of the Holy Ghost, preserved in Christ, and will finally be resurrected and glorified in heaven, without the loss of one for whom Christ died.

Fifth. That the use of preaching is to teach or comfort the living, to feed the sheep and lambs of God, to fish for the living fish, to hunt for the living game and not to make them.

We all believe that in God's predestination, His relation to Holiness is causative, but His attitude to sin is overruling and permissive.

We all believe that the Old School Baptist body is the organic Church of Christ and that she should stand aloof from human institutions, secret and otherwise. We believe that no minister can perform a legal ordinance in the Church of Christ, but one set apart and done by the authority of the church.

We all agree that modern Sunday Schools, Mission Boards, Theological schools, etc., are of the world and should not be endorsed by the church of God.

We all believe in baptism by immersion to regenerated subjects, the Lord's Supper, and feet washing.

We all believe in the grace of God to save us and prepare us for the duties that God has enjoined upon us.

All being agreed on the cardinal points, we agree not to divide over minor differences and beg our brethren to keep their little peculiar views to themselves, and let us strive for the things that make for peace, and, as there have been wrongs done on all sides, we mutually confess our faults one to another and agree to bury all the past differences, forgiving and asking forgiveness for all wrongs whether said or done, and we agree to recognize each other's baptisms and gospel administrations since our division.

Where we have excluded one for crime or immoral conduct and another church has given said member fellowship, we will rescind said act and let him return to his former church and make satisfaction to them.

Brethren, let us all now for Christ's sake, strive in the future for things that make for peace. It is a shame and a sin to be divided as we are. We are the only people left on earth to defend the doctrine of grace, and we should stand together. We need more forbearance. We can never have a perfect church on earth, for if we did it would be without members. Our lives are too short to spend wrangling. May God unite us all in sweet peace and fellowship.

In order to be more explicit we, the council, desire to offer the following amendment to the foregoing resolutions.

THE AMENDMENT.

That we do not hold to or fellowship alien baptism, that is, baptism performed by any other body than a Primitive Baptist body, secret fraternities, such as Masonry, etc., Parkerism or Two-seedism, and Arminianism.

COMPLAINTS.

First complaint from Elder Holland. He deems that the baptisms administered by Elder Shelton are illegal, Elder Shelton being an excluded Elder of Salem church. We, the Council, deem that the baptisms performed by Elder Shelton are legal, he being identified with the other faction of Mt. Zion Association at the time of the administration of the baptisms.

Second complaint from Elder Stewart against the Allgood faction. Finding that they have alien baptisms and members, who are members of secret institutions, they are requested to put out said baptisms and members, who will not cease to affiliate with the secret orders.

We, the Council, believing that said complaint is justifiable, recommend that said party comply with the above request.

Third, complaint from Elder Stewart against Fellowship Association, for holding that Mt. Zion Association is in disorder for hold-

ing members in fellowship who were baptized by illegally ordained ministers, while some of the churches held alien baptism. We, the Council, claim that those who were baptized by legal administrators are not affected by alien baptism among some of the churches, therefore the churches have not lost their identity, as Fellowship Association seems to think.

Done and received by the Council, and respectfully submitted, this August 27th and 28th, 1903,

ELDER N. A. HAMRICK,
Euharlee Association, Moderator.
B. B. LAWLER,
H. B. LAWLER,
Flint River Association.
J. E. FARIS,
W. R. WALKER,
Mud Creek Association.
ELDER T. I. PETTUS,
Cumberland Association, Clerk.

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. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Eld. Jas. J. Gilbert, Winchester, Ky.

"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.

BE NOT YE CALLED RABBI.

In His Farewell Joint Address to His disciples and to the Scribes and Pharisees in the twenty-third chapter of Matthew, Christ says that the Scribes and Pharisees sit in Moses' set, and say, and do not, and that they bind heavy and grievous burdens on men's shoulders, but will not move or lift these burdens with one of their fingers, and that they do all their works to be seen of men, they make broad their phylacteries (parchments inscribed with the words of the law, and worn

upon their foreheads or arms), and enlarge the borders (or blue and white fringes or tassels) of their garments, and love the uppermost rooms (or places) at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of man, Rabbi, Rabbi. But Christ says to His disciples, "Be not ye called Rabbi; for one is your Master (or Teacher), even Christ, and all ye are brethren. And call no man your father upon the earth, for one is your Father, which is in heaven. Neither be ye called masters (or leaders), for one is your Master (or Leader), even Christ. But 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."

In the twentieth chapter of Matthew, Christ, when the two sons of Zebedee had through their mother asked of Him the most honorable places in His kingdom, and when the other ten disciples were moved with indignation against these brethren, called them unto Him and said, "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 bondman), even as the Son of man came not to be ministered unto (or serve), but to minister (or serve), and to give His life a ransom for many."

Because of the strong and natural tendency of the human heart to pride (which was the condemnation of the Devil—1 Tim. iii. 6), and because of the hatefulness of creature pride to God, Christ about ten times in the four Gospels declares, "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." Like the unregenerate princes and kings of the Gentiles, the Jewish Scribes and Pharisees were full of pride, self-conceit, and self-exaltation, and they wished, above all other things, to be accounted and addressed as the great ecclesiastical teachers, fathers, and masters of the people, and they desired all other persons to bow down to them as the lords over God's heritage (1 Pet. v. 3). But Christ solemnly and gra-

ciously warns His ministers and His people against this devilish principle, and He affirms the certainty of the abasement of everyone who is actuated by it. He declares that there is only one Spiritual Father, the Source of all spiritual life and truth and power, and that is God; and that He Himself is the only great authoritative Teacher and Leader (or Master) of His people. By His Spirit and His word He teaches and leads and governs His people; and He will not allow any human being to usurp this exclusive authority of His with impunity. *Rab* means *great* (that is, great teacher); *rabbi* means *my great* (teacher); *rabban* means *our great* (teacher); and *rabboni* means *my rabban* (*my, our great* teacher). Christ has teachers in His church (Acts xiii. 1; Eph. iv. 11; 1 Tim. iii. 2), but He Himself is the only great, infallible, and authoritative Teacher, by His Spirit and word. And He has leaders or under-shepherds of His people (Heb. xiii. 7, 17, 24; Acts xx. 28; 1 Pet. v. 1-4); but He Himself is the one great Leader and Chief Shepherd, whom all mere human leaders and shepherds or pastors must follow. By following men who do not follow Christ, His people are carnally divided into warring and bleeding factions (1 Cor. i. 3) called after the poor, sinful dying names of their human leaders; they are filled with hard and bitter feelings towards their brethren who do not follow the same human leader, and they cast them out of their fellowship, and they bring a sad reproach upon the sacred cause of which they have made a profession. In their pride, selfishness, worldliness, and animosity, they do all they can, not to fulfill, but to defeat the dying prayer of the Great High Priest of Israel, that all those who believe on Him should be one, as He and the Father are one (John xvii. 20, 21). "Liberty, Equality, and Fraternity," bestowed by the Holy Spirit, are the rich and inalienable privileges of all the children of God, of all the true followers of Christ; and the most gracious and gifted of His followers most greatly delight to imitate, not the selfish pride of the Devil, but the unselfish humility of Christ, who came into this world not to be served by others but to serve others, and even to give His spotless life as

a sacrifice for their sins. In His kingdom and in His sight, the least are the proudest, and the greatest are the humblest.

"My brethren," says James (iii. 1, 2), "be not many masters, knowing that we shall receive the greater condemnation; for in many things we offend all," that is, in many things we all stumble or do wrong. How little qualified, then, are we to be masters of others when we do not properly control ourselves! A Pharisaical assumption of superiority to others (Rom. ii. 17-20) brings us into greater condemnation before God. Christ is the only perfectly wise and holy Being who ever lived on earth; and He is the only Master or Head of His church.

S. H.

LACK OF LOVE.

Christ, in speaking to His disciples in regard to the persecution and treachery and heresy and deception and iniquity abounding in the world before His second coming, says: "The love of many (or of the majority) shall wax cold" (Matt. xxiv. 9-12). The love of most of the professors of Christianity towards God and His truth and His people has indeed waxed cold in these dark and evil days; and in its place has come the love of the world and of self and of money and of pleasure and of sin in every form, with indifference and even hatred to God and His truth and His people. The Laodicean church says, I am rich, and increased with goods, and have need of nothing, and knows not that she is wretched and miserable and poor and blind and naked" (Rev. iii. 17). Not only is this the deplorable spiritual condition of the Greek Catholic, the Roman Catholic, the Protestant, and the general Baptist bodies, but in some sections it seems to be the condition of some Primitive Baptists, who have lost their love and forbearance and even toleration for their brethren because the latter can not feel it right to adopt humanly invented expressions used by the former but not found in the Scriptures. They can bear with and fellowship brethren and sisters in their own family or church or churches who do not use such expressions; but they can not bear

with or fellowship members in other families or churches or Associations who condemn or do not approve of such expressions. The self-evident cause of such inconsistency is *the lack of Christian love* towards the children of God who do not see exactly as themselves on minor points of doctrine or on obscure matters of practice. "*Above all things,*" says Peter, "*have fervent (burning, not cold) charity, (or love) among yourselves; for charity (or love) shall cover the multitude of sins*" (1 Pet. iv. 8). "Now abideth," says Paul, "faith, hope, *charity (love)*, these three; but the greatest of these is *charity (love)*, 1 Cor. xiii. 13. And John, the apostle of love, says: "If a man say, I love God, and *hateth his brother*, he is a *liar*; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (1 John iv. 20). And Christ says to His disciples: "A new commandment I give unto you, that ye *love* one another; *as I have loved you, that ye also love one another*. By this shall all men know that ye are My disciples, if ye have *love one to another*" (John xiii. 34, 35). Christ did not cast off but forebore with His disciples in all their numerous and great errors, and loved them to the end, and laid down His precious life for them; and those animated by His Spirit will do the same to-day, and thus they will prove, not that they are liars and hypocrites, but that they are children of God, and learners and followers of the meek and lowly and self-sacrificing Jesus.

S. H.

REFORM YOURSELF FIRST AND OTHERS AFTERWARDS.

In Matthew vii. 1—5, our Lord says: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam

out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The Sermon on the Mount, from which this passage is taken, seems to have been addressed by Christ directly to His own disciples, and indirectly to the multitudes (Matt. v. 1). Even the true disciples of Christ have still in them something of the old, proud, Pharisaic, hypocritical spirit of their Adamic or carnal natures; and in the exercise of this spirit they are disposed to be continually overlooking their own great faults, and continually observing and condemning the less faults of their brethren. We know, from His wise and holy character and from His other teachings, that Christ does not here mean that we are not to observe the errors and sins of our brethren and to labor lovingly to save them from these faults; but what He means is that we are not to always engage in groundlessly, needlessly, rashly, harshly, unmercifully, and revengefully criticising, magnifying, and condemning the little faults (in word or in deed) of our brethren, while we pay no attention whatever to the correction of far greater faults in ourselves. We ourselves may be guilty of pride, self-righteousness, self-seeking, malice, and revenge, and may go on indulging these sinful passions, and make no account of them, and not endeavor at all to correct or repress them, while the smaller faults which we attempt to correct in our brethren may proceed from ignorance or weakness and may be entirely unintentional. All of us have faults; but we, with our greater faults, with a beam, a great piece of wood, in our eye, are not to usurp the throne of God, the only Searcher of hearts, and attempt the difficult and delicate operation of removing a mote or speck from the eye of our brother. It would be sheer hypocrisy for us thus to pretend to desire to clear our brother's sight when our own vision is far more obscured than his. To prove our sincerity and our love for our erring brother, let us first get the beam out of our own eye, get rid of our own far greater fault, and then may we lovingly, kindly, and gently get the mote out of our brother's eye, clear him from his lesser fault. If these divine injunctions were obeyed by all Primitive Bap-

tists, error and disorder, confusion and division would disappear from our churches. A proud, censorious, unforgiving spirit is repulsive to man and offensive to God.

S. H.

PREACHING THE WORD.

"Preach the word; be instant in season, out of season."—1 Tim. iv. 2.

In preaching God's holy word, we have to deal exclusively with what He has spoken by His holy prophets and apostles, and not rely upon our personal feelings or experiences, for these are to be tried and compared with the word of God, and either stand or fall by this infallible standard. Our feelings are fluctuating, and our hearts deceitful, but the word of God never changes. Although we often find ourselves out of season, our feelings not in harmony with the word, yet we are required to be instant to preach the word, because the word is always in season.

We are liable—all of us—to conform our actions to our feelings, as though the word of God was to be observed and obeyed incidentally, when our feelings happen to be compatible with it, and thus we subject ourselves to reproof, rebuke, and exhortation by God's servants, who are commanded to preach the word. This service is designed to regulate and correct our minds and turn our thoughts into the great current of truth, and to transform us by the renewing of our minds, that we may more fully discern the will of God concerning us. Rom. xii. 2.

Whatever knowledge we obtain along this line, to be profitable to ourselves and to others, must be in harmony with the word of God as it is expressed in the Holy Scriptures, for man, with all of his boasted wisdom and knowledge, is compared to the grass that withereth, the flower whereof falleth away; but the word of God endureth forever, and this is the word which by the gospel is preached unto you. 1 Pet. i. 25. Surely, then, with this sacred truth before us, we should give attention to the word of God. Jesus said, "He

that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John v. 24.

In preaching the word, we feel that it is our duty and privilege to explain, interpret, and simplify the Scriptures—to expose their meaning, and declare the doctrine therein set forth, and to present also the corresponding duties and obligations therein imposed upon gospel subjects. We should not preach any doctrine nor admonish God's children to observe anything that we can not show to be in strict harmony with the Scriptures—the word of God; but we should faithfully teach them to observe all things whatsoever that Jesus commanded His apostles. Matt. xxviii. 20.

The preacher should ever bear in mind that the same apostle who charged Timothy to preach the word also admonished him to take heed unto himself, first, and to the doctrine, and to *continue* in them, and declares the blessed result—his own salvation and that of them that hear. 1 Tim. iv. 16. Now Timothy is no exception to the rule, for every faithful gospel minister saves himself in like manner, and also them that hear him. But this salvation is not to expiate the guilt of former transgressions, which only the blood of Jesus can do, but this salvation consists in the virtue of avoiding sin by following Christ and His holy precepts and example; the obedient child saves himself from the evil consequences of disobedience in doing these things. "For if ye do these things ye shall never fall." 2 Pet. i. 10. Read the whole chapter and note the exhortations of this apostle. We should and do rejoice that the gospel is preached by the power and commandment of God and that man bears no authority either in the duty of preaching or the word to be preached; for, while the trust is sacred and binding, it is also safe; and as to the ultimate results, the heralds of the gospel take no risk; all that they are required to teach is supported by the unchangeable truth of Him who commands their service. But if we were employed by men to advertise their goods we might, and in many instances would, be required to overestimate their value so as to succeed in our agency; but such are the riches of God's grace

and the merits of the blood of Jesus, and such is the infinite worth and perfection of all the goods advertised in the gospel of Christ that it is quite impossible to overestimate them.

And in this scriptural view of the nature and character of the work of the ministry, the truth is apparent that none should despise the gospel workman nor his holy vocation and that the children of God should indeed count them worthy of double honor (1 Tim. v. 17), and esteem them highly for the work's sake (1 Thes. v. 13).

“Be instant in season.” To be instant is to be ready. The season is all the time; so the preacher is to hold himself aloof from worldly business pursuits and be ready at all times to preach the word. But, while the season is ever present for the work of the ministry, yet the servant of God often finds himself personally “out of season”—can not preach, has not the light, the spirit and liberty of his calling; he must learn that he, of himself, can do nothing; yet he is to be ready and wait for the dawning of the gospel light upon his mind, and when the day dawns he goes forth to his work until the evening. *Psa. civ. 23.* The preacher should not conclude that because *he* is shut up in darkness there is no preaching going on. The sun is at all times shining upon some portion of the earth, and it is needful that its scorching rays be withdrawn at times to let the surface of the earth cool. If the preachers were full of the spirit of the gospel all the time as they are at intervals, they would preach themselves to death, and their hearers also. So the fire of the spirit of the gospel is withdrawn to let them cool down; and they get awfully cold, sometimes.

J. E. W. H.

ERRATUM.—SPIRITUAL DESTITUTION.

TROY, ALA., September 28, 1903.

DEAR BROTHER HASSELL:—I see an error in the obituary of Sister Amanda Bragg. She died in 1903, not 1893, as printed in the October MESSENGER.

Eld. C. W. Hardin is preparing to move to South Florida, and Eld. R. B. Smith to Texas. I am about to

be left alone here with eight or ten churches to serve. I am trying to pray the Lord to send us help; and by your permission I will advertise this destitute section, and request that ministers who are not settled and employed in ministerial work give our wants a prayerful consideration. I have written to one brother privately, but have not heard from him. I am nearly worn out, and feel anxious for some one to be put in my stead, and to care for the churches. Pray for us, dear brother.

Yours in the best of bonds,

J. E. W. HENDERSON.

ELDER JOS. E. ADAMS.

Eld. J. E. Adams, of Angier, N. C., expects, D. V., to be at Troy, Ala., the fourth Sunday in November, and to remain and preach in that section until December 15. I take pleasure in saying that Elder Adams is sound in the faith and of unblemished character, and in excellent standing with the Primitive Baptists of North Carolina.

S. H.

PLEASE REMEMBER US.

As very many of our subscribers are in arrears, and as the amount due by each is small and easily neglected, and the entire sum is large and very much needed by us to pay the expenses of printing and mailing THE GOSPEL MESSENGER, we are reluctantly obliged to beg our subscribers not to forget us, but to send us the small amounts they owe us and to renew their subscriptions for another year as soon as convenient. No right-minded reader can put himself in our place, and object to this gentle reminder.

S. H.

QUESTIONS AND ANSWERS.

1 Q.—What were the largest empires spoken of in the Bible? A. The Egyptian, Ethiopian, Hittite, Assyrian, Babylonian, Medo-Persian Greco-Macedonian, Syrian, and Roman. Of these the Babylonian, Medo-Persian, Greco-Macedonian, and Roman were the empires rep-

resented by the four descending successive and deteriorating parts of the great, lifeless, metallic image seen in Nebuchadnezzar's dream; and these human, unspiritual, ungodly empires are at last to be utterly destroyed by the stone cut out of the mountain without hands, the spiritual kingdom set up by the God of heaven in the person of His Son and by the power of His Spirit, and this heavenly kingdom will finally fill the whole earth and stand forever (Dan. ii. 31-45).

2 Q.—Do many of the cities of Palestine remain as of old? A. Yes; except that many of the names have been changed. About six hundred places mentioned in the Bible have been identified by the English and American Palestine Exploration Societies; and, as the manners and customs of most of the people of Asia continue the same as in ancient times, these identifications so strongly confirm the literal and exact truth of the Scriptures that Palestine has been called a "Fifth Gospel," since it furnishes a geographical proof of the truth of the Four Gospels of Matthew, Mark, Luke, and John; and the truth of those Four Gospels proves the truth of all the preceding and succeeding portions of the Bible.

3 Q.—Was there more than one ruler named Herod? A. Yes; there were seven of that name. The Herods were of Idumean descent, and succeeded the Asmoneans, or Maccabees as rulers among the Jews. 1. The most famous of the name was Herod the Great, who king of the Jews from B. C. 37 to B. C. 4; was married ten times; killed Mariamne, his most beautiful wife, and three of his sons by her; murdered the infants of Bethlehem in order to slay the infant Jesus; was a most suspicious and atrocious monster, and died a horrible death a few weeks after the birth of Christ. 2. His son Herod Archelaus reigned over Judea, Idumea, and Samaria B. C. 4 to A. D. 6. He was so violent and tyrannical (Matt. ii. 22) that the Emperor Augustus banished him to Vienna in Gaul. 3. Herod Antipas, another son of Herod the Great, was tetrarch of Galilee and Perea from B. C. 4 to A. D. 37. This is the "Herod" most frequently mentioned in the New Testament. "He divorced his first wife, the daughter of Aretas, King

of Arabia Petræa, and married Herodias, the wife of his half-brother, Herod Philip I, and when John the Baptist remonstrated against this incestuous connection, he had him put to death. Aretas avenged the insult to his daughter by a successful attack upon Antipas. During a visit to Jerusalem for the purpose of celebrating the Passover, Christ appeared before Herod Antipas, sent by Pilate, as Christ had been a former resident of Herod's tetrarchate. Through the intrigues of Herod Agrippa I, Herod Antipas was exiled A. D. 39 to Gaul, where he died." 4. Herod Agrippa I, grandson of Herod the Great, ruled over Judea from A. D. 37 to 44. He favored the Jews, and persecuted the Christians, beheaded the Apostle James, the son of Zebedee, and imprisoned the Apostle Peter, and he died an early and miserable death (Acts xii. 23). 5. Herod Agrippa II was the son of Herod Agrippa I. He ruled at Cæsarea Philippi over a few cities in Syria, Galilee, and Perea, from A. D. 50 to about 100. It was before this Agrippa and his sister Bernice, when he went down to compliment the Roman governor Festus at Cæsarea on the Mediterranean Sea in A. D. 60, that the Apostle Paul was brought on the eve of his deportation to Rome, as told in Acts xxv. and xxvi. 6. Herod Philip I was the son of Herod the Great and Mariamne; he married Herodias, by whom he had a daughter, Salome; his wife was taken from him by his half-brother, Herod Antipas, and he was remanded by his father's will to private life. 7. Herod Philip II was the son of Herod the Great and Cleopatra of Jerusalem; "he became, on the death of his father, tetrarch of Iturea and Trachonitis (Luke iii. 1). He ruled well, and seems to have been the best of the Herodian family. He built Cæsarea Philippi. He married Salome, the daughter of Herod Philip I, and died in Bethsaida A. D. 34."

4 Q.—What did the Apostle Paul mean when he said: "For this cause ought the woman to have power on her head because of the angels" (1 Cor. xi. 10)? A. The Revised Version renders the word translated "power" "*a sign of authority*," and the Baptist version renders it "[the token of] authority," that is, a covering on her head, as in Gen. xxiv. 65, when Rebekah

took a veil and covered herself as Isaac approached her, thereby showing proper womanly modesty and her subordination to man, as the Seraphim, in Isaiah's vision, covered their face with their wings in humble reverence before God (Isa. vi. 1—3). The phrase "because of the angels" is believed to mean in respect to the good angels who are ministering spirits to all the heirs of salvation, and who are present in Christian assemblies, and who delight in propriety of deportment (Luke xv. 10; Eph. iii. 10; Heb. i. 14; xii. 1; Eccles. v. 6).

5 Q.—What were the epistles of commendation that Paul speaks of in 2 Cor. iii. 1? A. Introductory and recommendatory letters given by members or churches to members going to other members or churches that did not know the visitors. "We find traces of the *honest* use of such letters by Phœbe, by Silas and Jude, by Apollos, by Mark, and by Zenas in Rom. xvi. 1; Acts xviii. 27; xv. 25; Col. iv. 10; and Titus iii. 13; and of their unfair use by Judaizing teachers, in Gal. i. 7 and ii. 12." The Apostle Paul needed no such letters of commendation from others to the Corinthian church which he had founded; nor did he need such letters from the Corinthian church to anyone else; for, wherever he went, God was manifestly with him in his unselfish life, his powerful ministry, and his mighty deeds (Rom. xv. 18—32; Gal. ii. 8).

6 Q.—How is the preaching of the gospel a savor of death unto death to unbelievers, and of life unto life to believers (2 Cor. ii. 16)? A. The words should be rendered "a savor from death unto death," and "from life unto life." The true preacher or his message is, to unbelievers, an odor from a dead Christ and a dead gospel, and shows the spiritual death of the unbeliever, and that such spiritual death will, unless Divine grace and life are given him, lead to eternal death. But the true preacher and his message are, to the believer, an odor from a once dead but now living Christ and a living gospel, and this shows the spiritual life of the believer, and that such spiritual life will graciously lead to the fullness of eternal life in glory.

7 Q.—Was the Lazarus spoken of in Luke xvi. 20

the same one that Christ raised from the dead (John xi.)? A. The Scriptures do not say; some suppose that he was the same man; but, like the most of writers on the subject, I do not think that he was. The beggar Lazarus mentioned in Luke xvi. seems to have died some months if not years before the close of Christ's ministry on earth; Christ speaks of him as an afflicted, homeless, friendless, and helpless beggar, who was laid at the gate of a rich man, and desired to be fed with the crumbs that fell from the rich man's table, and whose unbandaged sores were licked by the passing dogs, and who died and was carried by the angels into Abraham's bosom, that is, into the paradise of God, into the happy society of the blessed dead; and it is not said that he desired or was allowed to come back to this world. But the Lazarus whom Christ raised from the dead lived in a home in Bethany, on the eastern slope of the Mount of Olives, two miles from Jerusalem, with his sisters Martha and Mary, and Jesus often resorted to this house of His beloved and loving friends, who were evidently people of worldly means (John xi. 2; Matt. xxvi. 6—13; Mark xiv. 3—9; John xii. 3—8), and who delighted to entertain and to minister unto Him. This Lazarus of Bethany (so called, I think, to distinguish him from the other Lazarus) died in Christ's absence, and was after four days raised from the dead by Christ, and then at once the Jews sought to put not only Christ but also Lazarus to death, and Jesus walked no more openly among the Jews (John xi. 47—57; xii. 9—11).
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.

CURED AT LAST.

A man who was a professor of Christianity, and “who had prospered in his outward estate, and lived in ease

and plenty on his farm, suffered the world to encroach so much upon his affections as sensibly to diminish the ardor of his piety. The disease was dangerous, and the Lord adopted severe measures for its cure. First, his wife was removed by death; but he still remained worldly-minded. Then a beloved son was taken; but, although the remedy operated favorably, it did not affect a cure. Then his crops failed and his cattle died; still his grasp on the world was not unloosed. Then God touched his person, and brought on him a lingering, fatal disease; the world, however, still occupied too much of his thoughts. His house finally took fire; and, as he was carried out of the burning building, he exclaimed, "Blessed be God, I am cured at last!" He died shortly after, happy in anticipation of a heavenly inheritance.

S. H.

EXTRACTS.

Diamond, Ala., June 1, 1903.

Brother Hassell:

You will please find one dollar enclosed to pay my subscription for another year for the MESSENGER. I should have sent the money sooner, but neglected to do so. I am well pleased with the paper, and don't want to be without it.

May God bless you in your labors is my desire and prayer.

Yours in love,

W. J. COPELAND.

Monticello, Ark., May 21, 1903.

Eld. Sylvester Hassell—

MY DEAR BROTHER:—This leaves us all well. The brethren and sisters of this part are all well and getting on in peace. We have no trouble doctrinally here. All seem to see near enough alike to have the spirit of forbearance over minor points. Salvation by grace is what we believe. We believe that the work of God through Christ is the good tree, and that has always, and ever will produce good fruit. And it was this that we were created unto—good works. Our faith, love, joy, meekness, etc., are the fruits of the Spirit, and they that have the Spirit have these signs.

Please send me your two dollar Bible, marked "The Best Bible," on your fly leaf. You will herein find two dollars for the same.

As ever, yours,

J. H. BLYTHE.

Fitzgerald, Ga., Sept. 1, 1903.

Eld. Sylvester Hassell—

I believe and hope that the spirit of peace and reconciliation is gaining ground in Georgia.

May God sustain, support, and uphold His people in the truth.

W. H. HARDEN.

Undine, Tattnall Co., Ga., June 4, 1903.

DEAR BROTHER HASSELL:—I send you my dues for the MESSENGER, which I so much appreciate. I would be glad that the Baptists in general would take your good paper, and give heed to its teaching in instructing the Lord's dear people to read the Scriptures, and give heed to the same. I do think the pieces of God's remarkable providences are as good as I ever heard. O may the good Lord bless us all with more of that genuine faith in God. My dear brother, remember me and mine in your prayers. May the Good Lord bless you and yours. As ever,

Your brother in the Lord,

BAZIL JONES.

Social Circle, Ga., Sept. 5, 1903.

MY DEAR BROTHER:—Enclosed find \$1.00 for THE GOSPEL MESSENGER. We do enjoy it so much better since there is no controversy in it. God bless you. Pray for me and mine.

Your humble sister,

(MRS.) W. G. BROWN.

Stanburry, Mo., Sept. 18, 1903.

DEAR BROTHER HASSELL:—Please find enclosed two dollars which you can apply to your own use.

I highly esteem the MESSENGER, and wish it could go into every Baptist home. I wish you success in its publication. I am, as ever,

Your brother in hope of a better life.

R. A. OLIPHANT.

Haddock, N. C., May 20, 1903.

Eld. Sylvester Hassell—

DEAR BROTHER:—Find enclosed two dollars for one year's subscription to THE GOSPEL MESSENGER. I never have felt that I've paid enough for the MESSENGER.

Yours in love,

MINOS MEARES.

Corsicana, Tex., Aug. 21, 1903.

Eld. Sylvester Hassell—

DEARLY BELOVED IN THE LORD:—I am in receipt of the dear and precious GOSPEL MESSENGER that you sent me, which I prize very highly for the truth's sake. There is so much sweet love and ardor exhibited in THE GOSPEL MESSENGER that my mind leads me to write you again. I never saw more evidences, in any paper published, than is in THE GOSPEL MESSENGER that it is of the Lord. While I love the truths propagated in all our periodicals, or I hope so at least, God being my helper, I will always from this on send you money for the same. Its tone of love and deep gratitude to God, coupled with faith and good works, sets me in dust and ashes, earnestly desiring to know if I am a Christian.

Brother Hassell, I do love to read such an exhibition of the faith of God's people as in "Toplady's Dying Testimony," and "Leaving the Latch-String Out." I feel very sensibly that, if I have been born again of God, I have through neglect of duty, deprived myself of much joy in the Lord, and my honest convictions are that I have been and still am unfaithful. Now, dear brother, let me give you my reasons. So far as church meetings are concerned, I have been considered faithful to attend; and as to my talking in public, I have also tried to be faithful in filling my appointments; also in helping

to defray the expenses of the church, which I love to do. But now comes the thing that I suffer in consequence of not doing—I very seldom hold family prayer, which if I had done in the raising of my seven children, four girls and three boys, perhaps my boys would not have been led so much in an opposite direction. My wife and three daughters are members with me in the church, for which God be praised. I feel that amidst my unfaithfulness the Lord has wonderfully blessed us. The Questions and Answers are a very interesting feature of the MESSENGER.

God Almighty bless and preserve us all unto His heavenly kingdom, and, if it be His will, bring peace out of confusion, and open unto us the Scriptures.

Yours in love,

S. YATES.

Stinson, Va., June 2, 1903.

Eld. S. Hassell—

DEAR BROTHER:—Find one dollar enclosed to pay for the MESSENGER. I have read and re-read the June number with much interest. May God spare you long to continue to speak the truth in love. THE MESSENGER is like a refreshing shower to parched and dry land—outward evidences may be seen of an inward power and influence felt, so gentle, so lovely, so peaceful.

Your brother in hope,

J. T. STINSON.

SELECTIONS.

LAW AND GRACE.

The law was given by Moses, but grace and truth came by Jesus Christ. John i. 17.

Law is a rule of life established by authority and enforced by a penalty. Grace is favor bestowed where there is no merit. Law rewards merit; grace gives *gratis*. These two principles are never mixed in the Gospel, but they are often contrasted. If salvation come by law Christ died without a cause. The Galatians fell away from the clear knowledge of grace.

Law says: "The man that doeth these things shall live by them." The law would save the boastful natural man if he were perfectly good, "But there is none good, no not one."

"Grace says the just shall live by faith." "The Gift of God is eternal life." The one plan tells the sinner to do, the other what Christ has done. We need not do to get saved but because we are saved. We first perform the dead works of dead men, then we are created anew in Christ Jesus unto good works. Grace makes men want to do what they ought to do, and then rewards them in the Kingdom.

"I dare not work my soul to save,
That work the Lord has done;
But I can work like any slave,
For love of God's dear Son."

Under the law the natural man "can not cease from sin." It is the living element of the carnal nature that is not subject to the law of God, neither indeed can be. The law laid on the conscience arouses all the power of resistance in the sinful nature. Satan after being bound a thousand years comes out a Devil still.

Under grace men can not practice willful and known sin. The new nature is bent away from sin to holiness. Law makes men safe, but grace must make them good. Law bound the maniac of Gadara for safety, but grace cast the demons out of him and made him good. A strong fence is necessary to keep unclean swine from a mire hole, but the cleanly nature of sheep is sufficient.

Men will do more for love in grace than for fear in law. Antony threw away a world for the love of a woman, and redeemed saints constrained by the mercies and love of God will do, be, or suffer anything.

The righteous and holy law curses every one that continues not in all things written in it to do them. Sinai thunders damnation and death along the sinner's pathway.

"When to the law I trembling fled,
It poured its curses on my head."

Grace says: "Blessed is he whose transgression is forgiven, whose sin is covered."

The death penalty is forever removed at the cross, where we passed our life and death judgment. The law says, "Pay me what thou owest;" but grace says: "Forgive him all the debt." Under the law we are under the curse; under grace we are under the blessing.

At Sinai the people promised three times, with legalistic conceit: "All things that the Lord says we will certainly do," and yet they went to dancing around a golden calf before Moses came down from the mountain. Men swear off in the energy of the flesh, and yet how soon they return like a dog to their vomit again.

At Pentecost no vows or pledges were asked or given, but in the energy of grace and the new life, they continued faithful. The holy wedlock of love is stronger than the righteous padlock of law. The yoke of the law may keep unruly animals within bounds, but the easy yoke of grace affords the blessed opportunity of usefulness.

At Sinai the law slew about three thousand, presenting an object lesson that the law is a ministration of death. Men who make their boast of the law will find it their death warrant, and if they hang on to it they will get hung by it.

At Pentecost grace saved about three thousand, as a ministration of life. "The wages of sin is death, but the gift of God is eternal life." Which shall we take?—*Watchword and Truth.*

LIFE AND HEALTH.

The fear of the Lord tendeth to life. To know Him is life eternal, and that life commences here. The wages of sin is death. Death entered by sin, and sin is death's great ally in this world. In proportion as men give heed to God's Word and lay up His precepts in their hearts, length of days, long life, and peace are added to them. If they reject the Word of God and walk in paths of sin, they do not live out half their days.

It is a remarkable fact that the statistics of nations bear us out in the conclusion that nations who regard the Word of God *live longer* than those who do not. We may take for example, Great Britain, in which there is undoubtedly a vast amount of atheism, intemperance, and unbelief, but there is there nevertheless a considerable reverence for the truth of God; and perhaps more regard for the Scriptures than can be found in any other land.

With that regard for the Scriptures comes an interest in human

life and in the welfare of men. So that notwithstanding the prevailing iniquity, unbelief, and intemperance in Great Britain, the death rate for 1888 was only *seventeen and one-tenth* per thousand; while in France, a country with many advantages both in climate and social arrangements, but which yet largely lacks the influence of the gospel and the presence and power of the Word of God, the death rate is *twenty-two* per thousand. In Germany where religious life is very dormant, and infidelity and socialism largely prevail, the death rate is *twenty-six* per thousand; but Italy, with all the advantages of a delightful climate, an unchangeable church, and an infallible pope, but with very few copies of the Word of God, has a death rate of *twenty-seven* per thousand, while Austria, where the free preaching of the Word of God is prohibited by law, has a death rate of *twenty-nine* per thousand.

These facts indicate the value of the Word of God and the gospel of Christ as a source of life to nations. The nations that have lacked that Word in ages past have perished out of existence. The great epidemics like cholera and plague came from heathen lands, and usually start from idolatrous festivals. France to-day is in alarm at the decrease and deterioration of her population. The Jewish nation to whom were committed the oracles of God, have outlived all their contemporaries, and are still strong and vigorous notwithstanding all their persecutions and dispersions. The fear of the Lord tendeth to life and those who heed His Word find in it health and peace.—*Selected.*

EFFECT OF SECRECY ON MIND.

James McCosh, LL.D., distinguished theologian and teacher in Great Britain, and later in the United States President of Princeton University, in his work "Psychology; the Motive Powers," page 214, says:

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly McGuires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."—*Selected.*

OBITUARIES.

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

ELI WARREN.

Eli Warren, the son of Acca and Ollen Warren, was born near Conetoe, Edgecombe County, N. C., June 2, 1827, and died July 15, 1903, aged 76 years, 1 month, and 13 days. January 27, 1858, he married Margaret Ann Little, and she died June 6, 1870. They had six children, of whom five are still living—two sons, Ollen and John, three daughters, Susan, Emma, and Ida. Nineteen grandchildren are living. April, 1876, he married Martha Gay, who is still living. They had no children. Mr. Warren was in the war about three and one-half years without receiving a wound. He had heart trouble for

more than fifteen years. For about ten months he was a great sufferer. May 31 he was taken with fever which lasted him about three weeks, after which he had kidney and bladder trouble. All these, together with his old troubles, he bore with unusual patience. He said many times that he would gladly welcome death, if he were assured of a better place. He did not seem to fear death, and, after an illness of 45 days he was willing to go, when the summons came. He seemed to realize his condition from the very beginning of his illness. He requested his children to have him buried in a very plain style. He was partially conscious almost to the very last. July 16 his remains were interred in the old family burying ground where he lived. Quite a number of friends and relatives were present. At the request of the family Elder M. T. Lawrence conducted a service of several minutes at the open grave.

Mr. Eli Warren was a man of unblemished life and character. I had known him for about a generation, and I never heard anything whatever against him. He was industrious, truthful, honest, virtuous, modest, quiet, gentle, and kind. He never made a profession of religion, but he proved, by his walk and conversation, that the truth was in his heart. He loved the Primitive Baptists, and was a regular attendant at their meetings, and loved to entertain them at his hospitable home, and they loved him, and felt that he had a hope in Christ, and they would for many years have gladly welcomed him into their fellowship. But he was so humble and diffident of himself, that he felt that he was too unworthy to claim such a precious privilege. Yet we are assured that he who abases himself and reveres the Lord and loves his people is a child and an heir of God. I believe that our dear, exemplary, gentle, kind, and unassuming friend has, through the efficacious mediation of a loving Saviour, entered into rest.

SYLVESTER HASSELL.

MRS. MARY M. MALCOM.

Mrs. Mary M. Malcom, daughter of John and Elizabeth Hurst, of Newton County, Ga., died September 4, 1903, near Social Circle, Ga., aged 74 years and a few days. She was united in marriage first to Mathew P. Lane about 1850; to them were born four children, two sons and two daughters, one of each yet living. When tolerably young she united with the Primitive Baptist church, and was an orderly, consistent, and useful member until her death. After the war her husband, Lane, died. A few years after that she was united in marriage with George Malcom, of Walton County, son of the late Elder George Malcom, with whom she lived several years, when he died from hydrophobia. After that she lived with her children, part of the time with each. The life she lived reflected honor on her parents and her own family and on her profession, as a disciple of Christ. She died in full faith, realizing God's presence with her. It was a comfort to talk to her. She was cared for by her friends and relatives, especially her sister, M. I. Thornton, who was untiring in waiting on her day and night for about three months. She was interred in the Hurst Cemetery by the side of her husband, her parents, brothers and sisters, there to await the resurrection morn to rise and meet the Lord in the air, and see Him as He is, and be like Him. Thanks be unto God for His goodness and wonderful works to the children of men.

JOHN N. HURST.

ELDER J. W. LORD.

The subject of this sketch was born in Baldwin County, Ga., August 12, 1828. When he grew to manhood he moved to Appling County, about the year 1870, and there remained until his death on

June 29, 1903. Elder Lord was raised by Methodist parents, and joined the Methodist church when quite young, and remained with them until about the year 1863 or '4 when he joined the Primitive Baptist church, and there remained a faithful member and minister of the Gospel until death. Elder Lord was ordained to the Gospel ministry in 1877, and went far and near preaching the unsearchable riches of Christ to a waiting and dying world. He was confined to his room about three years with what doctors called nervous prostration, but he bore his affliction with great patience. When any of his brethren would come to see him his whole theme was God and Godliness, saying that his time was near at hand and that he longed to see the summons come. The unworthy writer has been with the old Elder in many Associations and church conferences and knows of a truth that he was one of as good disciplinarians as Primitive Baptists ever had. He leaves a widow and 12 children and 88 grandchildren to mourn his loss. Elder Lord was married three times, leaving his third wife a widow. He was nearly 75 years old at the time of his death. His remains were laid to rest June 30, 1903, in the family plot of old Bulah church cemetery at Graham, Appling County, Ga., where his membership was at the time of his death, and where he was pastor as long as he was able to serve. His funeral is to be preached the third Sunday in October, at old Bulah church, by Elders H. Hanck and T. J. Dilburn. There was a large crowd of friends and relatives at his burial and it is expected that a still larger number will be at his funeral. Elder Lord was a man that stood well among his brethren and also with the people at large. He was known far and near for his pious walk and Christian fortitude. There could not be too much said in memory of this old brother, but time and space will not allow.

Zion's Landmark and *Pilgrims' Banner* will please copy.

D. H. HARTLY,
F. M. LORD,
ELDER H. HANCK,
ELDER T. J. DILBURN,

Committee appointed by the church in conference July 18, 1903.

SAMUEL WILLIAM FARROW

Was born August 22, 1821, and died June 4, 1903, making him 81 years, 10 months and 12 days old. My father was born and raised in Lowndes County, Ala., was married there to Miss Elizabeth Williams Jones, daughter of Allen Jones, March 27, 1851, and in the fall of 1859 moved to Montgomery County, Texas. To this union were born seven children. Three sons and one daughter yet survive him. The first of April, 1862, he left his family to go and serve in the Confederate war, where he remained for three years and seven months. He served in Hood's Brigade, Fourth Texas Regiment. He returned home to his family without having received a single wound. God was merciful to him and his poor family. Mother says he obtained a hope in Christ in his 29th year and became a member of the Missionary Baptists. I have frequently heard him, in speaking of the dangers he had passed through during the war, repeat the lines of the poet—

“ In every condition, in sickness and health,
In poverty's vale or abounding in wealth,
At home and abroad, on the land, on the sea,
As thy days may demand shall thy strength ever be.”

This, he said, was a great comfort to him. During the last thirty years of his life he was a citizen of Bell County, Texas, and followed farming for a livelihood. He was very industrious, and always provided an honest and good living for his family. In the year 1888 he became afflicted with a cancer on his face, which he endured with much patience and Christian fortitude. Dear mother, who so kindly administered to his wants in his affliction, told me that the last words he spoke were these: "Faith, hope, and charity, and the greatest of these is charity." I suppose he was thinking of the kindness of his friends and neighbors to him in his last days. Oh that I could have been with dear father one more time, and could so much as given him a cup of cold water! But now he is gone from this world of suffering, pain, and misery to dwell in the climes of immortal glory, where sickness and pain are not known. Precious mother! I know your trials and sorrows are many; your hours are lonely and sad. The Lord protect you, comfort and strengthen you. And to each of my brothers and dear sister, together with all our precious offspring, the Lord keep us and save us from the many snares and evils of this world and impart to one and all, from the oldest to the youngest, the gift of eternal life, is the sincere prayer of your poor brother in hope of the resurrection.

"We shall sleep, but not forever;
There will be a glorious dawn;
We shall meet, to part no never,
On the resurrection morn."

ROBERT S. FARROW.

TURNER J. PARHAM.

The subject of this long delayed notice, Brother Turner J. Parham, was born January 15th, 1822, and departed this life exactly one year ago to-day, Sept. 16th, 1902. He married sister Ellen Hammock, who preceded him to the home of the blessed several years ago, Oct. 11th, 1863, and was baptized by myself at Mt. Carmel church long years ago (the exact time forgotten). Brother Turner was of that quiet and meek spirit which in the sight of the Lord is of great price. He was a man of peace in church and state, and beloved for his many Christian virtues by all who knew him. I had frequently spoken with him of our home beyond, and it was ever a welcome subject with him, and he would express joy and thankfulness over the fact that the Christian's hope was sealed with the promises of God. As his pastor I loved and honored him as God's child, and his Christian walk is dearly remembered by me to-day. Though gone from us I miss the welcome shake of the hand every time we assemble at the dear old church. May God bless his humble and devoted life to each one of his children (most of whom have taken up their cross with him), is my earnest desire.

In hope of meeting again,

WILDE C. CLEVELAND.

Culloden, Ga., Sept. 16, 1903.

THE RAMAH COUNCIL.

A pamphlet of forty pages, containing a statement of the rise and progress of the troubles among the Baptists in Southeast Alabama which led to the call and assembling of the Council, prepared by Elder J. E. W. Henderson.

Price, 10 cents; six copies, 50 cents; 12 copies, \$1.00. Send orders to J. E. W. HENDERSON, Troy, Ala.

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A choice collection of words and music, adapted to use in Primitive Baptist churches and homes, preserving the original sentiment of hymns and set to tunes suitable for the sacred worship of God. The work is printed on good paper and sewed so that the books can not come to pieces.

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FOOTSTEPS OF THE FLOCK.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

Address, ELB. J. K. BOOTON,
Luray, Va.

MY REASONS FOR LEAVING THE NEW-SCHOOL BAPTISTS.

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

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These prices include postage.

S. HASSELL.

Vol. 25.

No. 12.

Alfred Guffee
R. 7501. *2* 54

THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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DECEMBER, 1903.



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The Gospel Messenger.

DECEMBER, 1903.

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The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 25. WILLIAMSTON, N. C., DECEMBER, 1903. NO. 12.

THE CROSS OF CHRIST.

Gal. vi. 14.

Sweet the moments, rich in blessing,
Which before the cross I spend!
Life and health and peace possessing
From the sinner's dying Friend.

Here I'll sit forever viewing
Mercy's streams in streams of blood,
Precious drops, my soul bedewing,
Plead and claim my peace with God.

Here it is I find my heaven,
While upon the Lamb I gaze;
Here I see my sins forgiven,
Lost in wonder, love, and praise.

May I still enjoy this feeling,
In all need to Jesus go,
Prove His blood each day more healing,
And Himself more deeply know.

—*Robinson.*

WHEN Mr. Newbury, a scholar of no mean standing, was nearly ninety years old, he said: "As a result of a careful examination of the entire Scriptures in the originals, noticing and marking every variation of tense and preposition, and the significance of words, the impression left upon my mind is this—not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it."—*Selected.*

NOTES ON PSALM 1—(CONTINUED).

BY ELDER H. ARCHER.

Verse 2. "But his delight is in the law of the Lord; and in his law doth he meditate day and night."

The law of the Lord is that law of the Spirit of life in Christ Jesus that frees every sinner who has received the Holy Spirit in his affections from the law of sin and death. It is a lamp to his feet and a light to his path (Ps. 119: 105). This law enlightens his eyes to see what a vile ungodly sinner he is, that he may flee from ungodliness, sin, and the scorner's chair. This blessed man feels that unless God's law of the Spirit of life had been his delight he would have perished in his afflictions. He knows how pure, holy, and comforting it is to his famishing soul. It is to him that pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb (Rev. 22: 1). This makes him pray to get away from this world with all his sins and defilements. He hides this law in his heart that he might not sin against God; his soul breaks for the longings that he has for God's judgments at all times. All ungodly men, sinners, and scorners love the law of sin in their members that makes them war against holiness, purity, and truth in Christ Jesus. This law of sin and death to holiness is not God's law, but is a law of Satan, and is like him full of rebellion against God, as God's law is like Him holy, just and good. The law of God enlightens the mind to see and love the truth; the law of sin darkens the mind and infuses a spirit of hatred for all that is godly and pure. God's law makes one rejoice in God's testimonies; the law of sin makes one rejoice in the perishable riches of this world. The spiritual law makes one pray to be directed to keep God's statutes; the law of sin makes one desire and struggle to gratify the lust of the flesh, the lust of the eyes, and the pride of life. The blessed man has the law of sin in his fleshly members too, but the law of God in his mind makes him struggle with himself to keep down his fleshly lusts. The ungodly sinner and scorner has

no spiritual law of holiness in his mind, therefore he never struggles with himself but with the Christian whom he considers his worst enemy, because the Christian's walk and conversation is a rebuke to his sinful life. The Christian considers his worst enemy to be himself, because his sinful lust in his flesh is constantly warring against his desires of holiness. He never thinks himself safe as long as he can feel the workings of sin in his members; the other fellow is rocked to sleep in the cradle of carnal security and fleshly delights. To delight in the law of God is to delight in the Lord Jesus Christ, and the desires of his heart are given him (Ps. 37: 4). He meditates day and night in God's most holy law. He seriously realizes what a lonesome and exiled life it is to live here in this world of sin without Christ. When the Christian has Christ he has everything that his heart can wish for in the way of holiness, purity, mercy, wisdom, power, love, and truth.

"Holy Jesus, lovely Lamb,
Thine and only Thine I am;
Take my body, spirit, soul,
Only Thou possess the whole.

"Thou my dearest object be,
Let me ever cleave to Thee;
Let me choose the better part,
Let me give Thee all my heart.

"Whom have I on earth below?
Only Thee I wish to know;
Whom have I in heaven but Thee?
Thou art all in all to me.

"All my treasure is above;
My best portion is Thy love;
Who the worth of love can tell,
Infinite, unsearchable?

"Nothing else may I require,
Let me Thee alone desire,
Pleased with what Thy love provides,
Weaned from all the world besides."

The beauties of holiness are the delights of the Christian's soul, and that he finds in Christ to perfection. The Christian feels that without Christ's wisdom he

is but an ignorant fool; without His divine guidance he goes astray; without His upholding he falls; without His justification he is everlastingly condemned; without His blood he is all filth and uncleanness; without His presence he is in a dark, filthy prison. The Christian wants to think of and meditate upon nothing, only to do God's blessed will, knowing that he belongs to Christ in body and soul, and therefore every thought devoted to the unprofitable cares of this life is rebellion. If it be the duty of the master to feed and clothe his servant, and the father to look after the welfare of his child, our Divine Master will feed and clothe us, and our Heavenly Father will supply us with all necessary protection, instruction, and comfort. He who does not believe this and put not all his trust in God to fulfill his promise is an infidel, and has no part in the kingdom of God.

Verse 3. "And he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Natural trees can not live without moisture; if they do not die they become withered, and all their fruit is defective; so neither can the Christian live without the water of life. "For there are three that bear witness in earth, the spirit, the water, and the blood; and these three agree in one" (1 Jno. 5: 8). The Christian has a meek, humble, and contrite spirit, and this is always accompanied by penitential tears flowing from the eyes. When the heart is broken and melted down in grief and bitterness for sin, tears will naturally flow from the eyes; then and not before do we bring forth fruit to God. The tears of love will flow to think that the love, pity, and compassion of this blessed Saviour God can embrace so vile a wretch. Tears of joy will come when we can realize that the promises of God embraced us rather than that we have embraced the promise. The watery tears of peace will flow to think that Christ by His sufferings and death hath reconciled an offended God to us; also while we are at peace with God the world with Satan and his crew is hating and persecuting us. This causes the tears of grief, anguish, and

longsuffering to flow in plentiful streams down the cheeks. All the fruitful tears are acceptable to God, not because He loves to see His children suffer, but because He knows we never can turn away from the love and practice of sin if we do not hate ourselves for it, and shed tears over past wrongs that never can be undone by us. God also knows that we never can be made meet to be partakers of the inheritance of the saints in light (Col. 1: 12) if we go to heaven with the love of sin in the soul. What would a pure, holy, sinless heaven be to him with his affections overflowing with the love of sin? Certainly a hell. The Christian brings forth his fruit in his season. This life time here is the season of fruitful tears. There will be no tears in heaven.

"In heaven alone no sin is found,
And there's no weeping there."

Tears are caused by sin; when sin shall have ceased tears will cease. There will be sin in hell, and weeping will be there to all eternity, but they will bear no fruit to God, for they will be all selfish tears. The Christian sheds tears because he so often has to mix up with sin. "When dreadful sin is done away, no other fears we know." The ungodly, the sinner, and the scorner shed tears too, but not over their sinful corrupt nature as the Christian does, but at the punishments that follow their sins. This is the dividing line between the lost and the saved.

Aily, Va., Sept. 29, 1903.

Elder S. Hassell—

DEAR AND PRECIOUS BROTHER:—I have been thinking for some time of writing a short epistle for your comforting paper, THE GOSPEL MESSENGER, but when I would think of writing, my mind would revert to my weakness and imperfections, and remembering the many able and consoling communications I had read in it I would refrain. But I find I am the same weak, unworthy dependent creature every day I live, and hence if I wait to get wiser and better before I write, I never will. And what kind of beings are we? "What

is man, that Thou art mindful of him? and the Son of man, that Thou visitest him?" exclaims the Prophet David. When we contemplate the finite mind, that is so limited, and environed with dull mortality, that it can outstrip the lightning, ascend to the heavens and descend to the lowest caverns of the earth, even penetrating the universe in a few moments of time. We can form some faint idea of the Omniscient Jehovah, God, that created the universe, giving to all animate creatures a mind and capacity sufficient for them to live and continue by generation as long as the sun and moon endure. And man, O, Lord, what dost Thou require of him, but "to do justly, and love mercy and walk humbly with his God?" And Thou hast given him a mind to understand and comprehend all his various duties in this mortal life, and hence man has no excuse to offer for any of his sins. No sane man would require an impossibility of his children, but demands of them according to their several ability; and if they disobey he chastizes them according to the magnitude of their offences, and much more will the Father of heaven and earth mete out even-handed punishment to all of His disobedient children. And as disobedience brought the first punishment, disobedience will precede the last visitation of the just punishment of the children of Adam's fallen race. We all have to die by reason of corruption entailed by our federal ancestor; but every person stands alone before the Righteous Judge of all the earth, to answer for his own sins. And as under the law of Moses every man had to die for his own sins, so under the universal law of the eternal Judge every man will receive according to his works. And now the grievous wolves spoken of by the Apostle Paul have entered in and scattered the flock. They claim that what they preach is Baptist doctrine; and if any don't believe it they should be cut off from the church. They preach (or teach) the absolute predestination of all things, making no distinction between a causative and permissive predestination, eternal children, and that God is the cause of all causes or things; that man is not accountable to God, and none fell in Adam but the church, and a heap more such stuff is

suffered in the church in our section. And God only knows what will befall us in the near future. "Come and help us," if so be God wills it.

Your unworthy brother in great tribulation,
E. S. COUNTS.

REMARKS.

I am sorry to learn that some Primitive Baptists in Brother Count's section—the ablest of our absolute predestination brethren in the United States—admit that there is an infinite difference between God's attitude to sin and His attitude to holiness; that He hates, forbids, and punishes sin, while He loves, commands, and graciously rewards holiness; and that God is the only eternal Being, and has no eternal children; and that men are accountable to God for their conduct; and that all mankind fell in Adam, their federal head. May the Lord bless all His dear people with light, and truth, and peace, and love, and forbearance for one another!

S. H.

EXPERIENCE.

Cedartown, Ga., Sept. 21, 1903.

Elder S. Hassell—

MUCH-ESTEEMED BROTHER IN CHRIST:—I appreciate THE GOSPEL MESSENGER. Your editorials come in the power and demonstration of the Spirit, in setting forth the plan of life and salvation of God's chosen people whom He chose in Jesus Christ before the foundation of the world. You leave man out of this glorious work, and put him in the background where he belongs; for heaven and earth and under the earth were searched, and there was no creature found able to loose the seals and to open the book and to look thereon. There was no eye to pity and no arm to save; then Christ's own arm brought salvation. In Him dwells all the fullness of the Godhead bodily. Unto us a son is born, unto us a child is given; the government shall be upon His shoulder; and He shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. This is my Saviour if I have one at

all, and He was, as I hope, made manifest to me as my Saviour in June, 1848, while I was going with a bowed head, mourning on account of my sins, feeling to be a condemned sinner before a just and holy God, and not able to see how God could remain just and save such a guilty sinner as I was; for I felt to be the chief of sinners. I had lost all hope, for I thought that my destiny was sealed and that it was just and right, and that God's righteous law approved it well. But to my surprise and astonishment Jesus was made manifest to me as my Saviour and Redeemer, and the whole plan of life and salvation was opened up to me through the blood of the everlasting covenant. Then I could see how God could remain just and save such a vile sinner as I was, and I was made to rejoice in God my Saviour with joy unspeakable and full of glory. The whole creation seemed to be praising God in love, and that seemed then and still seems to have been the happiest period of my life, when my mind reverts to that time and place. It is like a heaven below my Redeemer to know; and this is all my hope and my salvation.

And now, my dear brother, may the Lord uphold and support you in your labor of love, and may you live long here to defend His cause in love.

I remain yours,

WELCOME DUKE.

THE quality of gracious judgment is certainly the finest flavor of the Christian character. We know all the extenuating circumstances in regard to our own wrong conduct, and so we deal gently with ourselves when others condemn us. We do not know these circumstances in regard to others, the lack of advantage in childhood, the evil influences to which they have been subject. Why not be gracious and charitable, and insist that if they had been blest with our opportunities, they would have been much better than we are? What a comfort is such a disposition to him who has it; what an inspiration and help to others! And how Christlike it is; for Christ herein left an example, that we should follow in His steps.—*Selected.*

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. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Eld. Jas. J. Gilbert, Winchester, Ky.

"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 ATONEMENT OF CHRIST.

As taught throughout the Old and New Testament Scriptures, in prophecy and in type, in sacrifice and in ordinance, and as taught in every Christian experience, the atonement of Christ for the sins of His people is the central truth of the Christian religion. The atoning sufferings and death of our Divine—human, sinless, and perfect Saviour were a full satisfaction to the offended justice of God for all the sins of His loved and chosen people, vindicating the righteousness of His mercy in freely pardoning all the iniquities of His redeemed; while the holy life of Christ entitles all the members of His mystical body to the gift of the Divine Spirit and all His graces and to the everlasting blessedness of heaven. It was maintained by John Calvin that the atonement of Christ was "*sufficient* for the whole human race, but *efficient* only for the elect." As to whether it was sufficient for the whole human race, the scriptures do not state; but it is their plain teaching that it was efficient for all the elect vessels of mercy, and no real believer in the Scriptures can doubt that all God's elect and redeemed will be saved in heaven. The blood of the paschal lamb was shed for all national Israel, and applied for their benefit,

and everyone of them was saved from Egyptian bondage; the Scriptures do not say that that blood was shed for anyone else, or applied to anyone else, or that anyone else was saved by it. And so the blood of Christ was shed for all spiritual Israel, both Jews and Gentiles, and will undoubtedly be applied to them, and everyone of them will be saved from the bondage of sin and Satan, death and hell. The doctrine of election proves the specialty of redemption; it is only the elect who, according to God's eternal purpose, will be redeemed and regenerated, and glorified (Rom. viii.; Eph. i.; 1 Pet. i.). The "all," "the world," "the whole world" for whom Christ died are all those whom He made an actual propitiation or satisfaction for the sins of—all those whose sins He actually takes away—all those whom He redeemed out of every nation and kindred and people and tongue—all His sheep for whom He laid down His life—all the church which He loved and gave Himself for—all His people for whose transgressions He was stricken—all the seed, all the travail of His soul whom He will see and be satisfied, and they will never be satisfied till they awake in His likeness. He died not merely as a martyr (a witness for the truth), or as an example for us to teach us to endure suffering with patience and resignation to the will of God, but as an atoning and propitiatory sacrifice for our sins, to deliver us as our Head and Surety, from the guilt and penalty of sin, and to free us, by His Spirit's application of His blood to our souls, from the love and dominion of sin. Such is the plain teaching of the Scriptures, and such are the views both of Catholics and of all Protestants and Baptists who believe in the divinity of Christ. But Catholics and the most of Protestants and Baptists condition the efficacy of Christ's sacrifice upon the action of our own wills, either in the so-called sacraments, sacrifices, and good works, or in the exercise of repentance and faith, ignoring the scriptural facts that God works in His people both to will and to do, and that repentance and faith are the gifts of God, the works or graces of His Spirit in His people, and that Christ by Himself purged our sins, and that baptism and the Lord's Supper are but figures or emblems of what Christ has, by

His blood and Spirit done for us and in us, and that God has put us in Christ, and has made Christ Wisdom, Righteousness, Sanctification, and Redemption to us. The Day of Atonement was, with the ancient Jews, and is with the modern Jews, the most sacred and solemn day of the whole year. On that great day the people were to abstain from food and from drink and from work (Lev. xvi. and xxiii.); they were to afflict their souls, or be truly sorrowful in their souls for their sins; not one of the people, except the High Priest, was to appear even in the Holy Place, much less in the Most Holy Place; the High Priest alone was, after washing himself and laying aside his golden or glorious robes, to put on a pure white linen robe, and, with the blood of the sacrifice and burning coals from the brazen altar, to enter the Holy Place, and, with these and with sweet incense from the golden altar, to enter within the veil into the Most Holy Place, filling that place with the cloud of the burning incense, and then to sprinkle the blood upon the mercy-seat and upon the floor before the ark of the covenant, and thus to make an exclusive, complete, and efficacious atonement for "all the iniquities of the children of Israel and all their transgressions in all their sins"; and, to prove the complete efficacy of the atonement, the scape-goat was to bear off all their iniquities into a land not inhabited; and the soul that was not afflicted (representing the merely nominal professor of religion), and the soul that did any manner of work on that day (representing the religious professor who trusts in himself or his own righteousness at all and not entirely and exclusively in Christ and His perfect obedience unto death) was, said the Lord, to be cut off or destroyed from among his people (from the true Israelites, of whom he had professed to be one), (Levit. xxiii. 26-32). The atonement was made for none but Israelites; it was made entirely by the High Priest in spotless purity, with unblemished blood and the incense of his spiritual intercession; and it was perfectly and everlastingly efficacious for the removal or expiation of all the sins of all true Israelites. Here is the true doctrine of the atonement of Christ, as taught throughout both the Old and the New Testa-

ment Scriptures, and as believed by all Primitive Baptists. The justice of God is satisfied in the infinite sufferings of Christ for the sins of all His covenant people; and the mercy of God is glorified in the free gift of His Son, and in the Son's free gift of Himself, to endure those sufferings. And this Divine, perfect, and everlasting atonement is for every sensible sinner of the Adamic race—every son or daughter of Adam who really feels his or her sinful, lost, and undone condition, and who really desires, above all things else, pardon of sin and purification from sin. S. H.

THE SIMPLICITY THAT IS IN CHRIST.

In 2 Cor. xi. 2, 3, the Apostle Paul says to the church at Corinth: "I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

Christ is the one and only Saviour of His people by His blood and by His Spirit and according to the eternal purpose of His Father; and this Divine and simple system of salvation is that which was preached by prophets and apostles and by Christ Himself, and which should be preached, in its uttermost simplicity, by all the true ministers of Christ down to the end of time. This it is which glorifies God and benefits man as nothing else does. And, as Satan deceived Eve, and transforms himself into an angel of light and his ministers into ministers of righteousness, so even the true ministers of Christ, if under his influence, will corrupt the simplicity of the gospel either by combining it artfully with the law or with tradition or with human reason or philosophy, or by skilfully substituting these powerless things for the simple gospel of Christ which is the power of God unto salvation to every true believer. Paul, the most gifted, learned, able, laborious, and self-sacrificing of all the Apostles, determined to know nothing among the worldly-wise and learned Corinthi-

ans but Christ and Him crucified (1 Cor. ii. 2). Under the infallible guidance of the Spirit of God, he deliberately and purposely renounced human oratory and human philosophy, and declared the testimony of God in weakness, fear, and trembling, but in demonstration of the Spirit and of power, that their faith should not stand in the wisdom of men, but in the power of God (1 Cor. ii. 1-5). He did not preach the vain and deceitful and worthless and injurious principles of ceremonialism or institutionalism or traditionalism or philosophism either as essential additions to Christ or as substitutions for Him; but, as the unselfish and faithful ambassador of God to fallen man, he discarded and despised these debasing and ruinous men-made idols, and he proclaimed the once crucified but now glorified Jesus as absolutely the only God of the universe and the only Saviour of sinners. This is the only gospel that ever came from God and that has ever been blessed of Him. It infinitely excels in value all other things in the world. O that the Lord would constrain all His true ministers to preach the gospel of Christ in all the simplicity and purity and power in which the Apostle Paul was divinely constrained to preach it! S. H.

Troy, Ala., Oct. 14, 1903.

DEAR BROTHER HASSELL:—Our Association convened last Saturday with Zion church, in the town of Luverne, and closed at noon, Monday. The seven churches of the minority division of the Conecuh River Association were all represented. The church at Zion organized the Conference and transacted the business, assuming all responsibility of the conduct of the meeting. The meetings were well attended from day to day, and the brethren seemed to be of one mind and one heart. The written Constitution and Rules of Decorum, and the former custom of appointing and receiving official correspondence, was all abandoned without a dissenting voice, and a general invitation was extended to all the brethren present to seats. The business of the Conference was short, and was transacted in a manner which did not interfere with the privilege of any person to hear all the preaching. A record was kept by the church, and

ordered to be preserved on the records; and it was agreed that one thousand copies of same be printed for general distribution.

There were seven ordained ministers present, namely, R. H. Barwick, J. T. Satterwhite, W. C. Hanson, J. N. Benbow, J. W. Parker, C. W. Hardin and myself. We had preaching and other devotional exercises each day and night from Friday night until Monday noon, with increasing interest from the first to the last. The other denominations in the town kindly suspended their services on Sunday, and attended our meeting. They also opened their doors and invited us all to share their generous hospitalities, and aided the little membership in bearing the expense of the meeting in every necessary manner. For these tokens of profound respect and for this substantial aid we thank those kind people sincerely, and thank the good Lord for such bountiful providences through which we were blessed to enjoy one of the most pleasant and beautiful occasions of public worship ever witnessed in this country.

The character of the preaching and the tender, heart-touching and soul-comforting manner in which the blessed gospel was delivered made it "a feast of fat things, of wine on the lees, well refined."

It was agreed that the next annual meeting be held with the church at Ramah, Pike County, Ala., commencing on Friday before the second Sunday in October, 1904, and continue three days.

I am glad to say that we have reasons for hope that a better feeling is springing up among the Baptists in this section, and that the love of truth and righteousness will soon prevail over the opposing works of the flesh, and that God's dear children will enjoy the unity of the Spirit in the bond of peace.

It appears to us that we need more preachers here. Elder C. W. Hardin, pastor of four churches, is preparing to move to South Florida, and Elder R. B. Smith to Texas, and the churches of their charge will be left destitute unless the Lord should be pleased to send laborers into the fields left vacant by their departure. "Pray ye the Lord that He may send laborers into His harvest." Dear brethren, pray for us.

J. E. W. H.

REMARKS.

I am glad to notice the simple and scriptural form of association adopted by the seven churches at Luverne; and I am still more pleased to inform our readers that several older Associations in Georgia have adopted the same simple scriptural form.

May the Lord of the harvest send some true ministers to serve the destitute churches in Elder Henderson's section.

S. H.

JOHN GILL—THE FOOTSTEPS OF THE FLOCK.

John Gill, of England (born in 1697, and died in 1771), was the soundest, ablest, and most learned Baptist minister that has ever lived on earth since the death of the Apostles. He was, to my mind, the most accurate, profound, and scriptural of all uninspired theologians. He was the only man that ever hunted and drove out Arminianism from the explanation of every verse in the Bible from the beginning of Genesis to the end of Revelation. His *Exposition of the Old and New Testament Scriptures* (in nine large volumes), and his *Body of Divinity* (in two large volumes) are the most valuable and reliable works of the kind ever written. In the latter part of the 18th and the early part of the 19th centuries, it was the custom of Baptist churches in the United States, if they knew of and could obtain Gill's Exposition or Commentary on the Bible, to make a present of it to their pastor. The Commentary is now out of print, and it is hard to buy a second-hand copy, and it costs from twenty to forty dollars. My own Church History, giving the Primitive Baptist view of the Scriptures and of the church, is also out of print, and the publication of a new edition is uncertain. I write this article to inform my readers that the best and cheapest work they can now obtain, containing much of the chief substance of Gill's Exposition of the Scriptures, and many of the chief facts in the history of the true church, is "*Footsteps of the Flock*," a book of 407 pages, in large print, published last year by Elder John K. Booton, of Luray, Page County, Virginia, and sent by mail for one dollar.

The book contains 42 chapters, of which the subjects are as follows: "The Creation of Man; The Fall of Man; Posterity Involved in the Fall; The Call of Abraham; God's Covenant with Abraham; Renewal of the Covenant; History of Isaac; History of Jacob; History of Joseph; The Life of Moses; Joshua and his Successors; The Kingdom of Israel; Looking Forward to Christ; The Incarnation of Christ; The Baptism of Christ; The Temptation of Christ; Christ's Ministry; Regeneration; Election and Final Preservation; The Flock; Justification; Predestination; Exhortation—Faith; Other Apostolic Writings; First Century After Christ; Second Century After Christ; Early Reformers; The Waldenses; The Dawn of the Reformation; Martin Luther; The Doctrine of the Reformers; The London Articles of Faith; The Horsley-Down Confession (written by John Gill for his own church); The Rise of Foreign Missions; The Philadelphia Association; The Kehukee Association; The Ketchikan Association; Baptist Missions in America; The Black Rock Convention (giving the Old School Address, the best short statement of the Old School Baptist position ever published); Rappahannock Association; The Ebenezer Association (especially refuting the Means or Burnam heresy); and The Footprints of the Flock To-day."

Elder Booton has had a thousand copies of his book printed, and has sold five hundred copies. I would be glad if our members and friends would buy, read, and circulate the remaining five hundred copies. The price by mail, postpaid, is only one dollar. Those who wish the book should address Elder John K. Booton, Luray, Page County, Va.

S. H.

QUESTIONS AND ANSWERS.

1 Q.—Does man, in his natural death, satisfy the law of God that threatens death for disobedience, or did Christ satisfy that demand of the law for His people?
 A. Natural death passes upon all men (Rom. v. 12, 14, 21)—it is the separation of the soul from the body, and the return of the body to dust; but natural or physical or corporeal death is only a little foretaste and em-

blem of spiritual or eternal death, the everlasting separation of the soul from God, and Christ, in the infinite majesty of His person, tasted of this cup of death for His people when on the cross He cried "My God, My God, why hast Thou forsaken Me?" And He thus satisfied the demand of the law for all His chosen and redeemed ones.

2 Q.—Does the Bible teach, beyond any reason for doubt, that immersion is the only baptism? If so, give the Bible proof. A. The Bible proof is the Greek word translated "baptism," which, according to all the Greek dictionaries, acknowledged as authoritative by all the scholars, colleges, and universities in the world, never in all Greek literature before the close of the Apostolic Age, the end of the first century after Christ, meant sprinkling or pouring, but always meant or included dipping, immersion, or submersion. The Catholics and the founders of the Protestant denominations admit this fact; but they say that Christ gave the church the authority to change the so-called mode, and that the quantity of water used does not make any difference—however, they do not and can not give any Scripture sustaining such assertions. John the Baptist baptized Jesus and others in the river Jordan (Matt. iii. 13-17; Mark i. 5, 9). Paul says that "we are buried with Christ by baptism into death" (Rom. vi. 4), and that "all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 1, 2). The Roman Catholic Council of Ravenna, in A. D. 1311, was the first council of the so-called Catholic "church" which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister. The first pope that sanctioned sprinkling for baptism was Stephen II in A. D. 753. The Greek Catholic "Church," in Russia and Greece, always immerses for baptism; and they call the pope of Rome "an unbaptized heretic." The large Catholic baptisteries or cisterns, in connection with the cathedrals of the Middle Ages, prove that nothing but immersion was then thought to be baptism. But the meaning of the New Testament Greek words rendered "baptize" and "baptism" is fully and finally decisive of

this fact with every intelligent, informed, honest, and unprejudiced mind.

3 Q.—What does Paul mean when he says to the Roman saints, “I long to see you that I may impart unto you some spiritual gift, to the end ye may be established” (Rom. i. 11)? A. The next verse explains his meaning,—“that is, that I may be comforted together with you by the mutual faith both of you and me.” He does not mean that he could impart to the members of the Roman church any gift or grace of the Spirit of God, but that he might, by the Divine blessing, impart to them some spiritual benefit (as in 2 Cor. i. 15), some spiritual comfort and edification and confirmation; and he expected himself to be comforted with them by their mutual faith.

4 Q.—What does Paul mean when he says to the Corinthians, “This is the third time I am coming to you” (2 Cor. xiii. 1)? A. His first visit to Corinth is mentioned in Acts xviii.; he may have made, or intended to make, a second visit there, not recorded in the Scriptures (2 Cor. i. 15-17); and, when he wrote his second letter to the Corinthians, he was intending or expecting to make them a third visit.

5 Q.—Why does Paul say “If they (the Hebrew patriarchs) had been mindful of that country from whence they came out, they might have had opportunity to have returned; but now they desire a better country, that is, an heavenly” (Heb. xi. 15, 16)? A. He means that if they had, after they came to Canaan, and were living there in tents with no settled home, kept thinking of their old country of Chaldea, and desired to return thither, they had, in their long lives and their abundant possessions, opportunity to have done so; but they had left Chaldea and come to Canaan by Divine direction, and, by the same direction, they are willing to continue in Canaan, and to lead pilgrim or wandering lives there in tents, because it was God’s will revealed to them that Canaan would be the possession and residence of their posterity, and they personally desired and looked for a better even a heavenly country, a country better than the best earthly countries—“better in its society, its services, its enjoyments, and its security from sin and sorrow, sickness and death.” And so all the dear chil-

dren of God, when called by him from nature to grace, do not desire, even though opportunities are afforded them, to return to their former lives of worldliness, selfishness, and sin; but, like the consecrated Apostle Paul, "forgetting those things which are behind, and reaching forth to those things which are before, they press toward the mark for the prize of the high calling of God in Christ Jesus; and, having their conversation (or citizenship) in heaven, they look from thence for the Saviour, the Lord Jesus Christ, who shall change their body of humiliation, that it may be fashioned like unto His body of glory, according to the working whereby He is able even to subdue all things unto Himself" (Philip. iii. 13-21).
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 INFIDEL AND THE TEXT.

One Sunday evening a young man was walking along the streets to some scene of pleasure, when he was accosted by a person who stopped him and thrust a small bit of paper into his hand. The young man took it and read by the light of the nearest lamp the words "Though your sins be as scarlet, they shall be as white as snow." A sneer passed over his handsome face as he read, and throwing the paper from him he hastened on.

"Though your sins be as scarlet, they shall be as white as snow," "doesn't apply to me at any rate; for I am an infidel, and do not believe anything of the kind," thought he. "Though your sins be as scarlet, they shall be as white as snow." "Hang the thing; I can't get rid of it." "Though your sins be as scarlet, they shall be as white as snow." "Sins? Conscience? Yes; but I acknowledge neither a future nor a God, and therefore am not responsible. What do I care to have my sins made white, seeing that I owe no duties beyond those necessary to natural human existence? 'Though your sins be as scarlet, they shall be as white as snow.' "I

am an infidel" (stamping his foot), "I don't believe in the Bible, the God of the Bible, the future, nor anything beyond the still, dark grave; so here's for a short life, and a merry one." * * * * 'Though your sins be as scarlet, they shall be as white as snow.' "Away with it!" 'Though your sins be as scarlet, they shall be as white as snow.' "Oh how I wish I could get it out of my head." * * * * 'Though your sins be as scarlet, they shall be as white as snow.' "It is very forcible; very poetical. Certainly that Bible is a wonderful work. Given, for the sake of argument, that it is true, and a God exists, I can easily understand religious people who believe in a future, either of joy or suffering, clinging to such sentences with a tenacity proportioned to their belief." 'Though your sins be as scarlet, they shall be as white as snow.' "Admirable writing. Terse, forcible language. I wonder who wrote it? God, I suppose. God?—why, there is no God."

"I forgot myself. If I could only remember my principles! And how logical and well-founded the arguments are which support them, I should be all right." * * * * 'Though your sins be as scarlet, they shall be as white as snow.' "Oh, me! Will nothing put a stop to this? There is a church-house; I may as well turn in and see what they have to say."

He entered and was shown quietly into a seat by the door. A solemn silence reigned. The preacher had just read the text from the pulpit, and paused a moment before repeating it. Then in a gentle voice he pronounced the words: "Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." That evening there was one who prayed with others, "Jesus, though my sins be dyed deeper than the deepest scarlet, do Thou make them whiter than the purest snow."

S. H.

PLEASE REMEMBER US.

As very many of our subscribers are in arrears, and as the amount due by each is small and easily neglected,

and the entire sum is large and very much needed by us to pay the expenses of printing and mailing THE GOSPEL MESSENGER, we are reluctantly obliged to beg our subscribers not to forget us, but to send us the small amounts they owe us and to renew their subscriptions for another year as soon as convenient. No right-minded reader can put himself in our place and object to this gentle reminder.

S. H.

CORRECTION.

In the October number of *The Advocate of Truth* (published at Tidwell, Texas), Elder J. C. Sikes says that seven churches and one Association (all of which he names) have declared non-fellowship for all who believe in the absolute predestination of all things, and he adds: "God's predestination does not cause anyone to sin, neither does God sanction or approve of sin in any of its forms, in any of His creatures, but to the reverse. He hates, forbids, threatens, and punishes it. All of this publishing of resolutions, which are so framed as to make the impression abroad, that the unlimited predestinarians of Texas do not make any distinction between God's attitude to sin and His attitude to righteousness is just for the effect it will have away from home, and not because such doctrine is being advocated in Texas, for such is not the case."

I am glad to say that I do not know of any churches or Associations in the Northern or Eastern parts of the United States that have passed any such non-fellowshipping resolutions; for I am continually more and more satisfied that the difference among the most of our people on predestination arises from a misunderstanding of each other, and is a difference more in expression than in reality. And I am glad that so able an absolute predestinarian as Elder Sikes declares so clearly and strongly God's utter abhorrence of sin in everyone of His creatures.

By Divine grace, THE GOSPEL MESSENGER will continue, as heretofore, to refrain from indulging in strifes of persons or of words.

S. H.

EXTRACTS.

Five Points, Ala., Sept. 29, 1903.

Eld. Sylvester Hassell—

DEAR BROTHER:—Your comforting letter came to hand yesterday, and it was the right thing at the right time. I had been begging the Lord to give me strength enough, both of body and mind, to preach His word, and I had felt to hope that my affliction was to check me from any worldly pursuit that I might devote my time more to the ministry of God's word.

We are dependent on the Lord for His Spirit to preach Christ, but of course, when we come to think about it, we can see that we are also dependent on Him for physical and mental strength to do that or any other work. I and my brethren have been surprised at my preaching, as I am so weak in body; and one brother said the more feeble I was the more work I did. When we feel without strength of any kind and then the Lord enables us to speak to the comfort of His children and to the relief of our own burdened mind, the Lord is the more praised. When we feel destitute in every sense, then we are the more enabled to realize our utter dependence on God.

One Saturday night not long since after preaching and conducting a long and tiresome conference during the day and suffering with indigestion, I felt prostrated and lifeless, and gave up. I told a dear brother with whom I was spending the night that his church must dismiss me and call another servant, for I was so exhausted I was not suited for a pastor. He gave me all the comfort he could, saying the church would not give me up only by death, etc., and then he left my room and then as never before the serious matter was between myself and my Maker and Preserver, and I was *brought to my knees* before Him as I never was before, *feeling my great need of Him as I never did before*. Then I became easy in mind, and soon fell asleep, with some hope that the Lord would still strengthen me for the work whereunto He had called me. Hence you can see how I was prepared to appreciate your precious words in your last letter, where you say:

"Therefore from my own experience I would urge you, my dear Brother, not to despair, but to look for relief to our Lord and Saviour, the Great Physician of both soul and body."

This had already become my trust. The Lord seems to be blessing us in our churches. My wife is so improved this year that I have great relief from that source.

Excuse this long and poorly written letter.

Yours truly,

J. T. SATTERWHITE.

Enigma, Ga., Sept. 18, 1903.

Elder Sylvester Hassell—

MY DEAR BROTHER:—I enclose herewith \$1.00 to pay for my subscription to THE GOSPEL MESSENGER from July 3d, 1903, to July 3d, 1904. I will say I greatly enjoy reading THE GOSPEL MESSENGER, because it seems that the great strife that has been among the people of God is just very nigh closed, and it seems that God's people are trying to make their return back to the old landmarks on the line of peace and love toward each other. May God help us all to do all to the honor and glory of His holy name, is my sincere desire.

Your felt unworthy brother,

JAMES McMILLAN.

Hester, Jones Co., Ga., Oct. 5, 1903.

DEAR AND PRECIOUS BROTHER:—Our dear brother and father in the ministry, Eld. D. L. Hitchcock, as we all regarded him, also the Moderator of the Ocmulgee Association for 37 or 38 years successively without any change, or a dissenting vote, passed away very suddenly October 1st with what was pronounced heart disease, in Eatonton, Ga., at his son-in-law's, a Mr. Poole. It is a sad shock to us, as we were with him on Friday, Saturday and Sunday at the Ebenezer Association, just a few days before he passed away. We heard him preach with a great deal of comfort, as we suppose, the last sermon he ever preached, on Saturday in the afternoon. His text was in Revelations 3rd chapter, on the letter addressed to the church at Laodicea; and he contended firmly for church sovereignty; he preached for nearly one hour, as we thought with great light and liberty. His last visit was to try to help bring peace among the churches and Association. Oh! that the good Lord, who works and none can hinder, may bring order out of confusion. He was truly a faithful and devoted servant of his and our blessed Lord, having been in the ministry for nearly 60 years. He was in the church before the great division over the mission question, and has continually contended earnestly for the faith once delivered to the saints. But he is gone, has laid his armour by, and will forever rest from his labors, and his works will follow him. Oh! that God may enable us to bow with humble resignation to His holy will; for we feel that our loss is his eternal gain.

My Brother, I have not written this by request of any one, but I have given some expression of my own and many others' feelings. His obituary will no doubt be written and forwarded in time by some one who can give more definite particulars than I am prepared to do at present. If he had lived until the 9th of the present month he would have been 90 years of age. We desire to thank you, my dear brother, for your kindness in sending me THE MESSENGER. We feel that it is in accord with the text, "Speaking the Truth in Love." May God bless you, and guide, comfort, and protect you, is our desire.

Yours in fellowship,

J. H. GRESHAM.

Verona, Tenn., Sept. 5, 1903.

Eld. Sylvester Hassell—

DEAR BROTHER IN HOPE OF ETERNAL LIFE:—I send money order for one dollar for THE MESSENGER for another year, as I don't want to do without it. I do enjoy reading yours and Brother Henderson's writings, and also those of many more dear brethren and sisters that write for its dear pages. May the good Lord spare you all many years to still carry on your work. I do hope all will pay up their dues, so that you may be able to send forth the blessed truth as in past years. I want you and all that write for THE MESSENGER to pray for me, a poor sinful creature, whose only hope is in the mercies of my Heavenly Father.

Your unworthy sister, if one at all, Mrs. R. J. CHILTON,

Sparks, Ga., Oct. 1, 1903.

Eld. Sylvester Hassell—

DEAR BROTHER:—THE MESSENGER is much comfort to me. I am always anxious for its coming. The God of heaven bless you, and enable you to continue it many years more to the comfort of many of His poor little children, and continue to give you strength and wisdom as a watchman upon Zion's walls to declare the whole counsel of God.

Yours in hope of eternal life,

J. E. WILLIAMS.

Jasper, Tenn., Sept. 22, 1900.

Eld. Sylvester Hassell—

DEAR BROTHER IN THE LORD:—After reading the dear GOSPEL MESSENGER for several years, and not seeing anything from this part of the country, I have decided to write a little communication for its pages.

Our church at this place, since the death of our dear pastor in 1896, had been in a very cold state, till, through the mercy of God, our dear and highly esteemed brother Frost came to our relief. It seemed the Lord was with us from the beginning of his visits. Brother Tom Pettus has shown us a great deal of kindness in assisting Brother Frost. When they began preaching for us our church had dwindled to only fifteen members; now we number thirty-seven. We feel very much encouraged. Brother Pettus will be our pastor next year.

Dear Brother, I desire an interest in your prayers, especially in behalf of the church. Although you are a stranger to me here, I hope we will know each other in the bright hereafter.

Yours in hope,

MRS. SALLIE WALKER.

Ida, Page Co., Va., Aug. 31, 1903.

MY DEAR BROTHER HASSELL:—Enclosed please find \$1.00 for another year for THE GOSPEL MESSENGER, whose life, with that of its gifted editors, so highly favored of the Lord, has been sustained by the grace and mercy of God to proclaim the wondrous work of salvation through the blood of Jesus to a dying world. What a mercy is this, our Redeemer to know, and to feel His love shed abroad in our hearts, making us cry Abba, Father, the sweetness of which passeth all understanding. Yes, far too wonderful for my tongue to express.

Our Association was largely attended, and our churches greatly revived by the glorious preaching which was done, mostly by Elders J. V. Kirkland, of Kentucky, and J. H. Oliphant, of Indiana. O! how my poor, hungry, thirsty soul craved to feed upon the gospel truths—the bountiful feast spread before me—yet by the sad affliction of deafness I had to cry, “My leanness, Oh! my leanness!” The effect of the preaching was manifested by many weeping eyes, and seven united with the church at the Association, and four at Luray on Monday after.

My dear brother, we appreciate your labors of love in editing the long-cherished GOSPEL MESSENGER. How I wish I could tell you and dear brother Henderson and its many contributors, how I love you, and enjoy from time to time your lovely writings, but we must wait on the Lord, and soon the change will come, and we will be one united family around the throne of God. How full of love, and praise, and gratitude are we, when we see our children following our dear Lord in all His ordinances! How doubly dear they seem, and how very unworthy we feel of such blessings! We rejoice with dear brother Henderson, and with all who receive this evidence of Divine blessing. I have enjoyed the September MESSENGER so much, and think this copy worth \$1.00. Hawksbill gets the Association next year. We do hope you can come. All join me in love. Come any time you can. We will gladly welcome you.

Elder Dalton's two daughters were received at the Association for baptism.

In hope, your unworthy sister,

LUCY G. BRUMBACK.

SELECTIONS.

CHRIST IN YOU.

What is it to have "Christ in you"? The Romanist hangs the cross on his bosom; the true Christian carries the cross in his heart; and a cross inside the heart is one of the sweetest cures for a cross on the back. If you have a cross in your heart—Christ crucified in you the hope of glory—the cross of this world's trouble will seem to you light enough, and you will easily be able to sustain it. Christ in the heart means Christ believed in, Christ beloved, Christ trusted, Christ espoused, Christ communed with, Christ as our daily food, and ourselves as the temple and palace wherein Jesus Christ daily walks. Ah! there are many who are total strangers to the meaning of this phrase. They do not know what it is to have Jesus Christ in them. Though they know a little about Christ on Calvary, they know nothing about Christ in the heart. Now remember that Christ on Calvary will save no man, unless Christ be in the heart. The Son of Mary, born in the manger, will not save you, unless He be also born in your heart, and live there—your joy, your strength, and your consolation.—*Fireside Readings for Happy Homes.*

ELD. JOHN LELAND.

(b. 1754; d. 1841.)

It is related that old Elder John Leland, the author of the beautiful and familiar evening hymn,

"The day is past and gone,
The evening shades appear,"

a man somewhat peculiar in his modes of thought, but of sincere and unaffected piety, was long a member of an Association of the denomination with which he was connected. As time rolled on, and his associates passed away, new men came upon the stage with new measures [Modern Sunday School, Tract Societies, and Missions]; and Elder Leland, perhaps not entirely pleased with the policy, proceedings, and innovations of his younger brethren, took little part or interest in the doings of the Association, but simply labored on in his own corner of the Master's vineyard, leaving others to pursue the course they had chosen.

At length the Association, missing him from its counsels, appointed a committee a wait upon him, and obtain information as to the position he occupied. The committee visited him, and conversed with him in substance much as follows:

"Elder Leland, we have been appointed as a committee by the Association to wait upon you, and learn your views, and ascertain your position, and we would like to have you tell us just where you are."

"Oh," said the venerable old pilgrim, "I am away back here behind, coming along *right in the middle of the road*, with the old Bible under my arm."

Whether this explanatory statement was satisfactory to all concerned, we are not informed; but we judge that some of those whose courses resemble the erratic orbits of the wandering stars, would improve their position most decidedly by taking their places along with the old Elder, "away back behind, right in the middle of the road," with the Bible under their arm.—*Selected.*

CONTROVERSY.

Many of the controversies in this world are the result of mere misunderstandings. Men use terms undefined; they assert and deny, deny and assert, until often the line of argument passes from the original question under consideration to a hot dispute as to the actual meaning of the words used by the men who are disputing. Says one writer:

"Disputants often become metaphysical, according to the explanation given of metaphysics by the Scotchman who said, 'Why, ye see, metaphysics is where two men are talking together, one of them don't know what he is talking about, and the ither can't understand him.' Drs. Chalmers and Stuart must have been a wee bit metaphysical the day they got into a controversy on the corner of the street about the nature of faith. After much earnest talk, Chalmers, compelled at length to leave his friend, said, 'I have time to say no more; but you will find my views fully and well put in a recent tract, called "Difficulties in the way of believing."' 'Why,' exclaimed the astonished Dr. Stuart, 'that is my own tract; I published it myself!'"

That man was surely wise who prefaced every debate with, "Gentlemen, define your terms," for in many cases when the terms are once accurately defined the controversy is virtually ended. But many persons can not define their terms, and many others will not, and hence they wax zealous and angry over matters which they can neither comprehend nor explain.

It is not strange when such men as Chalmers and Stuart were so befogged with words, if many a man of less ability should also fight "as one that beateth the air." It is hardly possible for two men, when in heated discussion, to precisely apprehend each other's minor differences of thought. They look on one side only, and they do not easily see the strength of the positions of the other. Let two men go from an earnest dispute and write down their *opponent's* arguments, and ten chances to one *each* will misrepresent the other. Then, of course, if their reports are published, each will feel insulted and grieved and misrepresented. Each, of course, must correct the other, reply to his arguments, and dispute his assertions; and if they get through the whole without becoming angry they may be set down as probably in a somewhat hopeful and gracious state.

Hence the wisdom of undertaking to tell what we think ourselves, and *not* undertaking to interpret, represent, or misrepresent the faith of others. Few can do this and escape the charge of inaccuracy or unfairness. God's means of preserving truth in the world is *not controversy*, but *testimony*.

We speak the things we do know and testify that we have seen. *Let us bear our witness for God and exalt the truth, and let it stand, as it will forever despite the brawling clamor of its foes.—Selected.*

THE ALTAR'S SIMPLICITY.

"If thou shalt make Me an altar of stone, thou shalt not build it of hewn (or polished) stone; for if thou lift thy tool upon it, thou hast polluted it." Exod. xx. 25.

Thus would God teach us His entire disapproval of the *inventions of men* in the worship or service which He has appointed, how-

ever harmless or even desirable those inventions may appear to human wisdom. An ancient Israelite, on reading this command, might have thought within himself, "What harm can there be in a little polishing of these rough stones; would it not rather aid us in our worship, and show our zeal for God?" But the Lord "knew what was in man," and that, by one addition after another, the Altar itself would in time become an object of worship. The tendency of man has ever been to corrupt the truth, and to depart further and still further from the simplicity that is in Christ. Of this we have an affecting illustration in the present fearfully corrupt state of the apostate churches. The "chaste virgin" of primitive times has, by slow degrees, become the now gaudily attired and drunken harlot—"drunken with the blood of the saints." And even among Protestants there has been far too much of man's inventions and additions. The command neither to add to nor take from the written word has been sadly disregarded. The truth as it is in Jesus is now seldom to be seen in its primitive purity and simplicity. Like the unhewn Altar, the New Testament model of a Christian church was deemed too plain and unattractive. Why not make it more ornate—more to the world's taste? It surely ought to be sufficient to reply that it would then be no longer according to the Divine pattern. Turning to that pattern, we find it marked throughout with the most *perfect simplicity*. Our blessed Lord Himself, in so far as regards outward adornment, never once allied Himself, in the smallest degree, to earthly pomp and grandeur. In the history of His birth, life, death, resurrection, and ascension, we notice the entire absence of all *earthly* glory. The same may be observed of the disciples who "had been with Jesus" and learned of Him. His inspired Apostles, to whom were committed the "keys of the kingdom of heaven," even these never once received or assumed titles of any kind. They were not called "Rabbi" nor "Master" nor "Father," but only plain Peter, James, John, Paul, etc., without even the simple prefix "Saint," and this by the express command of the Lord Himself. Matt. xxiii. 8-10. No broad phylacteries or distinguishing livery of any kind, did Christ's servants then wear. Distinctions of grades and castes in the church were at that time wholly unknown; on the contrary, they were taught that "there is neither Jew nor Greek, neither bond nor free, neither male nor female, for ye are all one in Christ Jesus." Paul the apostle, Onesimus the slave, and Philemon his master, felt and acted towards each other as brethren in the Lord, *one* in Christ Jesus—fellow saints, fellow-heirs. The exercise of lordship, dominion, and authority, as in earthly governments, was expressly forbidden among them; he was greatest who was servant of all, and only he who humbled himself was exalted. Matt. xx. 25; 1 Pet. v. 1. In the Christian assemblies there were no "chief seats" set apart for those "in goodly apparel," while the poor set at their "footstool"; but they mingled together as members of one family, children of the one common Father. The same simplicity marked their public addresses; their speech and their preaching was "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Their service for the church was rendered "not by constraint, but willingly, not for filthy lucre, but of a ready mind; the design of God in all this being that no flesh should glory in His presence, but, as it is written, "He that glorieth, let him glory in the Lord."

But alas! how changed this Divine order of things in the church. The "iron tool" of man's inventions has been for centuries past

busy at work, and has covered the simplest and noblest of God's works with all manner of human devices, until its true and real glory is well-nigh departed. Oh, that the living members of Christ's body—the church—would awake to know their responsibility with reference to this subject, and with godly jealousy bring every point, whether of doctrine or of practice, "to the law and to the testimony," and judge it accordingly! "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the *good way*, and *walk therein*, and ye shall find rest for your souls." Read Acts xx. 29-35; 1 John ii. 18; iv. 1; 1 Tim. iv. 1; 2 Pet. ii. 2; 2 Cor. ii. 17; iv. 2; xi. 3; Jude 3.—*H. L. Hastings, of Boston.*

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.

OBITUARY OF ELD. ELIHU R. ABERNATHY.

Eld. Elihu R. Abernathy was born September 2, 1838, and died July 9, 1903, of stomach trouble. He professed a hope in Christ September, 1877, of which hope he was ready at all times to give a reason. He joined the Primitive Baptist church at Macedonia, Bartow Co., Ga., November 2, and was baptized the 3rd. He was ordained to the work of the gospel ministry February 2, 1889. He was married to Miss Malinda M. George, January 14, 1862, of which union one child, a boy, was born, who died in childhood. Surely a good man has fallen in Israel. But we mourn not as those that have no hope; for he gave the very best of evidence, not only in his life, but also in the hour of his death. He fell upon his knees and prayed to that God that had sustained him through life, committing his dear companion into His gracious hands, and tried to console her in her great grief, and his last words were, "Linda, Linda, don't grieve for me." He leaves a wife and a host of other relatives, to mourn their loss. But, dear sister Linda, as you fulfilled your promise, and have loved, honored, and obeyed him in life, trust God for strength to comply with his last request. For he is gone where all is perfect peace, and some day we hope to meet him over there. Oh, will not that be joyful? His remains were laid to rest in the Macedonia graveyard, where his sleeping dust shall await the morning of the resurrection, when the trumpet shall sound.

Yours in hope,

W. H. LEONARD.

MEMORIAL OF ELD. ELIHU R. ABERNATHY.

The following resolutions refer to the death of Eld. E. R. Abernathy, who departed this life July 9, 1903, after a short illness from stomach troubles:

WHEREAS, God, in His allwise providence, has seen fit to take from our midst our beloved brother and Elder in Israel; and

Whereas, we, the church of Christ at Macedonia, being bowed under the mighty stroke of His omnipotent hand, and looking to him for all things good, knowing that He is able to comfort those that are cast down; therefore

Resolved 1st. That by the death of Eld. Abernathy we have sustained a great loss.

Resolved 2d. That while our hearts are made sad because of his absence, we bow in humble submission to the will of God, knowing that He doeth all things well; and that He only can raise up one to fill his place as assistant pastor, and we will patiently wait for a manifestation of His will, feeling that our dear brother has fully completed his mission on earth, that he has fought a good fight, and kept the faith, that faith he so delighted in speaking of; we feel that our loss is his eternal gain. Now, to his heart-broken companion, who so tenderly ministered to him in his sickness, and who survives him, we tender our sympathy in this sad trial, and point her to Him who has said He would be a husband to the widow, and who is able to bind up the broken heart, and to the Christian walk and godly conversation, his labors in the ministry; the glorious evidences manifested in his last hours; and his joyful entry into that heavenly kingdom, where there is no more sorrow, pain, or death. Be it further

Resolved. That a page in our church book be devoted to his memory, and that a copy of these resolutions be sent to THE GOSPEL MESSENGER for publication.

Done by order of the church in Conference, September 5, 1903.

ELDER B. L. ABERNATHY, *Mod.*

F. M. LEONARD, *Church Clerk.*

MRS. A. T. McCOWEN.

Just fifteen minutes after the clock struck eight on the 28th of July last, an angel or a messenger from the Lord came to our home at 125 Cole street in this city and claimed its own. In response to this call the spirit of my wife, Mrs. America T. McCowen, took its flight heavenward. With the assistance of skillful and kind physicians, I and my loving children did all within our power to prolong the life of this good woman, but all in vain. The messenger had come and said: "Child, your Father calls, come home," and she has gone. She leaves a husband, five sons, and three daughters, myself (her husband), J. A. McCowen, Jr.; Mrs. J. D. Whiteside, Lillie E., James Clifford, Clarence D., Alice Ione, Hollis, and Hugh McCowen, all of Macon, Ga.

She was a daughter of M. J. and Henrietta Huguley, long since deceased; was born February 1st, 1856, in Monroe County, Ga., and she was married to me November 31st, 1871. She, together with myself, were baptized into the Primitive Baptist church of Christ, at Smyrna, Monroe County, Ga., on the fourth Sunday in August, 1872, by Elder James Stuart, of which church she lived a faithful and useful member until her death. A truer and more devoted wife and better mother never lived. To say she was perfect I will not, but to make her household pleasanter, and her friends easy was her delight. It seemed that her mission on earth was to make home happy, husband pleasant, and children agreeable; this mission we know she fulfilled. Many, yes more than many times was she noticed sitting by the front window, awaiting the coming of husband and children from their daily labor; and to say she met them with a smile or pleasant face does not express the happy greeting which she gave us; she was always ready to administer to our wants, and here it would be nothing wrong to say I never knew a more devoted woman to her family. She certainly had all the care that a true husband and a set of obedient children could furnish. Her love for her family and desire to stay with them were great, but her faith in God was greater; she answered the call willingly

and without a murmur. No fear of death, no lack of faith; her virtues are not recorded on paper or perishing stone, but they are in "The Great Book of Life," and in the hearts of her afflicted friends. Now, my dear children, why not join papa and our friends, brethren and sisters, taking their advice for our counsel, be true and faithful to God as much as we can, though it seems hard to the flesh and can not be done without the aid of that God who can not do wrong and whom we should all look to for all spiritual blessings. Be reconciled to the will of God, who has said, "Well done, thou good and faithful servant, thou hast kept the faith and done well on earth; now come home and be with the blessed." Do so, my dear family, and may the great God, who took my wife and your mother, and who can do nothing but right, see that we all be reunited in a place where there will be no more separation, is the prayer of your father.

Her remains were carried from Macon to Monroe County, near Forsyth, Ga., and, after a very comforting talk by Eld. W. W. Childs to the bereaved ones, the body was laid to rest in the family cemetery by the side of her two children who had gone before, there to await the morning of the resurrection.

May the Lord bless us all, and save us in His eternal kingdom.

Macon, Ga., September 25, 1903.

JAS. A. McCOWEN.

ELDER D. L. HITCHCOCK.

Forsyth, Ga., October 12, 1903.

Eld. S. Hassell—

DEAR BROTHER:—By request I send you this notice of the death of Eld. D. L. Hitchcock, which occurred very suddenly at Eatonton, Putnam County, Ga., October 1, 1903. He had just returned from the Ebenezer Association, where he preached on the Sunday before. On his return he stopped over at Eatonton to spend a day or two with his children, and on Thursday the 1st day of this month he was making arrangements to start on his journey home, and while talking to his children, he suddenly dropped his head and died in a moment, seemingly without any pain, or even a struggle, in the manner that he has always expressed himself as wanting to die, and the Lord in His goodness, has seen fit to take him in that way.

Eld. Hitchcock lacked only nine days of being 90 years of age. He had been a Primitive Baptist for about 75 years and a faithful minister of the gospel for over 60 years. To say that his life has always been an exemplary one, and his ministry a firm, faithful, and acceptable one with his brethren, does but feebly express the many virtues and life of this good man. He was great in goodness, and good in greatness. I have been closely associated with him for over 30 years—he as Moderator of the Ocmulgee Association and I as Clerk. I always found him conservative in church matters, and in all other affairs of life. His counsel and advice was good and always appreciated by all who knew him. As a citizen he was a noble man. As a Christian and gospel minister he was a shining light; none ever knew him but to respect and love him. Truly a good man has passed away, and we do feel so sad and bereaved at the thought of meeting him no more in our meetings, and to hear him preach Jesus so faithfully, as the way, the truth, and the life of poor sinners; it seems almost more than we can bear. Yet we feel assured that he has gone from a world of trials to one of eternal rest, and is now in possession of that inheritance which is in-

corruptible, undefiled, and that fadeth not away, reserved in heaven for the children of God. We feel to say in the language of the apostle, that "he has fought a good fight, he has finished his course, he has kept the faith, and there is a crown of righteousness laid up for him," and for all who love his appearing. May the good Lord bless the dear old afflicted sister, his wife, in her old age. She will soon have to follow. May He give her supporting grace the few more days she has on earth, and finally unite them in that haven of rest where there will be no affliction, and no more parting. Bro. Hitchcock left four children, two boys and two girls—Ezekiel and Robert Hitchcock, and Mrs. N. J. Lewis, and Mrs. John Pool, of Eatonton. It is to these children and grandchildren that I feel to speak a few words of comfort, if I could, before I close this very imperfect notice, but the task seems so hard, and my unworthiness so great, that I fear to make the attempt. But I must say to you that your dear father was one of the best men that I ever knew. I loved to be with him. His company was sweet to me, and my house was always a home for him when he could be with me. I loved him for his counsel, and I loved him as a faithful minister of the gospel. Oh! how much we all shall miss him in our homes, and in our meetings. But the Lord has called him up higher, and you can meet him no more on earth. Remember his counsel and advice. May the great God in His mercy enable you by His Holy Spirit to imitate in life the father's example; and may He prepare each of you to meet the dear one beyond this vale of tears where there will be no more separation. When I received the telegram that he was dead it shocked me so that I did not get over it for several days. I felt so cast down. But I hope the good Lord was in it all, and try to be reconciled to His righteous and holy will. The writer of this notice read a few verses of the 1st chapter of 1st Peter and tried to speak a few words of comfort to the bereaved ones in reference to the inheritance that is incorruptible and undefiled and that fadeth not away, after which his remains were laid to rest in the cemetery at Eatonton in the presence of a large congregation of relatives and friends, there to sleep until the morning of the resurrection. May the Lord bless you, dear children, and help you to live as your dear father lived, and at last receive you into His upper and better kingdom, is the desire of one whose sympathies you have.

D. G. McCOWEN.

MODERN SECRET SOCIETIES.

The above is the title of a little book of 320 pages just written by Charles A. Blanchard, President of Wheaton College, Wheaton, Illinois, and President of the National Christian Association (opposed to secret societies). It is the latest and one of the best books on this large and growing evil of our country. Those who wish to know the real truth about these heathenish institutions should send seventy-five cents to the National Christian Association, 221 West Madison Street, Chicago, Ill., and get a copy of this interesting and valuable book.

THE RAMAH COUNCIL.

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